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THE

GREEK TESTAMENT

WITH NOTES

GRAMMATICAL AND EXEGETICAL

BY

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VOL. I.—CONTAINING

THE FOUR GOSPELS, AND THE ACTS OF THE APOSTLES

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JOHN W. PARKER AND SON WEST STRAND

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THE INTRODUCTION.

PART I.

ON TEXTUAL CRITICISM AND THE PRINCIPLES OF BIBLICAL INTERPRETATION.

SOME explanation of the circumstances which have led to the appearance of the present work seems required by the consideration that the New Testament has already and recently been edited in a form adapted for general use. Our intention of undertaking this task was conceived more than twenty years ago, when Dr. Valpy's was the only annotated edition in the hands of students at our Universities. Though since that period the labours of Bloomfield, Burton, and Trollope have supplied to some extent the defect which then existed, we cannot regard the amount of attention which the New Testament in the Original has received from English annotators, as at all commensurate with the theological or classical literature of our day. The execution of this design was commenced in the preparation of notes for the instruction of pupils, at the City of London School, in detached portions of the Greek text. These original draughts, the germ of this production, have more than passed the period of probation assigned by the Latin poet in his salutary caution against rash and hasty publication.

Our conviction of the desirableness of an attempt like the present has only been strengthened by the lapse of time; and the work went on at a very uncertain rate of advance, usually in the hours of relaxation from the tutorial and pastoral duties in which we were engaged, but not unfrequently in close connexion with them, and as the immediate sequel of their preparation and performance. Six years ago, this volume was in a state of considerable forwardness, when the announcement of a similar publication by Mr. Alford caused us to pause, till we saw how far the reception of his labours might render the prosecution of our own unnecessary. Sufficient time has elapsed for the public to form

their opinion of that work. We expressed our own judgment of its merits in a joint review early in 1851, in the following language: 'We have no hesitation in pronouncing the opinion that Mr. Alford's edition of the Gospels is by far the best which has been published in this country. His superiority to his predecessors is apparent in almost every department of his task, and especially in those labours which are necessarily common to all critics and commentators.' At the same time, we remarked that Mr. Alford had not completely exemplified our *beau ideal* of an annotated Greek Testament, for the use of educated laymen, and for those who were engaged in delivering formally theological instruction. We concluded our review with a list of *desiderata* which we should almost be glad to suppress, being well aware how far our execution has fallen below our design. To the favourable expressions we then uttered we still adhere, though our inclination, after a closer examination of that edition, would be to strengthen rather than to qualify the remarks, by which we implied that the subject was by no means exhausted; that the mode of treating it was capable of further improvement, and that the system of Biblical interpretation might be established on principles at once more safe, more certain, and more intelligible.

In preparing this volume, we have endeavoured to keep in view the wants and necessities of the pupils who have been under our own tuition. These, indeed, have been of all ages, of all grades of mental capacity and intellectual attainment, from the student of highly-cultivated mind, well furnished from the stores of classical erudition, armed with critical acumen and adorned with polished taste, down to the raw, ignorant schoolboy, who has entered his teens having learnt little on any subject, and knowing nothing well; or rather, harder task still, both for the teacher and the taught, down to the *seri studiorum*, the men of full age, who, after spending some years in other pursuits, begin to apply their long-dormant powers of acquiring a language;—powers which, perhaps, were never exercised in youth, to the mastery of the Greek Accidence. From the results of a lengthened experience in tuition at the University, at four large and distinguished schools, and in private, we trust that our labours will in some degree contribute to the promotion of sound learning and religious education.

We wish it, then, to be distinctly understood that our object has been to write for learners rather than the learned. We trust we have fixed our standard sufficiently high, so that those who use our work will find it fully adequate for the College Lecture Room,

and for those examinations in the Greek Testament which are passed by candidates for degrees, or for admission to Holy Orders; but we have endeavoured not to aim too high, as if we expected our readers, by our help alone, to take honours in Divinity.

This limitation of aim has led us to deviate to a considerable extent from the path of our predecessors: I. to omit altogether the department of Textual Criticism; II. to modify, or decline as superfluous to our purpose, much that is common to preceding annotators; and in lieu thereof, III. to dwell upon points which have hitherto received but partial attention.

I. The object of Biblical criticism has usually been to ascertain the purity or corruption of the text. We have not introduced into our notes the repeated enunciation and application of those principles and canons by which the critic decides upon the genuineness of disputed readings, and aims at restoring, as nearly as possible, the original words of inspiration.

Above forty years have elapsed since the followers of Socinus in this country scornfully alleged that our Authorized Version was taken from a text which rested on the authority of less than thirty manuscripts of recent date and small value, while their Improved Version presented a faithful copy of the original, derived from the examination of more than 300. The labours of Griesbach, Scholz, and Tischendorff, which have been well taken up of late by Bloomfield, Alford, and Tregelles, in our own country, present us with the results of a collation of above 600 MSS., for the whole or part of the New Testament. And what has been the result? Their researches have confirmed the accuracy of the Textus Receptus far beyond what could reasonably have been expected. Modern Rationalists find that they cannot support their views by any fair application of Biblical criticism. These can only be maintained by a subtile non-natural mode of interpretation to which common sense and common honesty are equally opposed. Hence we cannot but consider an array of Various Readings, with corresponding references and comments, as an incumbrance on the pages of a work designed for general use, and an obstacle to the progress of the early student. We would refer the learner to the language which Dr. Bentley used above a hundred years ago, in reference to the various readings, as a proof that he need not trouble himself with this subject during his academical course, and to convince the general student in theology, lay or clerical, that minute attention to this point is not necessary for his own assurance, or for his defence of the faith once delivered to the saints.

'If a corrupt line, or dubious reading, chances to intervene, it does not darken the whole context, or make an author's opinion or his purpose, precarious. Terence, for instance, has as many variations as any book whatever in proportion to its bulk; and yet with all its interpolations, omissions, additions, or glosses (choose the worst of them on purpose), you cannot deface the contrivance and plot of one play; no, not of one single scene; but its sense, design, and subserviency to the last issue and conclusion shall be visible and plain through all the mist of various lections. And so it is with the sacred text; make your 30,000 as many more, if numbers of copies can ever reach that sum; all the better to a knowing and serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it shall still be the same.'—*Phileleutherus Lipsiensis.**

The text presented in this edition is substantially that of R. Stephens, 1550, adopted by the late Professor Scholefield, and printed under his care at the Pitt Press, 1836. In the arrangement of the paragraphs, the punctuation, accentuation, and similar points, we have consulted the editions of Lachmann, Theile, and Scholz. Occasionally, as in M. 9 : 36, we have commented on the true reading in the notes, though we have retained the inaccurate reading in the text, deeming it advisable to depart as little as can be avoided from the text which was preferred by the translators of the Authorized Version. Yet we should be sorry to foster the notion that the labours of Bengel, 1734, Wetstein, 1751, Griesbach,

* The language of Valckner in his notes on L. 9 : 44 is to the same effect. In universum observetur 'Inter millenas illas varias lectiones e Codd. scriptis N. T. collectas, quæ adeo videntur nonnullis terriculo, admodum paucas dari, quæ alicujus sint momenti; multo adhuc pauciores, quæ sensum immutent. Pleræque omnes sunt scribarum aberrationes, leves admodum: ortæ autem sæpius e differentiâ quâdam pronunciandi, et pœne indignæ quæ a nobis tanto studio annotentur.' 'We may observe once for all that out of these thousands of various readings which occasion some persons so much alarm, there are very few which are of any consequence, fewer still which make any alteration in the sense. For the most part they are clerical errors, and exceedingly trivial; arising very frequently from a *difference of pronunciation* scarcely worthy of the serious notice bestowed upon them.' A writer in the journal of *Sacred Literature* (October, 1854, p. 178), remarks, 'We may, however, express our conviction that we at present feel but little confidence in any new text of the Greek Testament, and much prefer the Textus Receptus to be retained as the common ground on which critical questions may be discussed, and a common centre of reference.'

1775-1796, and others to the present day, have been comparatively fruitless. Their chief value has been to silence the boastful language of those who presumptuously argued that the collation of 300 additional MSS. would materially alter the text which had been received upon the authority of 30. The subordinate use has been to establish with something like catholic consent that the Textus Receptus admits of emendation, as is evident from the language of Dr. Burton. After stating that he had adopted Mill's text (Oxford, 1707) because it had the greatest number of followers, and had lately been printed under the care of Bishop Lloyd, that eminent theologian thus proceeds:—

'I have examined with no small labour and attention the copious materials which have been collected by Griesbach; and after weighing the evidence which he has adduced in favour of any particular reading, I noted down all those variations from the received text, which seem to have a majority of documents in their favour. This abstract of Griesbach's critical apparatus may be seen in White's *Criseis Griesbachianæ in N. T. Synopsis*, and Vater in his edition of the Greek Testament, published in 1824, has not only mentioned the reasons for preferring certain variations, but has admitted them into the text. Though the accuracy of these two persons might spare us the necessity of consulting Griesbach's notes, I preferred going through the same analysis myself; and it has been satisfactory to me to find that my own conclusions were generally supported by these two independent authorities. Whoever may be induced to pursue a similar plan will find that the common rules of criticism would require him to alter the received text in several places.'—Preface to the First Edition.

II. Our peculiar design has led us to modify or decline much that is common to all annotators.

A casual glance at our notes will serve to show that we have departed from the usual course of detailing the views of our predecessors, and of mentioning the authorities we have consulted in the process of forming our own opinion. We trust we shall receive the thanks of the learner for not perplexing him with a multitude of improbable or erroneous statements. We doubt not he will thank us wherever we have given one definite opinion, and we hope he will excuse us wherever we have judged it incumbent upon us to present more opinions than one. In either case he will find that we have given reasons for our decision, or our hesitation in deciding. And he must not esteem it an idle com-

pliment, but an expression of our confidence in the increasing intelligence, earnestness, and honesty with which such studies are pursued, that we have submitted our reasons to his careful consideration, and desire the fullest exercise of his private judgment upon them.

We are not, however, equally sanguine in our hope that similar indulgence will be shown us for departing from the ordinary practice of vindicating our conclusions by the mention of authorities, especially where we have preferred the opinion of one interpreter to the opinion of the many. The only valid argument for the usual practice seems to be, that such references serve to direct the student to fuller information, than can be comprised in an ordinary note. This advantage is of a very partial nature, for there are few who cannot gain from a living instructor hints for the prosecution and extension of their researches, more adapted to their peculiar case and objects than the information which an annotator can supply. We observe that Dr. Burton has usually quoted his authorities, and it is with some hesitation that we have ventured to depart from a rule observed by so judicious a guide. On M. 1 : 1 Dr. Burton refers to Camerarius, Er. Schmidius, Raphel, Grotius, Hammond, Vitringa, Calmet; on Mk. 2 : 1, to Raphel, Wolfius; on L. 3 : 1, to Casaubon, Raphel, Krebsius. It does not seem to us that there is anything remarkable in the three notes to which these ten names are appended; and we question whether any benefit has resulted to his readers by this mention of them. To know that four distinguished men have taken one view of M. 1 : 1, and that three distinguished men have taken another, may be interesting to the learned, as a point connected with the curiosities of literature, but is no help to the learner in climbing the steep ascent of sound scholarship. Moreover, we doubt very much, whether one student in a hundred has access to five out of the ten authors here mentioned, or, having access to them, whether he would acquire any additional information, so as to repay the trouble of research, beyond what can be found in modern and popular compendiums. Furthermore, the plea that such references serve to direct the reading of the student may well be overruled, by calling to mind that the very number of the works thus mentioned, renders it impracticable for any learner to act on the recommendation. If ten or twenty works only are referred to, many a student could follow out the suggestion; but the large number of authorities usually adduced effectually prevents the learner from pursuing the course marked out for him. And, on the other hand, there are few among the readers of the Greek Testament, very few among those at least for whose assistance in study

or tuition this work is designed, who are incapable of apprehending and appreciating the substantial reasons, apart from the authorities, which may be adduced in behalf of a rendering or an opinion.

We assume that the practice of referring to authorities has been generally adopted for the benefit of the reader, and not for the relief of the editor, in saving him the trouble of sifting statements, or in procuring a ready reception for very questionable annotations, on the responsibility of another. We can truly aver that our departure from this practice has impressed upon us the necessity of examining whatever has been advanced by others, and of taking nothing upon mere authority. The legal maxim, *facit per se, qui facit per alium,* holds good in the republic of letters, as well as in the daily business of life. Should these pages contain any statement at variance with Holy Scripture, or be chargeable with crude unscholarlike criticism, we could not deem ourselves excused by the plea that we were treading in the footsteps of eminent commentators. With respect also to those notes which are of an exegetical nature, the invariable production of authorities seems to us to be directly injurious, as leading the student to repose his faith in the wisdom of men, rather than in the power of God. This practice, too, tends to throw discredit upon the axiom, which we hold to be as applicable to the Divine Word, as to the Divine Providence, that 'God is his own interpreter;' it discourages the habit of concentrating research upon the sacred records themselves; it promotes diversity, looseness, and indifference of opinion on the weightiest subjects. We cannot but express our conviction that a practice which elevates annotators into the position of witnesses and even judges, which balances testimony and suffrages, as a means of deciding questions of interpretation, has had the effect, in this as in other instances, of setting the commentary almost upon a level with the text, and has, consequently, led many to entertain low views of the authority of the original writers, and of the nature of the inspiration under which they wrote. While we fear that there are those who will value our work only for the assistance it may give them in acquiring the knowledge which is necessary for some specific examination, we trust that the large majority of our readers will show themselves inheritors of that true nobility which obtained for the Bereans the title of εὐγενέστεροι, that they will not shrink from the task of digging into the mine of revelation, as for choice silver, and that whatever assistance they may derive from this or any similar work, they will remember that it is alike their duty and privilege πνευματικοῖς πνευματικὰ συγκρίνειν. Let this be the learner's resource, and

this his remedy, wherever the interpretation we have put before him appears to be improbable, defective, or erroneous. Let him endeavour to satisfy his own mind by the diligent use of all the means at his command, remembering how wide is the difference between positive knowledge and mere opinion, *δύο γὰρ ἐπιστήμη τε καὶ δόξα· ὧν τὸ μὲν, ἐπίστασθαι ποιεῖ· τὸ δὲ, ἀγνοεῖν.*

We are well aware that the course we have adopted will expose us to the charge of plagiarism, as if we had appropriated and taken into use things made ready to our hands, without acknowledging our obligations. Such a charge, however, we shall not lay much to heart, knowing that it may be equally sustained against some whose notes abound in references. We are also well assured that in every part of this volume, and almost in every chapter, there are annotations of every kind which have as fair a claim to originality as can be expected at the present day from editors whose object is not novelty but truth. By omitting for the most part to substantiate our exegesis by authorities, we hope to secure an impartial attention to what we have advanced. How often does the student accept or reject a note from his preconceived opinion of the writer's sentiments and judgment. Thus, from the very earliest stages of his career, there is nurtured a onesided theology; for the *odium theologicum* is the strongest in the days of the greatest ignorance. In addition to which it will be found, that though we are largely indebted to others for the substance of many of our notes, yet the instances are very few in which we have adopted their language without considerable modifications, abridging here, expanding there, with a view to greater perspicuity and force.

But that we may not sail under false colours, we desire to express our obligations to Dr. Burton, and several publications of Dr. Kitto, throughout the whole of this volume.* Our remarks on the Parables in the first three Gospels have been derived, to a great extent, from the Notes by the Rev. R. C. Trench. A large portion of our annotations on M. 13. Mk. 4. and L. 15. will be found in that work. Our remarks on our Lord's miracles were written before we met with the corresponding volume by the same author. On making our acquaintance with this equally valuable performance, we were surprised and highly satisfied to find that we had thought out for ourselves, or gathered from a variety of sources, much which was here presented to our consideration. The discovery that our remarks on the miracles had, to a very great extent, been antici-

* We ought also to mention the important works by Mr. Birks, (*Horæ Evangelicæ* and *Apostolicæ*.)

pated by one who is entitled to a high place in the highest class among living writers, encouraged us to proceed in our work with the hope that it might prove serviceable to the Church. Not that we have derived no assistance from the book we have last named; but whereas from the former work on the Parables we have stored up a rich and plenteous harvest, from the latter we have gathered but as the gleaning of grapes when the vintage is done.

In those instances, where we have given authorities, the reason which has led us to depart from our ordinary rule will generally be obvious. Of the labours of Mr. Alford we have in no case availed ourselves knowingly, without acknowledging the obligation. We say knowingly, for we are conscious that in many passages we may be thought to have consulted his commentary. The same is the case with De Wette as far as regards the first three Gospels. We think it proper to add, that in the Gospel by S. Luke we have availed ourselves largely of the ample stores collected by Dr. Major; and in the Acts of the Apostles we have profited by the labours of Dr. Hastings Robinson and W. G. Humphry. The notes on the Gospel according to S. Mark will be found to be more in full than is the case in works with a similar design. These annotations were written first, with the object of calling attention to an independent record which has been treated in some quarters with unmerited neglect, and with the view of relieving the first Gospel as much as possible from a redundancy of notes. We would suggest to those who may put this work into the hands of their pupils at school, that there are reasons why the second Gospel should be read before any other, as the best introduction to the regular and systematic study of the New Testament.

Connected with the adduction of authorities is another subject in which we have departed from the ordinary practice of annotators. Our rule has been, not to bring forward any statement for the mere object of refuting it: we have uniformly resisted the temptation to comment on the mistakes, or expose the errors which unquestionably occur in the pages of preceding annotators; we have endeavoured to profit by their labours, without trespassing on the province of the reviewer; we have extracted what appeared to us to be sound, accurate, and true; we have allowed the erroneous, the absurd, and the false to rest in its own obscurity. Repeatedly, however, we have implicitly condemned the defective statements of others, by inserting our own view of the passage or matter under consideration as an antidote to theirs; but we have done this without mentioning their names, or directly indicating our design. We are aware that some of our remarks on grammar, philology, and syntax may appear unne-

cessary and uncalled for; these have been inserted from an observation of mistakes into which annotators of a recent date have fallen in copying too faithfully the notes of earlier writers.

As for the other subjects in which we have been led to modify or dispense with much that has been common to all annotators, we would only remark, that learned matters of archæological research, and such as can hardly be said to have any bearing on Christian faith or practice, as well as unlearned if not foolish questions, which no judicious examiner, (to take an intelligible and satisfying test,) would in our judgment think of proposing to students of any class, or to candidates for Holy Orders in particular,—these have received but very sparing notice at our hands.

We are convinced that much mischief has been done to the cause of Gospel truth, and truth in general, by the unscrupulous violence, and perhaps unconscious dishonesty, which have characterized many of the Conspectuses of the New Testament records, termed Harmonies, both in ancient and modern times. Conceding all the demands of the most crafty, and at the same time most unphilosophical infidelity, with regard to the nature, action, and effects of inspiration, the compilers of these Synopses have failed to accomplish their own avowed object, have promoted that of the common adversary, have almost hopelessly embarrassed the great subject on which they are fundamentally mistaken, and have excited in the minds of all who take upon trust either their title or their performances, grievous suspicions against those who doubt the possibility and necessity of their enterprise.

We have not, therefore, attempted to reconcile all the apparent discrepancies in chronology, matter of fact, and diction, which occur in the Evangelic history. Nor have we encumbered our pages with unprofitable, and, as we believe, fruitless researches into the exact dates of the events which they relate. But, at the same time, we have endeavoured, in the most important instances, to indicate those points of the different narratives in which they are identical, or most similar; and have offered such considerations, or presented such arrangements of circumstances, as seemed to us most reasonable, and most likely to facilitate the reception of each account on its own independent authority, and of all of them together, as presenting in their combination the whole truth, and every phase of it, which it was intended should be made known. We have also examined with attention, and trust we have pointed out with as much clearness and definiteness as the subject would admit, the various seasons and periods of our Lord's life and

ministry. In regard to Harmonies and dates we could venture no further than this, consistently with the reverence and sincerity which we desire should actuate us in all our dealings with the words of eternal life.

III. From the especial nature of our aim we have been induced to dwell on some topics which have hitherto received but partial attention.

Perhaps we are hardly justified in classing the *style* and *language* of the writers of the Greek Testament under this head, as many have written copiously on the subject; but we have not met with any one* who has presented a satisfactory view of this much-agitated question. It is unnecessary to enter into the old controversy between the Purists, who tried to prove that all the Greek of the New Testament was classical, and the Hebraists, who would not allow of any such heathenish admixture. Both of these positions rest virtually on the assumption that those who wrote under the plenary and infallible inspiration of the Holy Spirit, were debarred from the use of their natural style and language.

The style of the writers of the New Testament presents no marks of degeneracy from the style accounted classical, which may not be fully accounted for by considering the position of the writers, their birth, their education, their modes of thinking, and the subjects of which they treated. The Purists and Hebraists alike have laboured under one common error, in not defining their standard of classical Greek, and in forgetting the various modifications which the language underwent from one age to another, very similar to those which have affected the English tongue from the time of Chaucer to the present day. They made an arbitrary selection of one century, as from B. C. 450 to 350, forgetting the course which

* We ought, however, to except Valckner, whose observations are in general most sensible and just. The following passage may serve as a specimen :—Illud omnino hos divinos Libros modeste tractaturo rite tenendum est, styli elegantias horum scriptores non fuisse sectatos. Atticismos, quos vocant, in his libellis quæsivere Theologi quidam et Philologi, et de Puritate styli N. T. multa jactaverunt. Nos in eis quæramus non Græcæ Linguæ elegantias (voces tamen Græcas); sed rerum pondera et puræ doctrinæ vim. Moralem doctrinam tradiderunt Plato, ceterique Philosophi, sermonis genere elegantissimo, sed tradiderunt paucis popularibus suis, elegantiarum studiosis, quorum paucissimos emendare valuerunt. Discipuli Christi, quod illi tradiderunt centenis voluminibus, tribus pœne chartis tradiderunt istâ simplicitate styli, quæ ab omnibus capi posset, atque ista in moribus hominum emendandis effecerunt, quæ omnibus, etiam elegantiarum veterum studiosis, esse debeant admirationi.'—Valckner *Luc.* 11 : 31. See our notes L. 11 : 3, 13.

the same language had run, from the Epic period, in the three centuries preceding, and its natural progress for the three succeeding centuries, as is seen in the Hellenic prose of Polybius, and the Alexandrian style of Philo. It is overlooked that the Attic writers, such as Thucydides, Plato, and the tragedians, evinced a marked change in style and in expression from the father of history, from the lyric poets and Homer; and that contemporary writers in the same age, such as Demosthenes, Xenophon, and Aristotle, give strong indications of a transition period; yet it is thought surprising that like causes should affect the writers of the New Testament, who had learnt Greek chiefly for conversational purposes, whose minds were imbued with a national literature which exercised the strongest influences upon their habits, and feelings, and turn of thought.

It is also overlooked that the Greeks who carried the arms of Alexander, not only to Palestine, but to all parts of the East, who had established one great Grecian kingdom, the Syrian, immediately to the north of Galilee, and another, the Ægyptian Ptolemaic, almost immediately to the south of Judæa, spoke many different dialects, and that the Macedonians had no literature of their own to mould and form into one mode of expression the various idioms which each separate people would be likely to introduce. It is no wonder then, but rather it is the necessary result of their position, that the inhabitants of Galilee, or of the Grecian cities in Decapolis, should fail to discriminate Ionic and Macedonian words and phrases from those of Attica. To expect that those who were of the stock of Israel, to whom the Aramæan was the vernacular tongue, should rise superior to the influences of birth, education, and associates, and write Greek in a style which was prevalent three centuries previous, is most unnatural and absurd. This is to blind our eyes to the whole course of what is passing about us in language or in action, and to set aside the verdict of experience, which uniformly testifies that a perpetual change is going on in language and expressions, though the primordial elements remain.

But while these considerations show the error of those who would maintain the exact conformity of the Hellenistic Greek with Attic usage, yet they are equally wrong who maintain that the writers of the Greek Testament have nothing which specially characterizes the Greek tongue, that they had never learnt or had lost the use of the particles, the sequence of moods and tenses, the employment of the participles, the delicate proprieties of prepositions and their cases. We have provided materials in our notes by which we

think the classical reader will at once acknowledge that such allegations are incorrect. If we bear in mind that the inspired writers were overruled to employ language suitable for transfusion into all tongues, for transmission to all ages, we shall see that, consistently with these objects, the peculiarities and even the niceties of Greek usage are observed as closely in the writings of the New Testament as in any other works of that age.

It is recorded of the earliest of the three Greek tragedians, whose works have come down to us, himself a native of Attica, that long after he had reached maturity, in the 67th year of his age, and twenty years after he had gained his first tragic victory, he visited Syracuse, and resided in the court of Hiero. It is not certain that his sojourn in Sicily, on this his first visit, was quite a year; yet the effects of this visit are clearly seen in his later plays. But his language did not cease to be Greek because of the Sicilian tinge which appeared in some of his expressions. The judgment of the earliest critics was thus recorded:—*ὅτι δὲ Αἰσχύλος διατρίψας ἐν Σικελίᾳ πολλαῖς κέχρηται φωναῖς Σικελικαῖς, οὐδὲν θαυμαστόν*, Athen. IX. 'No wonder that Æschylus, through his sojourn in Sicily, adopted many Sicilian expressions.' If, then, the works of Æschylus bear marks of his residence in a foreign court, surely the occurrence of Hebrew idioms, of Syriac terms, of Latinisms, in the writers of the New Testament, ought not to be such an offence as to lead to their exclusion from the pale of Greek literature.* Yet this is the view generally taken of their style, as if every conformity to Greek usage was to be regarded as an exception from the rule of anomalies under which they are presumed to be written. Those who have adopted these erroneous views of the sacred text will be surprised to find that many of the peculiarities of syntax, as laid down in W. E. Jelf's edition of Kuhner, and put prominently forward in various recent works by T. K. Arnold, Donaldson, Jacob, and Words-

* Mr. Birks (*Hor. Apost.*, p. 332) thus succinctly describes the character of the vernacular tongue in Judæa:—'The native language of Palestine was the Syriac, or that modified form of Hebrew which prevailed after the return from Babylon. Yet many causes had induced an extensive prevalence of the Greek tongue; the rule of a Grecian dynasty, for three centuries, in Syria and Ægypt, the erection of many Greek cities, the systematic policy of Herod the Great and his sons, and the necessities of commerce, since Greek was the constant medium of commercial and literary intercourse. More recently Judæa had become a Roman province. A Roman army was constantly resident among them, and multitudes of Roman Jews resorted to the annual feasts. Hence the three languages were more or less mixed together, Greek and Syriac struggling for the mastery, with a considerable infusion of Latin words and phrases.'

worth, are accurately observed by these Hellenists, who are said never to have learnt, or soon to have lost, whatever especially characterizes the Greek tongue. Among these we may mention the various forms of hypothetical propositions, the difference of ὥστε with the indicative or infinitive, the mutual change of εἰς for ἐν, the force of various prepositions and their cases, the forms of the imperative present, and subjunctive aorist in forbidding; the employment of words apparently, though not really, synonymous, of μή after verbs of restraining, of the participle after verbs of ceasing, the insertion of the subject of the dependent clause as the object of the principal sentence, and points of like nature, of which it is often ignorantly assumed that the writers of the New Testament had no knowledge whatever.* We trust that the attention we have given to these details will be serviceable to all classes of students; to the classical scholar, in reminding him of similar usages, and in inciting him to take notice of kindred forms of expression which may come across him in the course of his reading; to the reader of mature age but imperfect education, in imparting some clear and just notions of the language in which he is a novice, and to both of these, as well as all others, in offering to them a mental discipline for rigid precision of thought, which will yield during its exercise as well as in its results, incalculable advantages, not only of an intellectual, but also of a moral and spiritual character.

In connexion with the style of the New Testament, we have thought it important to adduce analogous instances of the way in which the same words are employed by classical writers. Several of these expressions, which have been very improperly branded as Hellenistic, will be found to be in the strictest accordance with authors of the highest repute. Gregory Martin, the Romish oppugner of the English Translations of the Bible at the close of the sixteenth century, objected to Beza and others, that they supported their translations by appealing to the use of words in profane writers, and that they rejected the ecclesiastical use of words as adopted by the Fathers. To this Fulke replied, 'I think there is no better way to know the proper or diverse signification of words, than out of ancient writers, though they be never so profane, who

* With reference to an instance of anacoluthon, Hutchinson writes, Xenoph. *Anab.* III. 3, 3, 10, 'Hujusmodi structuram, cujus usum scriptores Ἀττικώτατοι non refugerunt, si eâ, quâ par erat, diligentiâ, notassent viri humanitatis studiorum non prorsus insueti, barbarismis et interdum solecismis auctorum sacrorum dictionem inquinatam pronuntiare, vix, opinor, sustinuissent.' Hutchinson adduces Mill's *Prolegom.* p. 21, edit. Lips., as the occasion of this remark.

used the words most indifferently in respect of our controversies, of which they were altogether ignorant.' (Fulke's *Defence, &c.*, Parker Society, p. 161.) Acting on this principle, we have invariably consulted the Lexicon by Liddell and Scott, and have pointed out how naturally the particular meaning of the word in the passage under consideration flows from its general and ordinary use in classical authors.* The results thus obtained have in some instances been quite startling to our own minds, as evincing the utter recklessness with which it is assumed that the degenerate Hellenists have set at nought classical propriety. Throughout we have inserted quotations from classical authors which illustrate the Sacred Text, either in language or in sentiment. We have usually selected these from such works as the student will meet with in the ordinary course of his reading, and we hope we have not presented so many as to be deemed an encumbrance, or to be passed over as superfluous. An eminent critic, in speaking of a work on a different subject, commends the author for having departed from the 'old usage of heaping together with the more valuable authorities, passages from the most obscure and worthless writers, concerning subjects upon which they could not but be profoundly ignorant, or from writers of better name, when their authority can have no weight.'† This irrational and injurious practice has been carried to great lengths in Biblical annotations, in utter defiance of sound scholarship, good judgment, or correct taste.

We have also taken frequent opportunities of noticing the style of the Evangelists in that sense of the word in which it is generally used and understood,—in what may be termed the *Rhetorical* sense. It is important as a branch of the internal evidence of the genuineness and authenticity of the Gospel histories, that the peculiarities of composition, and of the treatment of subjects which distinguish the Evangelists as a class from all other historians, and also those which distinguish them from each other, should be observed and comprehended by the Biblical student. Nor is it without a similar use, and certainly not without interest and profit to readers in general, that instances of graphic description, dramatic effect, exquisite

* Sir P. King, in discussing the term Hades, thus defends this mode of interpreting:—'I place the Heathens with the Jews and Christians, because the propriety of any Greek or Latin word is to be fetched from them; and the Apostles speaking the words of their language, it cannot be imagined, but that they spoke them according to their vulgar signification, intending always by them their usual and universal meaning.'—*History of the Apostles' Creed.*

† *Edinburgh Review* on Layard's *Nineveh.*

pathos, beauty and power of expression, should be pointed out in the writings of men who, from their transparent simplicity, honesty, and singleness of purpose, can never be conceived to have aimed at the arts or graces of composition.

It will be observed, too, that we have made frequent reference to various translations, both of ancient and modern times. It is a remarkable proof of the Inspiration of the Holy Scriptures, and of their adaptation to universal use, that while no version has been so bad as not to present to a diligent reader those truths which are able to make him wise unto salvation, none has been so good as to set forth without error or defect the mind of the Spirit. Alexandrian legends claimed for the Septuagint Version that infallible inspiration which belonged to the writings of the Old Testament as they came from the hands of the inspired penmen; a similar claim has been made by Romish advocates for the Latin Vulgate, which is confirmed also by Sess. 4, Decret. 2, of the Council of Trent, and many betray a feeling as if they would prefer the same claim in behalf of our own Authorized Version. But the fact is, that the objects aimed at by translation are not so easy to be attained as the superficial thinker may imagine. This, however, need not shake the confidence of any private Christian in the Authorized or any other Version. The rule of the Divine government is, that a man is accepted according to what he hath, and not according to what he hath not. Many have been taught the truth as it is in Jesus from the Greek Septuagint and the Latin Vulgate; and if we except the so-called Improved Version of Gilbert Wakefield, which was made, we conceive, with a dishonest aim and fraudulent intent, there is no English Version from which the reader may not learn the words of eternal life. But responsibility assumes a higher standard in proportion as we rise in the scale of opportunity. They who have access to the Scriptures in the Original are in this respect endowed with ten talents, compared with which the power of reading them in our Authorized Version is but one. The right improvement of the one talent will ensure to its possessor the end of his faith, even the salvation of his soul; but this does not render guiltless those who have greater talents, if, from supineness or indolence, they neglect to use the enlarged means with which they are gifted for attaining to the knowledge of the truth.

The importance of attending to translation will be more evident if we bear in mind that our Lord did not speak in Greek, but in Aramaic, of which language the Chaldee and the Syriac

dialects were respectively the older and later forms. The Apostles, too, used the vernacular tongue in Palestine, as is manifest from A. 22 : 2. Hence the earlier Syriac Version, called Peshito, is peculiarly valuable in fixing the sense of particular passages, where the Greek might leave some doubt of the speaker's meaning, but the Peshito leaves none whatever.*

The object of translation is to present in another language equivalent terms, expressive of the ideas which the words of the original were framed to convey. It seeks to embody the same sentiments by means of phraseology closely corresponding in its symbolical character to the diction of the original. The difficulty of doing this accurately will be manifest by the way in which we continually borrow from modern languages words for which our English vernacular has no exact equivalent. There are varieties of conception expressed in one language of which no other can afford an adequate representation. Hence it is that in every version some words of the Scriptures are not translated, but are retained ; as every language contains words and idioms to which no other presents fit counterparts. In such a case no expedient is left but circumlocution. By the help of several phrases we may approach the sentiment, or shade of thought, which the inspired writers intended to express. Where exact equivalents cannot be found, the use of various terms must be resorted to, if we would produce as vivid a representation of the original as can be effected through the medium of the language in which the interpretation is given. In this respect different English Versions may be very serviceable when each, as is often the case, without supplying a perfect translation, exhibits a happy turn or form of expression, or some phase of the idea in the text which had eluded the diligence of other translators. There can be no doubt that if we could collate, as future philological expositors will do, the best of the 120 versions of the sacred text made by missionaries in modern times, as well as those previously existing, many a passage, both in the Old Testament and in the New, would receive by such a process a reflected light, which would render it more intelligible and significant. From the Vulgate, and other versions, such as the German of Luther and the French of Ostervald, this further advantage may be derived, that they are often independent witnesses in favour of some rendering which, but for that support, might be received with suspicion, as wearing

* The caution of Michaelis (in Castell's *Lexicon*, p. 197) is very important. Modo memineris Syriacè loquutum Jesum, non Græcè.

an air of novelty, and as brought forward with the view of serving some particular purpose.

It has been no part of our design to present a regular commentary, though we have occasionally introduced *scholia* to elucidate, not only the meaning, but the application of particular passages, by showing the immediate deductions which may be made from the words of the inspired writer. We have thus endeavoured to indicate the method by which critical knowledge may be rendered practically useful in the ordinary ministry of the Word. These will be found at greater length in the Gospel according to S. John than in any other part of this volume. Many of these have been derived from our own pulpit ministrations, and may be found useful for expositions of Scripture, and as furnishing heads of discourse. Their suggestive character will, we hope, prove serviceable for teacher and pupil, as showing the way in which important inferences in matters of faith and practice may naturally be drawn from a thorough analysis of the Sacred Text.

Very little notice has been taken directly of the objections advanced by sceptics of ancient or modern times.* But though we have not stated the cavil, we have endeavoured to forearm our readers with the refutation. We have observed with pain many annotations on points of this nature, which however well-meant and ingenious, seem to us injurious to the cause which the writers design to serve. They are written as upon the assumption that it is next

* In the present day the greatest difficulty is occasioned by some who seize every opportunity of impugning what has generally been received as orthodox or evangelical, though we cannot place them in the same class with sceptics or rationalists. If we look, however, into the history of these teachers, into the formation of their minds, we shall generally see good reason for withholding from them our confidence, as trustworthy theologians. It will be found that many of them never received in their *youth* aught which deserved the name of religious education. They have the *defects* as well as the merits of the *self-taught*. These defects are the more glaring, if they have entered upon their theological studies in *manhood* as an arena for philosophical investigation and intellectual discipline. The mischief too is further increased when any, by a self-sufficient reliance on their natural powers, or an ardent thirst for universal study, have refused to submit their minds to the yoke of patient wearisome diligence in the beaten walks of literature and science. The new lights of our age have affected to strike out a fresh path for themselves in secular learning as well as in divinity. Each of these causes taken singly may well abate our confidence in any who are, or who have been subject to their unfavourable influence. If these three causes should haply be combined in the early life of the same individuals, can we wonder that their feet should stumble on the dark mountains, great as may be their industry or talent, their amiability or piety?

to impossible for Christians in our age to know the certainty of the things in which they had been instructed. There is a Neologian air about them, as if the facts or doctrines of Holy Scripture needed an apology. Notes of this character are not likely, in our judgment, to be of service to any persons; nor, as far as our experience has gone, are they necessary for the large majority of young men at our public schools and universities. We have been surprised, however, at the striking analogy which exists between the objections in the beginning of the Gospel and those of modern sceptics. In both we have a demand of a particular species of evidence, without which they will not be satisfied, Mk. 8 : 11, 12, L. 16 : 30; while yet they will not admit the testimony which is adduced, M. 12 : 28, because they have made up their minds to deny the conclusion which necessarily flows from the premises.

Their cavils, too, betray the same inconsistency. As the Jews, J. 11 : 47, allowed that our Lord wrought miracles in support of his claim to be the Messiah, so objectors of the present day admit the purity and morality of the Gospel, as well as its blessed influence on the welfare of nations and individuals, while they attempt to poison the spring from which the healing waters have flowed. The same shallowness, the same pertness of ignorance, affecting the air of superior information, characterizes them which was exemplified in the Jews, who (J. 7 : 42) brought forward as an objection what, on their own grounds, was an evidence in favour of our Saviour's Divine mission. The same moral causes operate now as then; such as the absence of love to God, J. 5 : 42; the desire of honour from men, J. 5 : 41, 44; credulity in following impostors, who made unqualified assertions without offering any proof, J. 5 : 43, as well as the want of certainty and reality in their perception of the truths which they read and acknowledged, J. 5 : 47. In both classes of unbelievers we observe equally wide differences among each other as to the principles which lead them to agree in rejecting the testimony of Jesus, J. 7 : 26, 27, 40—43, 9 : 16. There is a remarkable similarity also in their adoption of extravagant theories, which admit of immediate refutation, in order to account for the historical facts of Christianity, M. 12 : 24, or the historical belief of those facts in the first century, M. 27 : 64. 28 : 15. J. 7 : 12, 49.

All such objections at the present day may be most successfully encountered by giving due prominence and directing especial attention to the Personality of our Blessed Lord as attested by the Evangelists. We are very far from meaning to imply that our

predecessors have failed to apprehend, or neglected to exhibit the grand subject of the Gospel revelation, nor would we speak as if we had made a discovery in a matter of infinite importance which has been now eighteen centuries under discussion. We trust that we shall be accused of neither the one nor the other of these acts of presumption when we state, as a principle of our doctrinal and practical exegesis, a fact, which will be at once recognised and admitted by all.

The Gospel is the MANIFESTATION of a PERSON in whose existence, attributes, actions, and history, all religious truths whatsoever are involved. This manifestation is the main subject of our belief—this Person the only object of our faith, in regard to everlasting salvation. It is an immediate and inevitable inference from this fact, that the historical events and circumstances of our Lord's life, in which the manifestation consists, by which He is personally made known, must have a direct bearing upon our own personal religion, and must contain, and in the concrete exhibit, all that is understood by Christian doctrine. It follows, or rather it is implied, that they must be received in their plain and literal, or simply historical character. They cannot be real transactions allegorically representing truth, or imaginary transactions mythically representing truth; since, in neither case, would they *be* 'the truth as it is in Jesus.' The whole life of Christ would be reduced in the former case to a series of parables far more uncertain of interpretation than those of his discourses; in the latter, to a series of fables, each of which would, indeed, by its single moral, when found, instruct us in some principle, or duty, within the province of ethics or natural religion, but quite independent of the real existence, much less of the personal revelation of Christ, or our personal relation to Him. The postulate that Christianity as a religion, as a Gospel, is essentially the Manifestation of a Person, a postulate which it is probable both mystics and rationalists would at once concede, is thus equally contradicted by either of their views of the character of the New Testament histories of Christ.

Feeling, then, the importance of the consequences immediately flowing from the simple, intelligible, and universally admitted fact, which we have enunciated—consequences alike affecting Christian evidence, Christian doctrine, and Christian duty,—we have, as occasion has served, endeavoured to exhibit it in these different connexions. In this we lay no claim to originality. We have perhaps to excuse ourselves for needlessly specifying, and too frequently applying, a principle upon which the annotator of the Gospels must necessarily

proceed. But we have thought it desirable that the use of it should be pointed out, by example, to the student who is hereafter to become the expositor, or the defender, of the truth. He will find that the undeniable maxim, 'Christ himself is Christianity,' will enable him to maintain against the modern sceptic the historical reality of the life and actions of Jesus; that the apprehension, and constant recollection of this truth will facilitate the interpretation of every doctrinal passage, and especially of the Pauline Epistles; and that the best and surest foundation for personal religion, is the practical, every-day recognition of the fact, that the human life of Christ is, under the teaching of the Holy Spirit, the source and sustentation of the Divine life of the Christian.

That all the sentiments we have advanced in these *scholia* will gain the unhesitating assent of our readers is very far from our expectations; we trust, however, that their general tenor will be found conformable to the principles of that Church in the ministry of which we serve, and to those ordination vows which bind us on the one hand to 'banish and drive away all erroneous and strange doctrines contrary to God's word,' and, on the other, to 'maintain and set forwards quietness, peace, and love among all Christian people.'

The father of classified zoology has divided the animated beings of the world into class, order, genus, species, variety. If a similar classification be made of those who in our own day profess and call themselves Christians, we do not scruple to avow that we belong to the class designated Protestant; that to our minds this term is no negation, but that we have an affection for the word, notwithstanding the dissimilarity of the views entertained by those who bear the name. The privilege of a free and unrestricted access to the Oracles of God, which we hold to be the distinguishing characteristic of Protestantism, is, to our minds, a line of demarcation sufficiently clear, positive, and definite to constitute a distinct class; and, however frightfully this privilege has been abused by many in former days, and at present by Rationalists and Mormonites, we are no more disposed to quarrel with the term on this account, than we are offended with Linnæus for putting man 'made in the image of God,' in the same class with the sea monsters 'who draw out the breast, and give suck to their young ones.' But that we may not be lost in this motley group which is said to have nothing distinctive, we would further state, that under the class 'Protestant,' we belong to the order 'Trinitarian,' and in this order to the genus 'Liturgical and Episcopal.' We will leave it to the reader to

determine our species and variety, being quite indifferent as to the place he assigns us among the Acephali, believing that much of what we have written will be acceptable to men of different schools of thought, to the disciples, for instance, of the eminently judicious Thomas Scott, the meek and wise Van Mildert, the intrepid and conscientious Arnold; and deeply regretting that those who have profited by the writings of any one of these admirable divines, are too frequently disposed to neglect and depreciate the labours of the other two.

In several of our notes we have made various references to the Book of Common Prayer, as the *practical* commentary on the Bible, which the members of the Church of England are bound to acknowledge. We have quoted it as a commentary, but not as of equal authority with the Sacred Text. We consider that we are bound to prove our positions and statements from the Bible, and not from the formularies of the Church. Of late years the dictum has been in vogue that churchmen ought to learn their faith from the Prayer Book. We will not here adduce the argument that this is contrary to the sixth and eighth Articles of our Church, but would merely observe that this dictum claims for the Church an authority co-ordinate with that of Holy Scripture.

This is the same vicious principle which the Jews displayed in the composition of the Talmud. First there was the Mishnah, the oral law which was originally put forth as a *commentary* on the books of the Old Testament, and was afterwards elevated to the same rank as the Sacred Text. But the Mishnah was not sufficient. The original commentary needed further explanation; from this arose the Gemara, which, in its turn, was raised to the same position as the Mishnah; and it was held to be necessary that the rule of faith should be derived from the Talmud, from the Mishnah and Gemara combined, and not from Holy Scripture.

The same vicious principle of appealing to, and relying upon, the commentary rather than the text, may be observed in the attention paid in the past century to the works of the older grammarians and critics on the poets, philosophers, and orators of Greece, while the text of Homer, Plato, and Demosthenes was little studied. We may remember, too, that the commencement of the Reformation was when Luther discarded the digests and abstracts of Aristotle, and lectured upon Aristotle himself.

We refer to the Book of Common Prayer as the best practical commentary on the Bible, ascribing a higher authority to the Creeds and Articles as the formal exegesis of our faith as the members of

a Christian community. In the prosecution of our labours we have been forcibly struck with the very wide difference which exists between the views of those who regard all the contents of the Prayer Book as a *dogmatical* commentary on the Bible, which is binding on the faith and consciences of honest churchmen, and of others, like ourselves, who accept it as a *practical* commentary for the necessary objects of church membership. The following instances will serve to show what we mean, and will also point out the extreme importance of the distinction for which we would earnestly contend.

(1.) The identity between St. Bartholomew the Apostle and Nathaniel is, to our minds, satisfactorily made out. But, as the compilers of our Liturgy have not appointed the passages which speak of Nathaniel to be read in the services for St. Bartholomew's day, it may be said that the judgment of the Church of England is unfavourable to this identity. We do not, however, feel ourselves bound by this indication of her sentiments, but consider that we are at liberty to hold an opinion which was adopted in the earliest ages of the Church, for which there is sufficient authority in the statements of Scripture itself.

(2.) The compilers of the Marriage Service state that holy matrimony is commended of St. Paul to be honourable among all men ; thus ascribing the authorship of the Epistle to the Hebrews to the great Apostle of the Gentiles. Are we to interpret this expression as precluding the members of our Church from the investigation of the question, whether this Epistle was written by Paul, by Barnabas, or some other, to whom it has been ascribed ? Our view of the Prayer Book, as a *practical* rather than as a *dogmatical* commentary on the Bible, leaves it open to any one to pursue this enquiry, without detriment to his consistency as a member of the Church of England. It may be said, that if any one came to the conclusion that the Epistle to the Hebrews was written by Barnabas, he could not honestly read the marriage service. We deny the correctness of this inference, as we maintain that the compilers of our Liturgy had no intention, by a casual expression, to settle this disputed point ; neither do we think that any one who ascribed this Epistle to Barnabas need hesitate to use this service on that account, any more than a repugnance is felt to M. 27:9, on the ground that the language there ascribed to Jeremiah the prophet, is to be found only in the book of Zechariah.

(3.) The parable of the good Samaritan has received from a

very early period an allegorical interpretation; as setting forth the ruin of man by the fall, the inefficacy of the Patriarchal and Jewish dispensations for his recovery, and the effectual grace of the Gospel to do that which the law could never do. It has also been stated, that such is the judgment of the Church of England, because the compilers of our Liturgy have appointed this parable to be read on the thirteenth Sunday after Trinity, together with Gal. 3:16—22, where St. Paul enlarges on the covenant made with Abraham, and the giving of the law from Mount Sinai, as subservient and introductory to the promise by faith of Jesus Christ. Here, again, we should dispute the conclusion that our Church has thus given judgment, or supplied the grounds of judgment, on the matter. If that interpretation of the parable commends itself to any one by the usual principles of Biblical hermeneutics, its juxtaposition in the Liturgy with Gal. 3:16—22, might be appealed to as a confirmation of the view. But we still think that every churchman is at liberty to form his own opinion, to admit or reject this allegorical interpretation if he sees fit, without prejudice to his character as a faithful member of the Church of England.

(4.) It may be said, that these instances are of a very trivial description, and that none of these affect the foundations of faith, or assail any fundamental principle. This is to admit the position that a private Christian may judge of what is essential and what is non-essential, the correctness of which, within certain limits, we are disposed to allow. Such a concession, however, will hardly be made by those who regard the Book of Common Prayer, in every word and expression, as an exegetical and dogmatical commentary. The last instance which we shall adduce will, perhaps, by general consent, be considered one of importance.

Among the forty-two Articles published in 1553, one was in condemnation of certain heretics called Millenarii. If this Article had been retained in the final revision, it would have excluded many excellent men from the Church of England, who, in the present day, hold the sentiments therein condemned. We have heard it argued that the Prayer Book, as we have it now, implicitly rejects those views in the Collects of the First and Third Sundays in Advent. The judgment of our Church is declared to be, that our Lord's next coming will be in glorious Majesty to judge the quick and dead. We do not entertain the sentiments of those interpreters of prophecy who, in the sixteenth century,

were classed with heretics, or of their successors in the nineteenth century; we think them contrary to Scripture, and to the language of our Liturgy, which, on this and on every other point, so faithfully reflects the light of God's Holy Word; but we do not think that the members of our Church are to be precluded from holding such views of the consummation of all things, on the authority of the Collects referred to. If, however, any one should unhappily decline to use, or should capriciously presume to alter, those Collects, because the expressions therein contained are, or have been, interpreted according to the forty-two Articles of 1553, he would relax the ties of obedience due to the Church of England, in refusing to acknowledge the Liturgy as a *practical* commentary on the Bible; and by thus assuming that it is a *dogmatical* commentary, would assist the strenuous assertors of this position in rivetting upon his own neck and theirs a yoke which neither he nor they would be able to bear.

The adoption or at least the recognition of sound principles of interpretation is a point which we regard as of far higher importance than the acceptance or rejection of our *scholia*.

It has been a much disputed question whether the general hermeneutical principles, by which we explain a difficult passage in the writers of classical antiquity, are sufficient for the interpretation of the Holy Scriptures, which are 'able to make men wise unto salvation, through faith which is in Christ Jesus.' Accordingly, it has been maintained that the grammatical interpretation is sufficient for profane writings, but that for the accurate exegesis of Scripture, we must have recourse to the allegorical and the dogmatical; that the oracles of reason are sufficient for the interpretation of heathen authors, but that the oracles of God can only be interpreted by the oracle of an inward light, or by the oracle of the Church.

Now, it is not true that the subjects treated of in classical antiquity, whether it be philosophy, poetry, or history, can be satisfactorily explained, and the meaning be fully elicited, by the strictly grammatical or literal mode of interpretation. There are many circumstances which we must take into account before we can be satisfied that we have elicited the sense which the historian, the philosopher, the poet intended to convey. We must bear in mind the writer's aim and object, the time, the place, the motives of his writing, whether he relates what he himself believed, or merely records the statements of others; whether he writes in his own or in an assumed character; we must consider

the meaning which those for whom he wrote would from their relation to him attach to his language, and the impression he wished to communicate by his composition. The consideration of these several points constitutes the historical interpretation of the passage, which often differs widely from the strictly grammatical or literal sense at which a reader would naturally arrive, who knew nothing of the writer's original position or primary design.

Again, the writers of classical antiquity often give hints of the way in which their works are to be interpreted; they presume that the reader is in possession of collateral information which he will apply in the perusal of their writings. General hermeneutical principles have been thought to be insufficient for the interpretation of the Bible, because interpreters of the allegorical and dogmatical schools have neglected to consider the multiplicity of circumstances comprehended in the word 'historical,' the mode by which they interpret the profane writings of antiquity. The strictly literal or grammatical system is not adequate to the interpretation of any writer whether sacred or profane; the historical system is sufficient to meet all the peculiar exigencies of that collection of writings which are the oracles of God committed to our trust.

General hermeneutical principles are quite sufficient for a full and perspicuous interpretation of the Bible, with this proviso—that the student bears in mind his personal and practical interest in the truths it propounds. The reader of Homer, Thucydides, or Plato, has no bias on his mind to disturb the calm, the dispassionate exercise of his faculties in considering all the historical circumstances which may affect the literal and grammatical meaning; a mistake in his estimate of these collateral points is of no effect on his well-being hereafter, or even in this life, beyond its influence on his reputation for scholarship. But with the student of Scripture the case is entirely different. There is a bias on the mind, or a veil on the heart, which often tempts him to pervert the meaning of the passage or to enervate its force. And the interpretation of the general scheme, or of any explicit enunciation of revealed truth is no trifling matter; it is no vain thing; it is a blessing or a curse; it is life or death.

Whatever system of rules we follow, no interpreter of Scripture can arrive at the mind of the Spirit, who insensible to his own personal interest in Divine truth, has had no experience of its value as a lamp to his feet and a light to his path. But the historical interpreter who recognizes the true character of his subject

of study, and of his own individual relation to the Word of God, not only as an interpreter but as a *man* will combine all that is valuable or necessary in the allegorical or dogmatical systems. He will not forget that mysteries are revealed unto the meek, that the Lord giveth wisdom; he will seek, therefore, for a wise and understanding heart. He will have no such confidence in his own intellectual powers, as wantonly to reject or capriciously to question the tradition of the elders; yet feeling his individual responsibility, knowing that he must give an account of himself to God, he will 'prove all things,' he will endeavour to 'be fully persuaded in his own mind,' believing that in whatever point he is doubtfully minded, 'God will reveal even this unto him.'

The consciousness of his own personal and practical interest in the words of eternal truth, of their direct bearing on his present life and habits and conversation, is the only principle which the student of Scripture has occasion to bear in mind to render general hermeneutical rules sufficient for his purpose. In this we are not attaching a wider sense to the term historical than the student of Grecian philosophy finds laid down in the writings of Plato and Aristotle. He there meets with a caution against 'the idols of the cave,'* he is there reminded that the difficulties of which he may be ready to complain, reside in his own mind and not in the subjects themselves; that they arise, in fact, from a vitiated and corrupt state of moral feeling, by which the eyes of the mind fail to discern what is naturally most evident. *Οὐκ ἐν τοῖς πράγμασιν, ἀλλ' ἐν ἡμῖν, τὸ αἴτιον τῆς χαλεπότητος. Ὥσπερ γὰρ καὶ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῇ φύσει φανερώτατα πάντων.* (Arist. *Metaph.* II. 1.) If such principles as these are necessary for the interpretation of truths merely intellectual, like principles must guide us in the investigation of truths professedly spiritual. If the 'idols of the cave' caused the inquirer to form dim, distorted, and confused views of things earthly, much more does pride, passion, and prejudice interfere with the clear perception of things heavenly. If sound philosophy proclaimed that the light-minded, the frivolous, the insincere, would walk on still in darkness, what have we in this but an attestation to that cardinal rule which the historical interpreter of revealed truth must ever bear in mind, 'If any man is willing to do his will, he shall know of the doctrine.'

* Plato. Bacon *De Augmentis*, lib. V.

The various systems of interpretation, opposed to that which we support under the name of the historical, are threefold;—the Neologian, the Allegorical, the Dogmatical. We will briefly glance at the points in which these rival schools differ from the historical.

By the Neologian school we understand, not merely that system which of late years has prevailed in Germany, but that irrational mode of interpretation which is adopted by those who assume the title of Rational Christians—those who think that the oracular voice of reason will enable them to speak as the Oracles of God. The Neologian proceeds on a false principle which necessarily leads him into serious error, for he does not 'take heed to himself' as St. Paul recommends, nor attend to the caution of Aristotle. Forgetting his own personal interest in Scripture, he practically ignores the fundamental truth, that every good and perfect gift, the faculty of receiving and the power of imparting, is from above, and cometh down from the Father of lights. We cannot then be surprised that in writers of this class a frigid indifference to the things which accompany salvation is disguised beneath the dispassionate coolness of philosophical enquiry. Their critical and philological observations may be worthy of all attention; their remarks on geography, history, on the manners and habits of antiquity, may be accurate, perspicuous, and just; yet, after all, it is a well-proportioned comely form, in which there is no life—

'We start, for soul is wanting there.'

If the position of Quintilian be well founded, that 'to be a good orator one must be a good man,' much more is personal and spiritual religion essential in one, who aspires to approve himself unto God as a workman that needeth not to be ashamed, either as a public or private teacher and expositor of the Gospel. No one can be a sound interpreter of Holy Scripture who shrinks from witnessing a good profession, who is ashamed to confess the faith of Christ crucified, or who indicates with faltering lips and an undecided tone the foundation of his own hopes. In addition to ἀρετή, Aristotle insists upon the possession of another qualification, which he describes by the expressive term, σύνοια. This, too, is not less necessary for the Christian critic than the Christian orator. It is certain that to understand and, much more, to explain the language, he ought to possess the sentiment, and to be controlled by the motives of the writers upon whose works he is engaged. By their testimony unto Christ they sought to effect the spiritual en-

lightenment, the well-being and holiness, the everlasting salvation of the souls of men. He can hardly be a faithful and accurate commentator on their testimony, who does not undertake his task, not only with this view of their object, but also with the intention and for the purpose of promoting it. Where there is no great disparity of mental cultivation and attainment, he will best apprehend the 'mind of the Spirit' who has a sympathy with the design or 'will of the Spirit' in all that has been written under his inspiration.

Looking, however, to the condition of those for whom principally we write—to the youth of Christian parents under education at our public schools and universities—we have no serious apprehension that many of them will be led away with the error of Socinus, or entangled in the miscalled Rationalism which has developed itself into the Pantheistic system of Strauss.

The Neologian school is a necessary reaction from the wildness, the licentiousness of the Allegorical, and also from the rigidity, the slavery of the Dogmatical.

The Allegorical school satisfies the conditions of the maxim of Vincentius Lirinensis; it has been supported 'ubique, omni tempore, ab omnibus.' Pleas have been advanced in its favour by Romanists and Protestants alike—by men of every class, order, genus, species, and variety, when it served their purpose. We mark its rise in the writings of the Apostolical Fathers; its culminating point in the crude and rash conceptions of Origen: in the middle ages it naturally allied itself to the Antichristian claims and blasphemous idolatries of the Papacy: in our own day its workings are seen in the preposterous impudence, as well as flagrant immorality of the Mormonites, and in the idiotic institution of the Agapemone. From the multiform extravagances which men professing to be spiritual have countenanced, from the Protean shapes of error which appear under the guise of transcendental illumination, we cannot wonder that the Scriptures have been thought by some to have no precise meaning in themselves, but such as may be moulded to any form, and after any device, by men of lively imagination and superior ingenuity.

The principle of this school, as far as a system so wild, fantastic, and variable can lay claim to any principle, seems to be that every part of the Bible has a figurative meaning which lies concealed under that simple, natural sense which is deduced by the ordinary rules of historical interpretation. The position of Origen was this, that as man consists of body, soul, and spirit, so there exists in

Holy Scripture a triple sense corresponding to this division. Christians of the ordinary class were edified by the obvious sense which he calls the flesh, τῆς οἰονεὶ σαρκὸς τῆς γραφῆς. Believers of a more advanced class derived benefit from its soul; but whoever is perfect can appreciate the spiritual law which has a shadow of good things to come. This position has opened a wide door for mystics, enthusiastics, fanatics, and has encouraged the wildest conceivable interpretations by presenting a snare into which even later interpreters have fallen under a mistaken idea of the fulness of Holy Writ. Their motto has been, 'If any man speak, let him speak as the oracle of an inward light.'

The sound interpreter does not deny the existence of allegory in many passages of Scripture. In the writings of classical antiquity he finds the myth, the fable, which are closely allied to allegory. There is no real dispute about the meaning of the term. Dr. Johnson's definition, in which he states that allegory is 'a figurative discourse in which some other thing is intended than is contained in the words,' substantially agrees with the remark of Quintilian, 'aliud verbis, aliud sensu, ostendo.' That some portions of the Bible are allegories is allowed on all hands; that other portions may be so, may have a figurative sense, a deeper meaning 'underlying the surface,' in modern phrase, is also allowed. But to adopt the principle that these mysterious recondite senses are to be sought for in every passage—that it is our duty to dig for them, as for choice silver, in every expression—and that the spiritual meaning is in a direct ratio to the distance from the obvious meaning,—this has proved the plentiful spring of all heretical depravities and all Antinomian practices. That only is the spiritual meaning of a passage which the Spirit of the Living God intended we should draw therefrom. Nor can it be rationally maintained, that any meaning can be intended, but that which, if ascertainable at all, is ascertainable by the reason rather than by the imagination of uninspired readers. To affirm the alternative is to lay claim to inspiration.*

* We append the following remark from a work edited by Archbishop Whately, *Cautions for the Times*, No. XV. p. 300:—'Robinson Crusoe or the Arabian Nights might, with a little ingenuity, be easily turned into allegories about religion; and then a person who did not scruple using words in 'a peculiar sense' might speak of them as 'divinely inspired,' meaning that they *might be made* to afford religious instruction, and were *providentially* so written as to be capable of that particular application, though it was never intended by the writers. And people will be apt to suspect that those who speak of 'the whole Bible' as one

As a check to the vagaries of the allegorists, there gradually sprung up a Dogmatical school, which appealed to the interpretations of approved ecclesiastical teachers. During the fourth century the development of this system was accompanied by a constant reference to the grammatical sense; but soon afterwards, exegesis was confined to the mere collection of explanations propounded by writers of undisputed orthodoxy. It became an established principle to reject whatever was not found in those who were called the Fathers of the Church. 'Præstantius præsumptâ novitate non imbui, sed priscorum fonte satiari.'—Cassiodori *Instit. Divin. Præf.*

There were, indeed, some who acknowledged the necessity of grammatical interpretation, and adopted it in their practice as commentators; but they were ill furnished for the task from their ignorance of the Scriptures in the original, and from their abhorrence of Hebrew as a relic of Judaism. Thus the dogmatical school, borrowing assistance from the allegorical whenever extraneous help was required, became firmly established, till it was unalterably fixed, in theory at least, though not in practice, by the Tridentine decree—'Ne quis sacram Scripturam interpretari audeat contra eum sensum quem tenuit et tenet sancta ecclesia; cujus est judicare de vero sensu et interpretatione Scripturarum Sacrarum.'

But the evils of the dogmatical school are not confined to those who follow Romish decrees, or who build their faith on presumed General Councils. The same spirit is seen in Protestant communities in those who select some one writer as their rule of faith, from whose decisions they allow of no appeal. The divisions which exist among Christians are most unhappily fostered by this dogmatical system, as every community has its own standard of orthodoxy. It is quite natural that we should incline with a favourable prepossession to the works of some distinguished master in Israel; that, feeling the value of the things in which we have been instructed, we should look with suspicion on those who are thought to question their certainty. But there is a mean between cap-

'great parable,' not to be expounded by the same rules of criticism as other books, but mystically and allegorically, even in the plainest narratives and arguments; and as having as many meanings as a 'pious' fancy can find for its words, do in reality entertain at bottom much the same opinion of Scripture as of *Robinson Crusoe* or the *Arabian Nights*. For any book at all may be made to yield a profitable meaning, if we ourselves first *put that meaning* into it, and chuse to consider it as 'a great parable' of something that we have not learned from it, but have known already by some other means.'

tiously doubting and blindly following the tradition of the elders. There are many bodies of Christians, and various members in every body, who attach higher authority to the dicta of their recognized teachers, than our Church claims for the Three Creeds, which, according to the language of the eighth article, 'ought thoroughly to be received and believed, because they are capable of being proved by most certain warrants of Holy Scripture.' Yet many there are who have adopted their opinions from the writings of fallible men, to which they cling with a blind pertinacity which scorns the idea of trying them by the touchstone of the law and the testimony. These are chargeable with the viciousness of the dogmatical school. They interpret the oracles of God by the oracle of the Church, or by some distinguished writer, who is all to them that the Church is to the Romanist.

The error of the allegorists and the dogmatists may be* traced up to one source—to a general belief that the things which God has revealed by his Spirit are not the common property of the human race, but belong to a few privileged individuals, who act as interpreters of the Divine will, as mediators between God and man. They consider that the pursuit of religious truth is in some degree analogous to the arts of music, painting, sculpture ; that success is denied to the many, and can be attained only by the few who have a special gift. They argue from the condition of the Church anterior to the coming of Christ, overlooking the change which has ensued from the manifestation of God in the flesh, and from the perpetual presence of the Heavenly Paraclete. In the middle Hebrew נָבִיא, *προφήτης*, two ideas were combined which we ought carefully to distinguish ; the one, *a divinely inspired seer* (רֹאֶה, 1 Sam. 9 : 9 ;) the other, an interpreter of the Divine will. The Greeks, and after them the Romans, had two different words to express these ideas ; the first was expressed by *μάντις*, *vates ;* the second by *ἐξηγητής*, *interpres*. The distinction between the two may be clearly seen in the description given of the Church at Corinth. The Corinthians *γλώσσαις λαλοῦντες*, were in the state of a *μάντις*, but they were not all *ἐξηγηταί*, they had not the *ἑρμηνεία γλωσσῶν*, for frequently they did not comprehend the sense, and, consequently, could not unfold the meaning of their own inspiration, 1 C. 12 : 10, 30. 14 : 5.

From the time of the close of the New Testament canon there have been none in the Church, whether as individuals or a cor-

* See Kitto's *Bibl. Cyclop.* Article *Interpretation.*

porate body, who answer to the character of divinely inspired seers, or who can claim to discharge the supernatural functions of the Hebrew נָבִיא expressed in the words *μάντις*, *vates*. In the Books of the Old and New Testament the communication of the Divine will to man is complete. There are none who are warranted in applying to themselves, in the primary sense, the words of the Apostle, 1 John, 4:6, 'We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us;' or who can affirm that they speak in words taught by the Holy Ghost, *ἐν διδακτοῖς Πνεύματος λόγοις*, 1 C. 2:13; yet this claim is virtually advanced by the disciples of the allegorical and dogmatical schools, who identify the oracles of God with the vagaries of an inward light, or with the determinations of fallible men.

The historical student will then unite, and at the same time carefully discriminate, the three principles upon which the Neologian, the Allegorical, the Dogmatical singly rely. In the due adjustment of these principles, in preserving each in its relative proportion, he may expect to arrive at a safe conclusion. All erroneous interpretations may be ascribed to an undue reliance on one of these guides, and the total or partial neglect of the other two. The Neologians—the followers of Socinus for instance—doubt whether there be any Holy Ghost; they also pour contempt on creeds, on articles, on confessions of faith, as shackling the freedom of the human intellect. They say, 'We are the men and knowledge will die with us;' they have but one principle, an overweening confidence in the sufficiency of their intellectual powers.

The disciple of the Dogmatical school recoils from the impartial and candid exercise of his rational powers, lest he should be led to forego his shibboleth, or be compelled to own that others, whom he views with hostility, approach much nearer the truth than he imagined. The Romanist exercises that sense, reason, judgment, which God has given him, only to render it prostrate to the authority of the Church; he does not, indeed, like the Socinian, disavow the operations of God the Holy Spirit, yet he closes up many of the channels through which they may reach the soul, considering that he can be the subject of spiritual influence only through the intervention of the priest. He declines to exercise his powers of discernment, lest they should prove an occasion of leading him into sin.

The very opposite course is pursued by the Allegorical speculator. The fanatic, the mystic, and the latest specimen of the sceptic—the man who claims to be *par excellence* spiritual—regards his inward light as a sufficient warrant for the rejection of fathers

and councils, of creeds and confessions of faith, without any examination or enquiry; and with still greater presumption considers that this transcendental endowment absolves him from the duty of patiently exercising his intellectual faculties in the investigation of scriptural truth.

In our exegetical notes we have endeavoured to keep in view the use and abuse of all these principles. We shall not be surprised if we are charged with occasional or even frequent departures from the rules we have laid down for our guidance. For as an observing and instructive writer has remarked,* 'It is hopeless to shape a right course even by aid of the heavenly compass of Scripture, unless the navigator shall make allowance for the disturbing influence of the magnetic currents through which he is passing.' The erroneous interpretations of the Allegorical school are so common that we can hardly expect our pages to be free from their subtle, mysterious, and all-pervading influence. On the other hand, those who regard the errors of the Dogmatical school as identical with the errors of Romanism alone, from the vain idea that their own Church-oracle may safely be trusted and implicitly followed, will be concerned to find that there are passages on which we have not given the interpretation which is popularly thought to be required by the interests of Protestantism, and essential to the argument against Romish usurpation. We doubt not that some will charge us with looking at one time toward papal Rome and at another time toward Neologian Geneva. Should this occur we shall not be surprised, as though some strange thing had happened unto us. There is abroad in the world a suspicious spirit eager to detect, in theological writers who are not at once recognized as devoted partizans, the covert and Jesuitical Romanizer, or the no less insidious Rationalist. This is a spirit equally discreditable to the good sense and sound judgment of pious men, and injurious to the promotion of truth. But amidst all the apprehensions which may naturally spring up in the mind, as well from the injudicious friends as the unscrupulous foes of Scriptural Christianity, let us endeavour to offer in faith the petition of Solomon for a wise and understanding heart, and encourage ourselves by remembering that the spirit which characterizes those who are taught of God is 'not the spirit of fear, but of power, and of love, and of a sound mind.'

* Sir J. Stephen. Essays on Ecclesiastical History, vol. II., p. 117.

PART II.

ON THE INSPIRATION OF THE EVANGELISTS AND APOSTLES.

Few of those who may be expected to use this work need to be convinced of the Inspiration of the authors of the New Testament. Nor does it fall within our province as annotators to undertake the proof of the general fact. But since our belief and opinions on the subject must necessarily form the basis of very important principles in our system of criticism and interpretation, we think it desirable to make a few preliminary observations on the nature, operation, and effects of the inspiration by which these writers, but especially the Evangelists, were directed in the composition of their works.

One part, however, of the evidence for the *fact* of the inspiration of the New Testament is so closely connected with the reasons which we have to offer for our statement of its *character*, that we cannot but avail ourselves of it as an introduction to that statement.

It being quite certain that both the historical and epistolary portions of the New Testament must have been written within a narrowly limited period, we are enabled to compare with them other compositions of nearly the same age, and treating of the same or similar subjects. Such are the treatises of Philo, containing theories of religion and interpretations of the Old Testament, the Apocryphal books of the Old Testament (the work of Alexandrian Jews), the Talmudical collections, which are generally referred to the second century, and the writings of those who are called the Apostolical Fathers, embodying statements of Christian doctrine, and frequent references to the facts of the Christian revelation.

Now, it is acknowledged on all hands that a very remarkable difference exists between all these writings and those of the New Testament, immeasurably to the credit and advantage of the latter. Mysticism, fanciful conceits, extravagancies, puerilities, exaggeration in sentiment and in diction, are faults which, one or other of them, and for the most part all of them together, are characteristic of the authors known or unknown, Jewish and Christian, to whom we

have referred—authors who lived in the age immediately previous, or immediately subsequent to that of the Evangelists and Apostles, or who were actually contemporary with them. And on no occasion do they exhibit these blemishes more prominently, or more offensively, than when they are treating of supernatural occurrences. But no such charges can be sustained against the writings of the New Testament, though these are, in a large proportion, made up of the details of miraculous events, many in number, and varying in class and kind, and so affording abundant scope and temptation for the excursions of the Jewish mind, Alexandrian, or Syrian, or Hellenic, in every direction we have indicated. On the contrary, the writings of the New Testament are characterized by sobriety and calmness, by good taste, by simplicity and manliness, by unfailing common sense, by unaffected openness and candour. And these qualities are most conspicuous in their narration of miracles and visions, in their revelations of the unseen world, and of the future.

Whence this wonderful difference, this indisputable superiority? What was there in the position, circumstances, and character of the writers, what in the nature of their subject, that can reasonably account for the phenomenon? Nothing in their nation, in their era, in their social rank, in their education; nothing even in the truth of the events which they relate, or on which their exhortations and doctrines are founded. For let it be observed that, while our argument is good for a proof of the authenticity of the New Testament Scriptures, i.e. for their historical truth, the conclusion to which it directly conducts us lies beyond this, and involves it. Nor can our opponents hope to controvert successfully the inspiration of the Gospels by conceding their authenticity. Their authenticity is, indeed, the only ground lower than that of their inspiration, on which to account for their distinguishing superiority of character. But it will not *suffice* to account for it. For if we can conceive it possible that a Jewish writer, situated in all respects as those of the New Testament confessedly were, might have composed a history of ordinary events in or near his own time and country with philosophical judgment, impartiality, and temper, might have related matters of fact as calmly, for example, and fairly as Josephus has done, yet it is not conceivable that a Jew, of any class or sect, should have *so* written of *such* events, such matters of fact; not, certainly, if he felt a deep and personal interest in establishing the truth of them; not, if he was himself engaged, or belonged to a party that was engaged in interpreting them, and deducing from them the most momentous consequences, and

attributing to them the most wonderful value and effects. Much less credible is it that *four* Jews, in these circumstances, should have produced separate and independent histories, differing from each other in many particulars, but alike presenting the remarkable features of simplicity and dignity, of good taste and common sense, of sobriety and candour.

Their minds must have been cast in a *mould* totally different from that which was common to their fellow-countrymen, or to any peculiar class of them; or they must have been under some extraordinary original *tuition*, the permanent authority, and the continuous action of which was no less remarkable than its efficiency; or they must have become possessed of a *principle* definite enough to form itself into a general and inviolable rule of composition, powerful enough to overcome every opposing tendency, and versatile enough to apply to every variety of occasion; or they were subject to some *influence*, which necessitated and regulated the spirit, temper, and manner in which they wrote, which was constantly in operation or in readiness, and which whenever and wherever they wrote (assuredly not in the same time or place) must have been common to and recognizable by them all. But no intellectual regeneration, no primary tuition, no discovery of principles, no extrinsic influence capable of producing the effects which were certainly realized, can be described in intelligible language without the enunciation of a theory of *inspiration*.

This conclusion of our argument for the *fact* of the inspiration of the Gospels, becomes the statement of our belief with regard to its *nature* and *mode of operation*, when we say, that no *one* of these hypotheses will, in our judgment, without an unfair extension of the signification of its terms, satisfy the conditions of the problem presented by the historical, as well as the other Scriptures of the New Testament. We have tried them (as we invite our readers to do) singly and unitedly in a great number of cases, and in a summary consideration of the New Testament as a whole, and acknowledge and assert that it is only by a combination of the four that we can reasonably account for the intellectual and moral character, the tone, and temper, and spirit of the various writers. We cannot satisfactorily dispense with either primary tuition and instructions, or a radical change of their original order of mind, or their conscious possession of a definite, powerful, and adaptable master-principle, or the action of a suggesting, guiding, controlling influence from without. Each of these qualifications must, from the necessity of the case, have

been supernatural. And the whole taken together make up what we understand by Evangelical and Apostolical Inspiration.

The ground-work of every narrative, and of almost every composition in the New Testament, appears to us to have been long previous intercourse, or companionship, with Jesus himself personally, or one of his intimate associates. But the *effect* of such a preparation and training, in enabling the subjects of it to write as the Evangelists and Apostles have done, must have been due both to a superhuman communication of knowledge in the first instance, and to their endowment with a capability which, in their case, could be acquired by no known ordinary process, for retaining, maturing, modifying, economising, and delivering the information which they had received. Mere discipleship to Jesus, admitting that He was divine, or mere intimacy with one of his accredited disciples, admitting that he was inspired, will not suffice to account for the production of any one of the Gospels. No one of the twelve was equal to it, supposing the twelve to have continued what they were during the ministry of their Master; that is, as liable to misapprehension and mistakes concerning his mission and their own, as from ordinary human infirmity, and their necessary infection with Jewish prejudices, we know them to have been. And no Jew of any other class, however closely attached to the society of one of the twelve, could have derived a more effective impulse from his converse with an Apostle than an Apostle from his converse with the Great Teacher. To us, upon whom time and progress have conferred peculiar advantages for dealing with such subjects, it may appear easy to imagine, or even to suggest, persons who would have written the Gospels as sensibly and impartially as their actual authors have written them. But what substitute had the Evangelists for these advantages of our age, for our ancient inheritance of Christianity, for our discipline and training, for the succession of moulds through which mind has passed into its present historical, critical, and philosophical forms? No adequate cause can be assigned for the effect produced, that is, for the change which their minds must have undergone, except that which is implied in the Gospel narratives, in the promises of Jesus, and the assertions and claims of Paul. In the language of the Old Testament, when describing a similar case, 'the Spirit of the Lord came upon them, and they prophesied, and were turned into other men.'

But the course of action, as writers or teachers, of which they were rendered capable by a divine change of mental constitution, must have proceeded under the direction of a *principle* no less

divine, imparted, not acquired, which would not be originated, or sustained, by their mere capability of apprehending or employing it. To this principle it is difficult to give a name. It would be imperfectly and vaguely described if we were to call it, in modern phrase, the genius or spirit of Christianity. It was not a theory, still less an enthusiasm. It was a living power, acting always in the same direction, and upon the same point. It was that mind which was supremely and perfectly in Christ himself, and which rendered him at all times intent upon the work which the Father had given him to do; originally and natively in Him, and discoverable in all his words and works, his modes of speech and action; possessed also, according to capacity and need, by his disciples, and especially his biographers. In Him it was the manifestation of God; in them the presentation of Christ. And this regulating principle must have been associated with a knowledge of the exact purpose which the evangelic history was to subserve, and an astonishing perception of whatever would promote or counteract it. Else whence the consummate adaptation of all that they have related to the great design of Christ's life and ministry? Or what prevented them from endeavouring to accomplish their end by constantly diverging into comments, reflections, and obtrusions of their own sentiments and expressions of feeling?

Our present position cannot be better illustrated, or more strongly corroborated than by the language of Hävernick, in his *Introduction to the Pentateuch*, with regard to the Old Testament histories.

'The idea which forms the foundation of these contents, (of the O. T. histories) and which is everywhere either supposed or fully expressed, is that of the manifestation of Jehovah amongst, and to his people. . . . . Here we find not an undefined enquiry of man after God; on the contrary, here God seeks after man. Man has found his God in the divine commonwealth, and that assuredly by no means as a mere notion, but *after a thoroughly concrete mode in a living relation to himself*, even to his whole and innermost being. In complete accordance with this *subject* of the history, is the *representation* and *treatment* of the same. On the one hand there reigns in these documents a spirit of lofty, noble simplicity. The mode of narration is yet hardly advanced beyond the simplicity of oral relation; it is everywhere destitute of any attempt at elegance or external ornament of expression: the primitive beauty of this historical form lies only in the *object presented*, the importance and nature of which here meet us as displayed in its original shape.

Along with these traces, which are everywhere to be found, of ancient genuine simplicity (such as are to be seen, for instance, in the loose connection of facts, the want of transitions, the numerous repetitions, &c.) there breathes, on the other hand, a spirit, deeply penetrating and vigorously animating the whole, which is, at the same time, the necessary subjective condition of the right apprehension, the true understanding of the theocratic history.* . . 'Judaism and Christianity are the first to exhibit, in connexion with the occurrences of the world, a guiding, providing, and loving God.' (Tholuck.) This problem was well understood by the old historiographers of the Hebrews; in them it appears solved in the clearest and completest manner.'—'If we look at the qualifications required in the theocratic historian .... these did not lie in the department of an artistic ability directed rather to what was external, but as to their essence consisted in an *inward genuine theocratic sentiment*, and the assistance of the Divine Spirit. .... Hence the suppression, in the history, of the author's subjectivity explains also the fact that the greater part of the historical books have come down to us anonymous, so that it is only from internal grounds we are able to discover the time of composition, and sometimes also the author. The authors look on themselves as being only *the instruments and servants of the Theocracy*. It is their most sedulous care to keep this everywhere in view as their highest concern. Hence it is a vain undertaking to seek the origin and culture of historical composition in the rise of the schools of the prophets: its origin lies far higher, even in the mode in which the exertions of Moses were put forth for his nation. There in *the inspiration of the same spirit*, lies the necessary continuation of that *kind of agency*, and also the *peculiar form of historical composition* connected with it.' Prefatory remarks.

But is there reason to believe that the knowledge and peculiar perception which we have attributed to the Evangelists resided permanently in their own conscious minds? We think not. They certainly do not seem to have been aware that they were engaged in producing such a κτῆμα ἐς ἀεί, as their works have proved, or that they were doing more than satisfying the immediate wants and reasonable enquiries of their contemporaries. Nor is it possible to suppose that their thoughts were very much occupied with the consideration of the effect, literary, moral, or spiritual of their performances. So that still the requirements of the phenomena are not fulfilled; and we have to seek yet another

* Hence the sacred historians were also called Prophets.

qualification necessary to constitute such men as the disciples of Christ were originally, and even under his teaching, the Evangelists, 'wise men and scribes,' which they have become to us. And unless we claim for them an indwelling of the Holy Spirit, such as to render them mere vehicles and automata, and so dispense with the operation of their own minds altogether, we must believe that, while always cognizant of the Divine principle of the Gospel manifestation divinely communicated to themselves, and acting under its ordinary and constant guidance, they were subject to an *influence* from without, sometimes suggesting, sometimes restraining, always to be depended upon, never to be mistaken—the direct and immediate impulses of the Holy Spirit.

We include, then, in our estimate of the nature of the evangelic inspiration, all the four elements which we have endeavoured to describe, because we do not think that any one of them alone, without ascribing to it what belongs to the others, will suffice to account for the facts to be explained; and because we believe that every one of them is so closely connected with the others as to involve the necessity of their co-existence with it.

It must be understood, that although we have had in view chiefly the inspiration of the Evangelists, our statement is intended to apply to inspiration in general, to the teaching and authoritative conduct of the Apostles, and, with the necessary modification of our first position, to that of all to whom at any time a portion of Divine revelation has been entrusted.

It can hardly be supposed, though it seems to have been assumed by some writers, that Apostles and others required less supernatural assistance when they sat down to write than when they went forth to preach, or were called upon to defend against adversaries the truths of the Gospel. With regard to the Evangelists, it must be conceded by all that they alone, of the penmen of the New Testament, are to us what the Apostles were, in the first instance, to those who heard the Gospel from their lips. We have S. Paul's own account of the manner in which he was qualified to declare the facts of the Gospel-history to the Church of Corinth. When, in speaking of one of the most important actions of our Lord's ministry, he says, '*I have received of the Lord* that which also I delivered unto you,' he means undoubtedly that the details of the institution of the Supper had been supernaturally communicated to him by the Lord himself, thus 'giving commandments to him by the Holy Ghost,' as to the other 'Apostles whom he had chosen.' Similarly, in a subsequent passage of the same Epistle, proceeding

to rehearse in a summary the great facts of our Lord's death and resurrection, which he terms 'the Gospel' that he had preached unto them, he says, 'I have delivered unto you that which I also *received*'—received doubtless 'of the Lord' by direct communication, as in the instance before adduced. Let it be observed, then, that one of S. Paul's duties as an Apostle was to relate and 'deliver to' the Church the events of his Divine master's life and ministry. For the purpose of performing this duty he received special, direct, supernatural information. The Gospel which he preached he was taught 'by the revelation of Jesus Christ.' Now this, which was one of his many Apostolic duties, was the sole duty of S. Mark and S. Luke, when, acting in the capacity of Evangelists, they undertook to deliver in writing a permanent record of the same important and fundamental facts. What reason is there to suppose that their qualifications for an office which they held in common with S. Paul were materially different from those to which he has distinctly laid claim, and which he has no less distinctly represented as essential to the right and due discharge of its functions? We have instanced in the case of Mark and Luke; that of Matthew and John is still stronger. They were themselves Apostles; were they less under inspiration in writing the facts of the Gospel manifestation than their fellow Apostle was in preaching them?*

The view which we take of inspiration, while it will, as we trust, satisfy those who, with ourselves, maintain that all Scripture is the work of the Holy Spirit, will also, we venture to believe, enable them to meet successfully the objections drawn from discrepancies, real or alleged, between the sacred writers, and remove other difficulties presented by the matter or the manner of their statements.

* It may be said that special information was necessary in the case of Paul, because he had not been a disciple and follower of Jesus, nor an associate with the original Apostles, but not necessary in the case of Matthew and John who were of the twelve, or of Mark and Luke, who were associates with Apostles. But this objection implies that a singular and incredible advantage was given to the latest-called Apostle, who had never seen the Lord in the flesh, over those who had been with Him from the beginning. Special *information* as to the events of our Lord's life, and the actions and words of his ministry, would be special *direction* as to the selection, publication, and preservation of some rather than others of a mass of facts, all of which must have been regarded as most precious, sacred, and divine. It is not to be supposed that Paul alone enjoyed such guidance, while the other Apostles were left, in their preaching and writing, to their own unassisted memory, and their own unassisted discretion.

But before our principles, or indeed those of any theory upon the subject, can be fairly applied to a consideration of the facts, it is incumbent on us to examine the necessary or actual *conditions* under which the inspiration of these writers had to act.

In the first place, their inspiration was to be *consistent with their character as witnesses.* They had to deliver a testimony in their writings which was necessarily to be received and tried as human. Whatever credit or authority may attach to their reports when admitted to form portions of the Word of God, they must, in the first instance, in order to establish their claim to this high position, be subjected to the ordinary rules by which we test and examine historical evidence. If, then, their testimony is to be tried like any other of the same kind, it was necessary that it should be delivered like any other. It is conceivable that the effect of inspiration might have been to cause each Evangelist to present our Lord's claims and discourses, the events of his times, and the events of his personal history, in exactly the same order, in precisely the same words, without even an apparent difference or discrepancy. But if their testimony had thus been altogether deprived of its human character, it is clear that those for whose benefit it was principally intended would have been deprived of one of the most convincing proofs of its veracity, of the fidelity of the Evangelists as witnesses and historians. Had such perfect uniformity prevailed in the Gospels, they would have been wanting in the chief characteristic of credible human testimony, which, according to the universally accepted dictum of Paley, is 'substantial truth under circumstantial variety.' We should have had, in effect, but one witness instead of four; nay, worse than that, four witnesses so presenting their evidence as to draw down upon it the unavoidable suspicion that it had been preconcerted and precomposed, or even that one writer had, for the purpose of procuring more credit to the facts which he had to relate, fraudulently represented himself as four.

Again, their inspiration was *co-existent with human imperfection and infirmity.* This is fully admitted by St. Paul with regard to himself. 'I was with you,' he says to the Church of Corinth, 'in weakness, and in fear, and in much trembling.' His 'bodily presence' was regarded as 'weak, and his speech contemptible.' And, speaking of other inspired persons conjointly with himself, he says, 'we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.' This consideration, as is urged in the passage just quoted, proves, indeed, the message and the mission of the Apostles to have been divine. But it should

also serve to modify and moderate our requirements as to the form and manner in which Divine communications should be made to us by them, or by any human medium. It will not allow us to expect the form and manner to be in every way equal in perfection to the substance of the communication. Difficult as it would be to assign the exact limits within which inspired persons might, in their writings or their conduct, exhibit the effects of ordinary human infirmity, to specify, for instance, the occasions or subjects on which they might be liable to ignorance, or inaccuracy, or error, we may yet satisfy ourselves generally by adopting the distinction which it is so often necessary to make between the circumstantials and the essentials of their ministry, and of our faith. In the enunciation or presentation of important truth, they would be secured against mistake in opinion or fact, both by the permanent grace with which they were endowed, and by the superintending control and restraint of the Holy Spirit. But to claim for them equal infallibility on all matters accessory to their main subject, would be to enlarge very inconveniently the province of inspiration, and to necessitate an altogether untenable view of its character. Moreover, it would contravene a principle of Divine action elsewhere very observable in the works and ways of God, the employment of forces adapted to the occasion, or what has been termed the 'economy of power,'* and the intermixture of ordinary or natural, with extraordinary or supernatural agency. When Jesus had fed the multitudes by a miracle, He bade the disciples collect carefully the fragments, for a supply of their own future need. And when He exhibited his Almighty power in raising Lazarus from the dead, He did not employ it to remove the stone from the sepulchre or the grave-clothes from the body.

Lastly, it is very necessary to consider that inspiration, as it was conferred for various purposes, so *it acted through various media.* In the case of the Evangelists the main purpose is one and the same, rendering, perhaps, more noticeable the diversities of the agency. For reasons before given, and in conformity with the general character of the inspiration of the New Testament, these

* In all the works of the Divine artist around us, in all the laws of matter and of motion, in the frame of man and of animals, of plants and of inorganic nature, the economy of power is universally displayed. Nothing is made in vain, nothing by a complex process which can be made by a simple one; and it has often been remarked by the most diligent students of the living world, that the infinite wisdom of the Creator is more strikingly displayed in the economy, than in the manifestation of power.'—Sir D. Brewster. *More Worlds than One,* Chap. X.

diversities have not been effaced, not reduced until the narratives should present an uniformity which would practically amount to identity. No such preliminary interference having taken place, it is easy to see that the original and actual differences among the writers of the Gospels must have been considerable, not only in regard to complexion of mind and education, but also in regard to the position and circumstances which connected them personally with the Evangelic history. These differences could not fail to prove a fruitful source of variation in their compositions, not always limited to style and order, but occurring also in the substance of their narratives and records; subject, however, to the control and correction of the endowments and influences which were common to them all. Matthew and John, for instance, were persons originally of the same grade in society, though of different pursuits; but one wrote his Gospel very early, the other very late; the former, most probably, while ministering among his fellow-countrymen in Judæa, the latter after many years of association with Jews and Gentiles, in a foreign land. A greater distinction still subsists between these two and their brother Evangelists Mark and Luke, in that the former were eye-witnesses of the facts, and hearers of the discourses which they relate. Again, Mark and Luke were both connected with the Hellenistic portion of their countrymen, and, before writing, were in constant intercourse with Romans and Greeks; but the former was early in association with the original apostolic company and its principal chiefs, the latter, there is reason to believe, had a later and a more limited acquaintance with them. Taking as our example the most important of these differences, that between the Apostolic Evangelists and Mark and Luke, it is obvious that the inspiration of Matthew and John would act through the medium of personal observation, experience, and recollection, that of Mark and Luke through the medium of enquiry, received belief, and communication from original disciples. (See Luke 1 : 1—4.) The fact that they were all four under the same heavenly guidance, and actuated by the same Spirit, does not over-rule the advantage possessed by those of them who were from the first 'eye-witnesses and ministers of the word;' nor justify the commentator in excluding it from his consideration when engaged in collating the narratives of the fourfold history. If we regard direct and derived testimony as in all respects positively equal, when delivered by inspired persons, we must adopt that theory of inspiration which reduces the subjects of it to mere machines, and renders it necessary to suppose not only a supernatural knowledge of events and

circumstances on the part of Mark and Luke, but also a supernatural forgetfulness of them on the part of Matthew and John otherwise, there will not be the perfect equality which the theory requires. Such a theory would indeed be inconsistent with any differences whatever among the Evangelists, for it can recognize in them and in all inspired writers only one medium of the Holy Spirit's communications—a hand and pen. But if we admit that the real media — the intelligent human minds by which the Spirit of God acted in giving to mankind a written Gospel, were diverse in character, in history, in position, and that their diversities modified in any way the operations of the Spirit by them, then must we be prepared to expect in their narratives of the same events no inconsiderable variations.

If a careful comparison be made of the elements which, in our judgment, are essential to constitute the inspiration of the Evangelists, with the conditions under which, of necessity, their functions were to be exercised, we feel persuaded that some, at least, of the difficulties which beset this important subject will be mitigated, if not removed. It will be understood that an inspiration which may be truly characterized as direct, personal, independent, plenary, is consistent with the employment of a natural or acquired style peculiar to the writer, and such as he would adopt in an ordinary composition, with the use of an inferior and provincial dialect, with ignorance of scientific facts and other secular matters, with mistakes in historical references or allusions, and mistakes in conduct, and with circumstantial discrepancies between inspired persons in relating discourses, conversations, or events.

The discrepancies between any two, or more, of the Evangelists, in no case amount to contradictions. There is no instance in which it can be affirmed that one of the statements must be certainly false, could not be reconciled with another by some additional and fuller information. These diversities are only such, and, indeed, much less than such as we meet with in very credible accounts given by ordinary historians and witnesses, and which do not, in their case, lead to the disbelief of their narrations or testimony.

It will be conceded that as wise, and true, and good men, the Evangelists might have given their different accounts of certain transactions, diversified as we find them in circumstantial particulars, and difficult to arrange into a perfectly harmonious whole, without any imputation upon their wisdom, truth, or goodness. Why, then, should we deem it incompatible with the wisdom,

truth, or goodness of the Holy Spirit, that those who were inspired by Him to record the actions and words of Christ, should deliver them with similar diversity? Or, supposing that the asserted facts contained in the New Testament history are materially and substantially true, can we imagine that the Holy Spirit would specially interfere to prevent such diversities as we find in them?

The truth is, that the discrepancies of the Evangelists can only be employed as arguments against the reality and perfection of their inspiration, in consequence of the agreement of Rationalists, and the extreme class of their opponents, in the adoption of unphilosophical and unscriptural hypotheses as to the nature and effects of inspiration, what it ought to be, and what it ought to do. What is demanded by those who impugn the divine authority of these writers, and what is assumed by those who regard them as a mere mechanical organization by which the Holy Spirit has spoken and written, may be pronounced to be equally inconsistent with their chief function (that of witnesses), their character, their position, their plurality, their own claims and representations of themselves, and the recorded actions and language of other persons acknowledged to have been inspired.

INTRODUCTION TO S. MATTHEW.

MATTHEW, named also Levi, was the son of Alphæus, but not of that Alphæus or Cleopas, the father of James the Less, who is mentioned in M. 10 : 3. J. 20 : 25. He was a native of Galilee, and held a situation under the Romans as a collector of customs at Capernaum, and of the toll imposed on passengers over the lake, Mk. 2 : 13, 14. Beyond the relation of his call to follow Christ, 9 : 9, he gives no account of himself, but we may notice that, in his enumeration of the Apostles, he assumes the lowly appellation of 'Matthew the publican.' (10 : 3.) He remained a constant attendant upon our Lord's instructions, a witness of his miracles, life, and death, and subsequently of his resurrection. We know not how long he continued in Judæa after the day of Pentecost. He is said, however, to have preached the Gospel in Æthiopia.

His narrative is almost universally allowed to have been the first written of all the Gospels; and it is generally conceived that he wrote it at an early date, A.D. 38, in Hebrew. The loss of the Hebrew copy may be accounted for by the corruptions which the Ebionites introduced, and by the prevailing use of the Greek language after the destruction of Jerusalem. 'Matthæus, qui et Levi, ex publicano apostolus, primus in Judæa propter eos, qui ex circumcisione crediderant, evangelium Christi Hebraicis literis verbisque composuit; quod quis postea in Græcum transtulerit, non satis certum est.' Jerome, *de Viris Illus.* c. III.

The peculiarity which characterizes this Evangelist is *the adaptation of his narrative to the Jews.* He speaks of Jewish customs, cities, and places, as well known to his readers. He dwells on every particular which might win them over to acknowledge Jesus of Nazareth as the Christ, the Son of the living God, and avoids every unnecessary expression which might tend to prevent their receiving Him as their King, the Lion of the tribe of Judah. He commences his narrative by giving the legal descent of Jesus from David and Abraham, he records his birth in Bethlehem, he carefully points out the fulfilment of prophecy, he comments on those errors and superstitions which formed the strongest barrier to the reception of the Christian faith.

His style is plain and perspicuous; he relates with remarkable clearness many of our Saviour's discourses, e.g., the sermon on the Mount, the charge to the Apostles, the illustrations of the nature of his kingdom, and the prophecy on Mount Olivet. He is the only Evangelist who has recorded our Lord's description of the process of the general judgement. The replies of Jesus to the cavils of his adversaries are stated by him with a peculiar union of simplicity and energy.

The most remarkable facts recorded by S. Matthew only are the following:—The visit of the Magi, the flight into Egypt, the slaughter of the Innocents, the dream of Pilate's wife, the resurrection of many saints at our Saviour's death, the bribing of the Roman guard appointed to watch the sepulchre.

The genuineness of the first two chapters has been disputed by those who deny the miraculous conception of our Lord. The subject is most satisfactorily and fully discussed by Horne, IV. 267.

The question as to the original language of S. Matthew's Gospel has given rise to considerable discussion. The arguments in favour of the Hebrew original are ably set forth by Davidson and Tregelles; while Mr Birks, from internal evidence, has adduced many considerations which serve to shew that the Evangelist wrote in Greek. *Horæ Evangelicæ*, B. II. c. vi. See Notes M. 1 : 16. 4 : 18. 5 : 18.

ΚΑΤΑ ΜΑΤΘΑΙΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

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1 ΒΙΒΛΟΣ *γενέσεως* ΙΗΣΟΥ Χριστοῦ, *υἱοῦ* Δαβὶδ, *υἱοῦ* Ἀβραάμ.

2 Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ· Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ· Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θαμάρ· Φαρὲς δὲ ἐγέννησε τὸν Ἐσρώμ· Ἐσρὼμ δὲ ἐγέννησε τὸν Ἀράμ· 4 Ἀρὰμ δὲ ἐγέννησε τὸν Ἀμιναδάβ· Ἀμιναδὰβ δὲ ἐγέννησε τὸν Ναασσών· Ναασσὼν δὲ ἐγέννησε τὸν Σαλμών· 5 Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησε τὸν Ὼβὴδ ἐκ τῆς Ῥούθ· Ὼβὴδ δὲ ἐγέννησε τὸν Ἰεσσαί· 6 Ἰεσσαὶ δὲ ἐγέννησε τὸν Δαβὶδ τὸν βασιλέα· Δαβὶδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου· 7 Σολομὼν δὲ ἐγέννησε τὸν Ῥοβοάμ· Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβιά· Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσά· 8 Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ· Ἰωσαφὰτ δὲ ἐγέννησε τὸν Ἰωράμ· Ἰωρὰμ δὲ ἐγέννησε τὸν Ὀζίαν· 9 Ὀζίας δὲ ἐγέννησε τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησε τὸν Ἄχαζ· Ἄχαζ δὲ ἐγέννησε τὸν Ἐζεκίαν· 10 Ἐζεκίας δὲ ἐγέννησε τὸν Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμὼν δὲ ἐγέννησε τὸν Ἰωσίαν· 11 Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. 12 Μετὰ δὲ τὴν μετοικεσίαν

1. *βίβλος γενέσεως*] 'The catalogue of the lineage,' or 'the table of the pedigree.' The phrase is used in nearly the same sense by the LXX. in Gen. 5:1. So Heb. 'book of the generations.' *vv.* 1–17 may be regarded as a preface to S. Matthew's memoir, in which he claims the attention of the Jews, by presenting them with the legal descent of Jesus from David and Abraham, the line from which they expected the Messiah, Gen. 22:18. 2 Sam. 7:13, 16. Is. 11:1. This verse then is the title to the prefatory matter. The memoir, or record, properly so called, commences at *v.* 18.

11. *Ἰεχονίαν καὶ τοὺς ἀδελφούς*] Jechoniah was the grandson of Josiah. The *ἀδελφοί* are his uncles, who are mentioned because they came to the throne; as the brethren of Judah are mentioned because of their dignity as patriarchs. *μετοικεσίας*] The national feeling of the Jews would not allow them to adopt a term, by which they should explicitly acknowledge that they had been in bondage; they speak therefore of the captivity as a 'migration.' *Βαβυλῶνος*] gen. of position, as *πέλας οἴκου*. The notion of *Βαβυλῶν.* arises in the mind *antecedently* to *μετοικεσ.* Jelf, *Gr. Gr.* §§ 480, 3. 524. (*Ed.* 1851.)

12. *μετά*] *after* the beginning of the captivity, *during* its continuance. *Ἰεχονίας*] Some consider this to be contrary to the language of Jer. 22:28, 30, but there the prophet may be speaking of Zedekiah as 'childless,' and not of Coniah; or his meaning may be, that he should have no successor to the throne among his descendants. The word עָקַר

Βαβυλῶνος Ἰεχονίας ἐγέννησε τὸν Σαλαθιήλ· Σαλαθιὴλ δὲ ἐγέν-
νησε τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιούδ·
Ἀβιοὺδ δὲ ἐγέννησε τὸν Ἐλιακείμ· Ἐλιακεὶμ δὲ ἐγέννησε τὸν
Ἀζώρ· 14 Ἀζὼρ δὲ ἐγέννησε τὸν Σαδώκ· Σαδὼκ δὲ ἐγέννησε
τὸν Ἀχείμ· Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιούδ· 15 Ἐλιοὺδ δὲ ἐγέν-
νησε τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθάν· Ματθὰν
δὲ ἐγέννησε τὸν Ἰακώβ· 16 Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσὴφ τὸν
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ΙΗΣΟΥΣ ὁ λεγόμενος Χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ γενεαὶ δεκα-
τέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ
δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χρι-
στοῦ γενεαὶ δεκατέσσαρες.

has not by derivation the meaning 'childless,' but 'naked,' 'forsaken,' and is rendered in this passage by Dathe, 'infelicissimus.'

16. ὁ λεγόμ. Χριστός] This expression indicates a Greek original, or else the unknown translator of the Hebrew gospel has used considerable licence in not retaining the Hebrew form Messias. So also Ἐμμανουήλ, *v.* 23.

17. The discrepancies which exist between this table, and the genealogies in the O. T., may be satisfactorily accounted for by conceiving that S. Matthew adopted the public registers which were currently received among the Jews. On the mention of Thamar, Rahab, Ruth, and Bathsheba, Maldonatus says: 'Prætermisit Evangelista quod ordinarium erat, quod autem singulare et dubium exposuit.' Rahab of Jericho might very well be the wife of Salmon, whose father Nahshon is named in Num. 2: 3, as prince of Judah under Moses: but there are, probably, several omissions between Salmon and Boaz, here, and in Ruth 4, and 1 Chr. 2. The insertion of Rahab's and Ruth's names may be considered as figurative of the calling of the Gentiles. From David to Jeconiah, who was carried away at the captivity, there were, in fact, 17 generations. In *v.* 8, between Ἰωράμ and Ὀζίας, three names are omitted (Ahaziah, Joash, and Amaziah). Zorobabel, according to 1 Chr. 3: 17–19, was the son of Pedaiah, and grandson of Salathiel. But he is called son of Shealtiel (i.q. Salathiel) by Ezra, and the prophets Haggai and Zechariah. In 1 Chr. 3, also a different line of descent from Zorobabel is given.—A remarkable instance of omissions, very similar to these of S. Matthew, or of the registers which he copied, occurs in the genealogy of Ezra, as recorded by himself in c. 7: 1–5, compared with the same pedigree in 1 Chr. 6: 1–15. The former makes 16, the latter 22 generations from Aaron to Seraiah the father of Ezra. The lists coincide for 8 generations; then an omission of 6 names occurs in Ezra 7, after which the lists coincide again to the end. There are, besides, evident tokens of confusion, arising from the recurrence of the same names, a circumstance common in Jewish families, (cf. L. 3: 26, 29, 30). The same pedigree is given in a still more abbreviated form in 1 Chr. 9: 11, and Neh. 11: 11. The Arabians abbreviate their genealogy in the same manner, and give their descent by a few prominent names.—We may observe too, that the generations are arranged into three portions of fourteen each, as a kind of 'Memoria technica,' rather than as an accurate statement of the precise number of our Lord's ancestors in each period, and up to Abraham; for the last division is not numerically accurate, even as given by S. Matthew, but contains only 13 generations, reckoning Jesus himself as representing one. In the first period the people of Israel were under prophets, in the second under kings, in the third under the Asmonean priests. The *first* begins with Abraham, who received the promise, and ends with David, to whom it was renewed with greater clearness. The *second* begins with the building of the temple, and ends with its destruction. The *third* opens with a temporal, and terminates in a spiritual deliverance. S. Matthew has been thought to give the *legal* rather than the *natural* pedigree of Joseph.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἁγίου. 19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. 20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσὴφ υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν ἁγίου· 21 τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει

18. *γάρ*] implies that there was something extraordinary in the manner of Christ's birth, alluded to by *οὕτως*, which demanded especial attention. *εὑρέθη*] i.q. *ἐφάνη* or *ἐμφανὴς ἐγένετο*, see A. 8 : 40. *ἔχουσα*] sc. *ἔμβρυον*· in L. 1 : 31, *συλλαμβάνειν ἐν γαστρί*. *ἐκ Πνεύμ. ἁγίου*] The reader will find other instances in which the words *Πνεῦμα* and *Πν. ἅγιον* occur without the article, yet in which the person, and the direct personal action, of the Holy Spirit are certainly spoken of, (see L. 2 : 25, cf. 26. J. 3 : 5, cf. 6, 8. 7 : 39. A. 8 : 15, 17, 19, cf. 18. 19 : 2, cf. 6, and the Pauline Epp. *passim*.) The peculiar and characteristic, or what the theologians call œconomic, sense in which the terms *πνεῦμα, πν. ἅγιον, πν. Θεοῦ*, are employed by the Evangg. and App., renders it impossible to establish any *essential* difference in their signification, depending upon the presence or omission of the article. And it is the personality of the Holy Ghost alone which will make many passages intelligible, in which personality is not indicated grammatically, and is not the immediate subject of the proposition. A similar remark may be made with respect to the use of the word *Χριστός* in the Epp. In no case are such translations of *πν. ἅγιον, πν. Θεοῦ*, as 'a Holy Spirit,' 'a Divine influence,' admissible. They neither satisfy the conditions of the context, nor the *usus loquendi* of the N. T. writers in regard to these phrases. The basis of their meaning everywhere is—the existence, attributes, and action of a Divine Person revealed to us by such names. Differences, no doubt, of manifestation and of action, may be pointed out by the insertion or absence of the article. It will be found, however, that the rules for the employment of the article with proper or personal nouns are *generally* applicable to the use of *πν. ἁγ.* in N. T.

19. *δίκαιος*] *ὁ δίκαιος*, one who does what is just and right according to law; *ὁ ἀγαθος*, one who does what is good, benevolent, and merciful. The two characters are contrasted in R. 5 : 7. Joseph exhibited both qualities. He was entitled to claim the application of Deut. 22 : 23, 24, a law which, like others with the same penalty annexed, (J. 8 : 5. J. 10 : 31), was held by the Jews to be still obligatory, though they had not, probably, the power to enforce it; but he preferred to deliver a bill of divorcement, attested by two witnesses, without reason assigned, and thus observe the law without doing unnecessary violence to his feelings. *παραδειγματίσαι*] 'hold up to public contempt,' is joined in H. 6 : 6 with *ἀνασταυροῦντας*.

20. *ἐνθυμηθέντος*] 'while he had this in his mind.' *παραλαβεῖν γυναῖκα*] is properly 'to receive a wife from her parents.'

21. *Ἰησοῦν*] Same as Joshua, which had become Jeshua, Jesua. The name was originally Oshea (הוֹשֵׁעַ Saviour, from יָשַׁע 'to save'), but made Jehoshua (Joshua) by prefixing the sacred name יָהּ 'Jah.' The addition was made by Moses on a solemn occasion, and *honoris causa* (Num. 13 : 8, 16); and the compound had the meaning, 'Jehovah (is) the Saviour.' Hence the choice of the word for the name of the Messiah, and the literal fulfilment of the latter part of the prophecy quoted in *v.* 23. *αὐτός*] 'He personally,' i. e. as a person, and by personal actions. *σώζειν*] is to *preserve* generally (1) from any evil or danger, (2) from bodily disorder, to *heal*, (3) from the temporal and eternal punishment of sin; spoken absolutely of Jesus, as the only Deliverer from the guilt and penalty of sin; from its present dominion, and future curse; applied figuratively to a Christian who is the instrument of saving another, 1 T. 4 : 16. Ja. 5 : 20; or who puts himself in the way of salvation, A.

τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος, 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστι μεθερμηνευόμενον, Μεθ' ἡμῶν ὁ Θεός. 24 Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, 2 λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς

2 : 40. Hence A. 2 : 47, *οἱ σῳζόμενοι*, those who embraced the gospel as the power of God unto salvation. See note. *ἀπὸ τῶν ἁμαρτιῶν*] marks the spiritual character of the Messiah, as opposed to the idea of an earthly sovereign, which Joseph may have entertained in common with his countrymen. Present deliverance from the dominion of sin is the surest pledge of deliverance from its eternal penalty, A. 3 : 26. *τὸν λαὸν αὐτοῦ*] These words indicate the Godhead of the Saviour; cf. L. 1 : 68, and the language of the prophets *passim*. e. g. Ps. 130 : 7, 8.

22. *τοῦτο δὲ ὅλον*] is the observation of the Evangelist. *ἵνα*] 'so that,' 'and in this,' marking the result, as in M. 7 : 1. Mk. 11 : 28. J. 5 : 20. *ὑπὸ . . . διά*] *by* the Lord *through* the prophet.

23. *ἡ παρθένος*] The article denotes the particular virgin, set forth in prophecy. So in Is. 7 : 14, הָעַלְמָה 'the virgin.' *καλέσουσι*] in the Hebrew, תִּקְרָאת 'thou (fem. as pointed) shalt call.' See L. 1 : 31. The prophecy is here quoted in the form which applies to its ultimate fulfilment. The original form, (in LXX. *καλέσεις*), may denote that the prophecy received a literal fulfilment at the time. *Ἐμμανουήλ*] He was to be what the term Emmanuel implies in his nature and office. Thus in Is. 9 : 6, שְׁמוֹ, *ὄνομα*, manifestation of divine power, and revelation of divine will. God has chosen to 'place his *name*' (Ex. 23 : 21) in 'the man Christ Jesus,' has manifested Himself in Him, so as to be in Him properly worshipped. J. 1 : 18.

25. *ἕως οὗ*] The use of this expression need not lead us to deny the perpetual virginity of the Blessed Virgin. Compare the use of *ἕως* in 22 : 44, and 28 : 20, and J. 9 : 18, and the equivalent עַד 1 Sam. 15 : 35. 2 Sam. 6 : 23. Yet the opposite opinion is chiefly due to the vain conceit, that the married state is less holy, sacred, and pure, than celibacy or virginity. *τὸν πρωτότοκον*] S. Luke also has this expression, 2 : 7, which is probably used with reference to the law about the first-born, Ex. 13 : 2. Num. 3 : 13. 18 : 17. We may illustrate its use here from 1 Chr. 23 : 17, 'The sons of Eliezer were, Rehabiah *the chief*, or *the first*. And Eliezer had none other sons.' The notion of the perpetual virginity of the Virgin was developed in the fifth century. The earlier fathers were against the idea, 'Christum quidem Virgo enixa est, semel nuptura post partum.' Tertull. *De Monogam.* c. 8. See Goode's *Rule of Faith*, II. p. 428.

II. 1. This Herod, surnamed the Great, was the son of Antipater, who was an Idumæan by birth, and a Jewish proselyte. His mother was an Arabian. Antipater received the government of Judæa from Julius Cæsar, on the defeat of Pompey. This he divided between his two sons Phasuel and Herod. On the Parthians invading Judæa, Herod escaped to Rome, where, by his own energy, and the aid of Mark Antony, he obtained from the senate the title of king of Judæa, which was confirmed to him by Augustus. He held this dignity about 37 years. His death occurred A.U.C. 750. The birth of our Lord is conceived to have been A.U.C. 747. *ἀπὸ ἀνατολῶν*] may be coupled with *παρεγένοντο*, or with *μάγοι*, as expressing the place of their residence, 15 : 1. J. 1 : 45, n. *Μάγοι*] *Μάγον, τὸν θεοσεβῆ καὶ θεολόγον καὶ ἱερέα οἱ Πέρσαι οὕτως λέγουσιν.* Hesych.

βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ.

The Magi were Chaldæan astronomers. See Jer. 39 : 3, Rab-Mag, chief of the Magi. It is not improbable that the prophecy of Balaam, the Syrian prophet, Num. 24 : 17, preserved traditionally, disposed them to follow the luminous meteor, which pointed out the house of the Saviour's nativity, or residence. Their gifts shewed that they considered the infant to be of royal, and of superhuman birth. For as they recognised in Herod the *human* king, they must have seen in Jesus the *Divine* king of the Jews. They paid the homage on behalf of the Gentile world which the shepherds had already paid on the part of the Jewish; and this not as to one who had to earn a dignity, but to one already invested with it.

Great difference of opinion exists as to the time of their visit. As the Virgin made (L. 2 : 24) the offerings prescribed for the poor, it is inferred that Joseph and Mary could not then have received the gifts of the Magi. Mr Benson accordingly fixes their visit after this event, but before the presentation of the child Jesus in the temple, i.e. between the 39th and 42nd day from the Nativity. (*Chronology of our Saviour's Life.*) According to this view, we must suppose that an hiatus, during which the flight into Egypt and the return took place, occurs in L. 2 : 39.

The accounts, however, of S. Matthew and S. Luke are easily reconciled, if we admit that two departures from Bethlehem are distinctly recorded; the first in L. 2 : 39, after the presentation in the temple, the second in *the year following* (M. 2 : 14), after the visit of the Magi, according to the testimony of Epiphanius. This view shews the propriety of the word *ἠκρίβωσε*, 7, 'accurately ascertained.' Herod's conduct was guided by the information of the Magi; the child at whose life he aimed was then more than one year old. Hence the order (M. 2 : 16) *ἀπὸ διετοῦς καὶ κατωτέρω*. Very probably then, Joseph and Mary went to Nazareth (L. 2 : 39) about six weeks after the Nativity, purposing to settle their affairs, and dispose of their property in Galilee, that they might take up their permanent residence at Bethlehem. This design they carried into effect; but it was not consistent with the divine will that Jesus should be brought up in this royal city. In the following year, after the visit of the Magi, they are divinely warned to go into Egypt; on the death of Herod, they still desire to settle at Bethlehem, but their dread of Archelaus compels them to withdraw into Galilee, M. 2 : 22, 23.

Of all the evangelists, S. Matthew is the least attentive to the order in which events occurred. His language, *Ἰησοῦ γεννηθέντος*, is as appropriate to the later date as the earlier. There is no improbability in conceiving that a considerable period elapsed between the first and second chapters of his Gospel. It is highly improbable that S. Luke, in that part of his narrative which bears the strongest marks of a regular sequence of events, should have so utterly disregarded the order of time.

On the other hand, it is most natural to suppose, that the star appeared at the exact time of our Lord's birth, and that the Magi, on perceiving the peculiarities of its appearance and motion, at once determined to follow it. They would then arrive at Jerusalem in about six weeks after the Nativity, making every reasonable allowance for the necessary delays of preparation, and a journey across the desert. And this would agree remarkably with the period at which the purification, and presentation in the temple, would occur. It can hardly be supposed that Joseph and Mary would visit the city and temple after the coming of the Magi to Bethlehem, or that they would tarry long in Bethlehem after the performance of the legal rites. If then we adopt the earlier date for the visit of the Magi, we must fix it immediately after the return from the temple, i.e. on the 42nd or 43rd day after the Nativity.

3. *ἐταράχθη*] Herod, as a foreigner and usurper, was apprehensive lest he should lose the crown by the birth of a rightful heir; the people feared fresh tumults, and the atrocities to be apprehended from his suspicious and cruel disposition. See v. 22, n. He had already put to death his wife, and several of his family. We know, from heathen writers, that the whole world at this time was moved with a tumultuous throng of hopes and fears, of uncertainty and expectation. Suetonius, *Vesp.* c. 4: Percrebuerat Oriente toto vetus et constans opinio, esse in fatis, ut eo tempore Judæa profecti

4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ,
ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. 5 οἱ δὲ εἶπον
αὐτῷ, Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ
προφήτου, 6 Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ. 7 Τότε Ἡρῴδης λάθρα
καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαι-
νομένου ἀστέρος· 8 καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε, Πο-
ρευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε,
ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. 9 Οἱ δὲ
ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδοὺ ὁ ἀστὴρ, ὃν
εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ
ἦν τὸ παιδίον. 10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με-
γάλην σφόδρα· 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν, εὗρον τὸ παιδίον
μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ,
καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,

rerum potirentur. Tacitus, *Histor.* v. 13: Pluribus persuasio inerat, antiquis sacerdotum libris contineri, eo ipso tempore fore, ut valesceret Oriens, profectique Judæa rerum potirentur. (οἱ Φαρισαῖοι) *προῦλεγον ὡς Ἡρῴδῃ μὲν καταπαύσεως ἀρχῆς ὑπὸ Θεοῦ ἐψηφισμένης, αὐτῷ τε καὶ γένει τῷ ἀπ' αὐτοῦ.* Jos. *Ant.* XVII. 2. 6.

4. ἀρχιερεῖς] see L. 1: 5, n. γραμματεῖς] see 5: 20, n. Mk. 12: 28. γεννᾶται] present. When an event is regarded as taking place, or a fact as existing, without any reference to a particular time, the verb is often in the present. See J. 1: 18. 3: 13, 31. 1 C. 15: 35.

5. Βηθλεέμ] i. q. Bread-town בֵּית לֶחֶם a city of Judah, Judg. 17: 7, six miles S. of Jerusalem on the way to Hebron. There was another Bethlehem in Zebulun, Josh. 19: 15. Judg. 12: 10. It was also called Ephrath, or Ephratah (the fruitful), and its inhabitants Ephrathites, Gen. 48: 7. Ru. 1: 2. Mic. 5: 2. It is celebrated as the birth-place of David, and as the scene of the book of Ruth.

6. γῆ Ἰούδα] This is in apposition with B., meaning 'territory.' See 11: 24. So Nazareth, in one place called ἡ πόλις αὐτῶν (Joseph and Mary), L. 2: 39, is elsewhere called πατρὶς αὐτοῦ, M. 13: 54. L. 4: 23. This quotation agrees neither with LXX. nor the Hebrew. S. Matthew frequently refers to the prophets in the manner usually adopted by his contemporaries. He appeals to the Jews on their own principles.

7, 8. τοῦ φαινομένου ἀστέρος] plainly, the time when the star was first seen. If it meant the time of its usual nightly appearance there would be no occasion for ἠκρίβωσε. ἐπάν] when ever; when, if at all.

9, 10. The star had evidently disappeared till this time. That it was a luminous meteor, not very high in the atmosphere, is evident from its indicating, when stationary, a particular house.

11. θησαυρούς] 'chests' or 'bales.' The fathers were fond of shewing that these gifts symbolized his sovereignty as King, his divinity as God, his sufferings as man. Sedulius says,

> Aurea nascenti fuderunt munera Regi,
> Thura dedere Deo, myrrham tribuere sepulcro.

Supernatural announcements of our Saviour's birth were made to the representatives of the extremes of human society, the poor, ignorant, humble shepherds, the rich, learned, and noble Magi. But the preference in order of time, i. e. of seeing the new-born King, was given to the representatives of the more numerous class. To the illiterate shepherds the announcement is made in direct and plain terms (L. 2: 11), and minute circumstances are related to enable them at once to find the Saviour. To the learned Magi it was made by a phenomenon, which, of itself, revealed nothing; though, in the exercise and right use of their scientific

χρυσὸν καὶ λίβανον καὶ σμύρναν. 12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοί· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 14 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

and literary knowledge, it was sufficient to lead them to the perfect manifestation of God in the flesh. Various are the ways by which God worketh with man. The appearance and message of the angel were not necessary for the Magi, the appearance of the star would have been of no use to the shepherds. Miraculous agency is not employed longer than is absolutely necessary; the star disappears when common enquiry would suffice, and only reappears when no common enquiry can obtain the requisite information. In the Collect for the festival of the Epiphany, we pray, 'Mercifully grant, that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead.' This is the ultimate object at which true wisdom aims; this too it will gain by humbly seeking divine guidance, by patiently following its leadings, by bowing in lowly adoration before God manifest in the flesh. The success, with which the efforts of the Magi were rewarded is an illustration of Hos. 6: 3, 'Then shall we know, if we follow on to know the Lord.'

12. *χρηματισθέντες*] 'receiving a divine warning.' H. 8:5, *καθὼς κεχρημάτισται Μωσῆς*. So A. 10: 22. *χρηματίζω*, carry on business; hear and advise about a matter; give audience to ambassadors. Jos. *Ant.* II. 3. 2, *βασιλεὺς ... καθίσας ἐν ᾧ χρηματίζειν εἰῶθε τόπῳ*. *Ant.* II. 8. 4, *τὸ χρηματισθὲν αὐτῷ πᾶσι μηνύσας*. In later writers the active has the signification, 'take or bear a name.' A. 11: 26. R. 7: 3.

13, 14. *μέλλει*] denotes an action as yet incomplete, rather than wholly future. See on 24: 6. *τοῦ ἀπολέσαι*] denoting the aim and intent of his search, that from which the *ζητεῖν* sprung. See on L. 5: 7. Jelf, § 492. *ὁ δὲ ἐγ.*] 'then he arose and took.' *νυκτός*] the same night.

15. *ἵνα πληρωθῇ*] *so that there was fulfilled*, or, *and in this was fulfilled*. The event corresponded so closely with the prophecy, that one might say the event took place for the very purpose of fulfilling the words of the prophet. *ἵνα* frequently denotes the event, not the cause. See 1: 22. Mk. 4: 22. L. 14: 10. J. 9: 3, 39. 10: 17. R. 5: 20. 11: 11, 19. 2 C. 7: 9. G. 5: 17. *ἐξ Αἰγύπτου*] The application of this passage is confessedly obscure. Dr Mill's view is to the following effect. In the departure from Egypt, we find the earliest authoritative designation of Israel as 'the firstborn of God.' In the adoption however of Israel, according to the promise made to Abraham, there is a special reference to Christ. G. 3: 16. Jesus therefore in his earliest years is led literally to Egypt, where he sojourns till he resumes in Israel his nurture under the Law for man's redemption. Hosea (11: 1) in speaking of the earlier event uses language, which, in the larger intention of the Spirit, is applicable to the later event; the same love to the ungrateful people which called forth the typical firstborn to be the representative of nations, received a more perfect developement, when the *only* Son of God went forth from his exile to spoil Death and Hades, to destroy the empire of idolatry and sin in the world. See Hos. 13: 14, quoted in 1 C. 15: 55.—Mr Birks (*Hor. Evang.* p. 481) thus explains the application. The Evangelist assumes that the personal history of Messiah was designed to correspond in many of its features with the history of the nation. This assumption is borne out by the two titles, the seed of Abraham and Israel, which are given alike to the nation and the Messiah himself (Gen. 22: 17. Is. 49: 3). The infant Jesus, like the nation in its own infancy,

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη
λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ
καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ
τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. 17 τότε ἐπληρώθη
τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου λέγοντος, 18 Φωνὴ ἐν
Ῥαμᾶ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς, Ῥαχὴλ
κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ
εἰσί. 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος Κυρίου
κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ, 20 λέγων, Ἐγερ-
θεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς
γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
21 Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
ἦλθεν εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει
ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ
ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη

became a sojourner in Egypt; and this too from the same general reason, an imminent danger of destruction in the land of Israel.

16. ἐνεπαίχθη] *was trifled with.* ἀπὸ διετοῦς] sc. παιδός, 'from the child of two years old.' So Syr. Vers. ܡܢ ܒܪ ܬܪܬܝܢ ܫܢܝܢ 'As many as were two years old.' Tyndale, Cranmer, Geneva Version.

17, 18. τότε ἐπληρώθη] *Then was entirely fulfilled.* With this manner of quoting Scripture, we may compare the way in which we often characterize our conduct in regard to the ignorant at home, or slaves and heathen abroad, by such a passage as Gen. 42 : 21, 'We are verily guilty concerning our brother.' Rachel is mentioned as the representative of the mothers whose children were then slain. Rachel was the mother of Joseph and Benjamin; she died in giving birth to the latter, near Bethlehem, where her tomb is shewn to this day. Gen. 30 : 22. 35 : 16, 19. It is true that Jer. 31 : 15 bears immediate reference to the Babylonish captivity; but this does not exclude its application to a mightier enemy than the king of Babylon, and a more glorious deliverance than the return to Judæa. To overcome death is the crowning victory of the Redeemer, Heb. 2 : 14, 15. The mourning of Rachel for her children, the 'hope' held out of meeting her children 'in her end,' restored from the hand of the destroyer, (Jer. 31 : 16, 17), 'is a lively picture of deliverance, given to the martyred innocents, in the great day of resurrection.' Birks, p. 482.

20. τεθνηκ. οἱ ζητ.] Here the plural is used, though Herod only is meant. So with τινές, Mk. 9 : 1. οἱ ζητοῦντες] The present is used on the same principle as in ver. 4.

21. παρέλαβε] 'took with him.' 4 : 5. 17 : 1.

22. Herod had an elder son, Antipater, whom he put to death five days before his own decease. Archelaus succeeded to one half of his father's dominion by the title of ethnarch of Judæa. Herod Antipas was appointed tetrarch of Peræa and Galilee, Philip was made tetrarch of Batanæa, Gaulonitis, Trachonitis, and Paneas. Archelaus was owned as king; but he abstained from assuming the regal title, until his father's will had been confirmed by the Roman emperor. His barbarous character was well known. On one occasion he caused 3000 citizens to be massacred in the temple. In the tenth year of his reign, the Jews and Samaritans united in such a representation of his conduct to Augustus that he was deposed, and banished to Vienne, in Gaul. Herod Antipas, into whose district Joseph withdrew, was considered to be of a milder disposition; and being on hostile terms with Archelaus, there was little danger of his giving up the infant Jesus. ἐκεῖ] *illic* and *illuc.* Hdt. I. 121, ἐλθὼν δὲ ἐκεῖ. Jelf, § 605. Obs. 5.

τῆς Γαλιλαίας· 23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, Ὅτι Ναζωραῖος κληθήσεται.

3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, 2 καὶ λέγων, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ

23. *εἰς*] is said to be used for *ἐν*; but is only found in this sense when motion is implied, 'having come to Nazareth he dwelt there.' Mk. 1:9. *Ναζωραῖος*. A Syriac form ܢܨܪܝ. The Arab. uses the form *Ναζαρηνός*. The general derivation of *Ναζωραῖος* is נָזַר 'he separated.' See Num. 6:1–21. The term probably was a nickname. Every language has words of this class, the origin of which is singular and obscure, or in many cases altogether lost. Thus in Greek we may instance *συκοφάντης, σολοικισμός, πομπεία* in the sense of *abuse*. So in English, 'saunterer' from 'sainte terre,' in derision of idle pilgrimages or crusades; 'mob' from 'mobile vulgus;' see Trench, *Study of Words*, pp. 74, 124. The reference to prophecy is probably meant to call attention to those passages in which the apparent obscurity and meanness of the Messiah, as well as his contemptuous treatment and rejection, are spoken of, Ps. 22. Is. 53. cf. J. 1: 46. 7:52. Or, it is not impossible that Matthew may allude to Is. 11:1, in which the Messiah is predicted under the term נֵצֶר *nētzer*, 'a branch,' (so in Zech. 6:12, 'Behold the man whose name is the Branch,' צֶמַח *tzemach*.) Such an allusion, by means of a name derived from a place, has remarkable precedents in the numerous paronomasias employed prophetically by Micah, c. 1. cf. M. 10:4. *διὰ τῶν πρ.*] The plural may be generic, implying that there were several prophetic statements denoting this contemptuous reception of the Messiah, though no one passage was explicit enough for direct quotation.

III. 1. *Ἐν δὲ ταῖς ἡμέρ. ἐκείν.*] a Hebraism expressing an indefinite period. *κηρύσσων*] 'proclaiming as a herald,' constantly reiterating the same address, very different from 'preaching' in the modern sense of the word. *κηρύσσειν*, and *εὐαγγελίζεσθαι*, both of which are rendered 'preaching,' may thus be distinguished: *κηρύσσειν* is applied to the Apostles, or to men duly appointed, in the delivery of their message to those who had not embraced the faith of Christ. *εὐαγγελίζεσθαι* is a more general term applied to all Christians, male or female, to private members of the church as well as public teachers, in reference to conversation and formal addresses alike, i.q. *λαλοῦντες τὸν λόγον*, A. 11:19. In Phil. 1:15, the use of *κηρύσσουσιν* shews that Paul's adversaries arrogated to themselves an apostolic function. *διδάσκειν* or *διαλέγεσθαι* is used of discourses addressed to believers, A. 5:42. 20:7, 20. *ὁ βαπτιστής*] It is stated, on the authority of the Babylonian Talmud, completed at the end of Cent. V., and on that of Maimonides, Cent. XII., that baptism was one of the ceremonies observed in the admission of proselytes, and was administered to children when their parents attached themselves to the ritual of Moses. Such baptism was regarded only as a rite of ceremonial lustration, necessary for a heathen ere he could become a member of the ceremonially pure Israel. Moreover this seems to have been self-administered, whereas the Baptism of John, as well as that ordained by Christ, was administered by another; hence John is termed *ὁ βαπτιστής*, as implying that there was something remarkable, either in the significance, or the administration, of the rite. *τῇ ἐρήμῳ*] see on Mk. 1:3,4.

2. *βασιλεία τῶν οὐρ.*] with the similar phrase *βασ. τοῦ Θεοῦ*, occurs more than one hundred times in the N. T. This comprehensive expression indicates the fulfilment of a large class of O. T. prophecies, and sets forth the nature and design, immediate as well as ultimate, of the Gospel revelation. We may determine its meaning by referring to the elementary ideas of a kingdom. Of this the essential ideas are two (1) A king, i.e. the Christ, the Messiah, the Anointed: (2) Subjects; people who acknowledge Jesus as the Christ, who obey him as their king. In R. 14:17,18, *ἡ βασιλεία τοῦ Θεοῦ* is explained by *ὁ δουλεύων τῷ Χριστῷ*. To these other ideas are accessary, such as locality, laws or constitution, officers. The expression is derived from Dan. 7: 13, 14, and is applied to the kingdom of

ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

5 Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· 6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. 7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· 9 καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

the Messiah in all its gradations—its commencement; its gradual progress and establishment, Mk. 4 : 26; its perfection and consummation in a future state, M. 8 : 11. When the Baptist proclaimed, 'The kingdom of heaven is at hand,' he in effect declared, The king is about to appear, and to collect subjects.

3. This is the remark of the Evangelist. The Baptist prepared the way by exciting attention, by counteracting prejudices, by rebuking vice. The metaphor is taken from the practice of Eastern monarchs, who sent pioneers in advance to prepare the road for their progress.

4. *τριχῶν καμήλου*] Raiment of camel's hair woven into a coarse texture, such as is still employed in the East for tents. The sackcloth mentioned in Scripture appears to have been hair-cloth. Gesen. So that the dress of S. John was of the sort afterwards affected by devotees in the Christian Church. Perhaps we are to understand in the same way the words אִישׁ בַּעַל שֵׂעָר 'hairy man,' applied to Elijah in 2 Ki. 1 : 8. That prophets had some distinguishing garb is rendered probable from Zech. 13 : 4, 'neither shall the prophets wear a rough garment (garment of hair, see Gen. 25 : 25) to deceive.' *ἀκρίδες*] Some have supposed the *ἀκρίς* to be a vegetable, as in Eccles. 12 : 5, LXX., and have explained *ἀκρίδες* to be *ἀκρέμονες βοτανῶν ἢ φυτῶν*. But locusts are expressly permitted to be eaten in Lev. 11 : 22. See the article in Kitto's *Bibl. Cyclop.* Samson and Jonathan are mentioned as eating wild honey; i.e. from bees which roamed free in the wilderness, Ps. 81 : 16.

7. *ἐπὶ τὸ βάπτισμα αὐτοῦ*] 'coming for the purpose of receiving instruction, as well as baptism, from him.' See on 21 : 25. *ὑπέδ. ... φυγεῖν*] 'suggested, given a hint of the way of escape.' 'What has put it into your minds to profess fear, humiliation, penitence?' He exacts from them an acknowledgment, which they, probably, had not come prepared to make, i.e. that they were in danger of the wrath to come, and needed repentance. Most of them, probably, being thus repulsed, declined baptism. See L. 7 : 30. The Pharisees and Sadducees came to preserve their own reputation. When they could not prevent the multitude from acknowledging John as a religious teacher, they hoped, by owning him themselves, to preserve some portion of their credit with the people. Blind formalists, and votaries of pleasure, came alike, with sinister designs, to make insincere and hypocritical professions. In their impenitence, and malignity, they had no warrant to believe they could be saved. This accounts for the Baptist's strong language, *Γενν. ἐχιδνῶν*, with which cf. Is. 14 : 29. 59 : 5. For an account of the Pharisees, see on L. 5 : 17; of the Sadducees, M. 22 : 23.

8. *μετανοίας*] the sanctified effect of *μεταμέλεια* or *λύπη*, 2 C. 7 : 10. 'Repentance whereby we forsake sin.' Nos possumus resipiscentiam dicere. Lactant. *Div. Inst.* VI. 4. Resipiscere, 'recover one's senses;' 'return to a right understanding.'

9. We have here the earliest intimation clearly made to the Jewish mind, that

10 Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· 12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; 15 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πλη-

there would be a spiritual seed, and that the term 'children of Abraham' contained a meaning which embraced the Gentiles. G. 3 : 29. This, and the phrase 'kingdom of heaven,' are keys to the interpretation of O. T. prophecy. See J. 3 : 3. 8 : 31–34. By these words, and his proclamation, *v.* 2, John made preparation for the higher teaching of Christ on the same subject.

10. ἤδη δὲ καί] *quinetiam*, 'yea, moreover;' 'ἤδη est *intendendi* non temporis adverbium;' 'by this time;' 'before this.' κεῖται] The idea seems to be taken from a woodman laying down his axe at the root of the tree while he examines its state. The figure is employed in Is. 10 : 33, 34. ἐκκόπτεται] The present tense expresses the certainty and the suddenness of the punishment. See L. 3 : 9. 11 : 17. The divine judgments were on the point of breaking forth. The Jews would be dealt with according to their deserts, without respect to their descent. Καὶ οὐκ εἶπε, τοῖς κλάδοις, οὐδὲ τοῖς καρποῖς, ἀλλὰ τῇ ῥίζῃ, δεικνὺς αὐτοὺς εἰ ῥαθυμήσαιεν ἀνίατα πεισομένους δεινά, καὶ οὐδὲ ἐλπίδα ἔχοντας θεραπείας. Οὐδὲ γὰρ δοῦλός ἐστιν ὁ παραγενόμενος, ὡς οἱ πρότερον, ἀλλ' αὐτὸς ὁ τῶν ὅλων δεσπότης, σφόδραν ἐπάγων τὴν τιμωρίαν καὶ δυνατωτάτην. Chrys. *Hom.* 11. *in Matth.* p. 152, C.

11. εἰς μετάνοιαν] 'to repentance as a duty, state, profession.' Cf. εἰς τὸ ὄνομα, 28 : 19. See on L. 3 : 3. Theophylact says, p. 17, A, 'John preached repentance alone, and conducted to remission of sins: he led the way to the baptism of Christ, from whom is the remission of sins.' πνεύμ. ἁγ. καὶ πυρί] with the powerful influence of the Holy Spirit operating like fire to purge the dross of their carnal minds. See L. 3 : 16. A. 2 : 3.

12. ἅλωνα] 'the corn on the floor;' the separation of which is expressed by διακαθαριεῖ. The straw as well as the chaff is denoted by ἄχυρον. See on L. 3 : 17. Theophylact has the following comment on this passage: 'He will pour upon you the graces of the Spirit in copious floods κατακλύσει ἀφθόνως, since my baptism confers not the graces of the Spirit, nor even the remission of sins, but He will remit them, and give the Spirit abundantly. . . . Think not if ye are baptized by him, and then sin, he will connive at you συγχωρήσει ὑμῖν. He has the fan also; he will search it out and try you (πτύον = κρίσιν καὶ ἐξέτασιν). The church has many who are baptized; as the whole crop is on the threshing-floor. Some are ἄχυρα, i.e. such as are light-minded, and stirred by the motions of sin; others are the wheat, i.e. such as assist their fellow-men, and nourish them by precept and practice,' p. 18, B.

13. τότε] does not so much refer to time as it denotes the transition from one subject to another, as in 24 : 9, 10, 14, 21. διεκώλυεν] 'attempted to hinder him;' or, 'was in the act of hindering him.' χρείαν ἔχω] 'I have need of thy baptism, and dost thou come to me as to a superior?' Ex. 29 : 4 has been adduced as a reason for our Lord's being baptized.

15. ἄφες ἄρτι] 'let it pass for the present.' Implying our Lord's foreknowledge that this relation of subjection to John was only temporary, and that their relative situations would hereafter be reversed. Chrysostom: Οὐχ ἁπλῶς εἶπεν, ἄφες· ἀλλὰ

ῥῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν. [16] Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν· [17] καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.

4 TOTE ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. [2] καὶ νηστεύσας ἡμέρας

τὸ ἄρτι προσέθηκε· οὐ γὰρ διηνεκῶς ταῦτα ἔσται, φησὶν, ἀλλ' ὄψει με ἐν τούτοις οἷς ἐπιθυμεῖς· ἄρτι μέντοι ὑπόμεινον τοῦτο. (*Hom.* XII. *in Matth.*) πρέπον] 'becoming, fit.' Though baptism, as the emblem of purification, was inapplicable to our Lord, who was without sin, yet we may remember that he had hitherto passed his life amid secular employments, had mingled with the people of Nazareth in the various engagements of social life, had been completely assimilated to his sinful brethren in all but sin, so that now on his assuming the functions of the Lord's Christ, it was fitting that the transition should be marked by a rite which expressed purification from worldly association, from which he came forth pure and entire as the Christ of God. See Huxtable, *Ministry of John the Baptist*, c. II. δικαιοσύνην] 'true religion,' in all its parts, both ordinances and duties. The practice of τὸ δίκαιον. See 6 : 33. 21 : 32. The whole of that 'everlasting righteousness' which the Messiah was to bring in is attested, and exemplified, by himself. Upon the principle here announced our Saviour acts through life; attending the synagogue, observing the Jewish festivals, even the feast of the Dedication, which was not of divine institution, paying tax and tribute, so that Pilate was compelled to declare, L. 23 : 4, Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.

16. ἀπὸ τοῦ ὕδατος] 'from the water,' not necessarily 'out of,' for which ἐκ would be more appropriate. αὐτῷ] sc. Ἰησοῦ. The dative of the party interested or concerned. So Mk. 9 : 5. R. 14 : 7. 2 C. 5 : 13. M. 23 : 31. Xen. *Mem. Socr.* ἄξιός ἐστι θανάτου τῇ πόλει. εὐθύς to be joined with ἀνέβη. ὡσεὶ περιστ.] See L. 3 : 22, &c.

17. φωνὴ...λέγουσα] An actual verbal declaration in which articulate words were uttered and heard. The same occurred in the mount of transfiguration, and shortly before our Saviour's death, J. 12 : 28. ὁ ἀγαπητός] i. q. μονογενής, unique in nature, supreme in dignity, the object of a peculiar and unparalleled divine love, the Son of God in a sense absolutely his own, which no other being can share with him. ἀγαπητός is used for an only son in Gen. 22 : 2, 12, 16, LXX. εὐδόκησα] 'I take delight.'

IV. 1. ἔρημον] The wilderness, between Jerusalem and Jericho, is generally thought to be meant. In this region is a very high mountain, to which the name Quarantana has been given, marking the forty days of our Lord's abstinence. Tradition has fixed upon this spot as the scene of our Lord's first temptation. If however we remember the relation in which Moses and Elias stood to Christ, both of whom fasted forty days in the desert of Arabia Petræa, where the Israelites were fed with manna, it is more natural to conceive that this was the scene, and that our Saviour was conveyed thither miraculously. Such a transportation again took place in *v.* 5, and is implied in many words of the narrative. ἀνήχθη, *v.* 1. παραλαμβάνει, *vv.* 5, 8. ἐκβάλλει, Mk. 1 : 12. ἤγετο ἐν τῷ Πν., L. 4 : 1. ὑπέστρεψεν ἐν τῇ δυνάμει τοῦ Πν., L. 4 : 14. It should be remembered too that a like miraculous transference is mentioned in the life of Elijah, 1 Ki. 18 : 12. 2 Ki. 2 : 16, and in the account of Philip, A. 8 : 39. And S. Mark adds, 'And he was with the wild beasts (θηρίων),' a circumstance that would hardly be mentioned in connexion with the wilderness, or rather 'common,' of Judæa. If then we conceive that the locality was the desert where Jehovah fed his people with manna, the first temptation gains considerable force. Milton adopts this view.

'God who fed
Our fathers *here* with manna. In the mount
Moses was forty days, nor ate nor drank,
And forty days Elijah without food
Wandered *this* barren waste.'—*Par. Reg.* B. I. 350.

διαβόλου] 'accuser, slanderer, calumniator.' Job 1 : 7—12. Zech. 3 : 1, 2. Rev.

τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε. 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. 4 Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ. 5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, Ὅτι τοῖς ἀγγέλοις

12:9,10. See M.12:26,n. πειρασθῆναι] expresses the aim or object, and used with ἀνήχθη expresses the Latin supine. See Jelf, *Gr. Gr.* § 669. 2.

3. υἱὸς τοῦ Θεοῦ] Some difficulty has been felt at the omission of the article before *υἱός*. But nouns are frequently anarthrous, when they express, '*in the relation* or *character of*.' The charge upon which our Saviour was condemned before the Sanhedrim was, that he claimed the incommunicable attributes of the Godhead. His words, as quoted by his triumphant accusers and judges, were, Θεοῦ εἰμὶ υἱός, M. 27:43, i. e. 'I claim to stand towards God *in the relation* of Son.' So H. 1:2, ἐλάλησεν ἡμῖν ἐν υἱῷ. H. 5:8, καίπερ ὢν υἱός, 'though being son.' See Arnold, *Thuc.* III. 57. ἄρτοι] 'loaves.' ἄρτος used indefinitely is bread; but joined with εἷς, or any word which limits the signification, it ought to be rendered *loaf*.

4. Γέγρ.] i. e. in Deut. 8:3. ἐπί] 'upon' or 'by,' as the means of support. ῥήματι] Heb. עַל־כָּל 'upon every' (thing) as well as (word). Cf. L. 1:37,65. 2:15, 19, on every *means* ordained by God; as e. g. the Israelites on supernatural means, the manna, referred to in the passage itself in Deut.; or, independently of means, q. d. if it were God's word that he should remain in the wilderness fasting, by that word he should live. The life of man depends on God, rather than upon food. God can sustain life without food; but food cannot sustain life without God's blessing. Allusion is made to the preservation of the Israelites in that desert, Deut. 8:3. Ps. 78:23–25. See Wisd. 16:26. In this instance our Saviour was tempted to the sin of distrust; to doubt his Father's care, by having recourse to extraordinary means. In the next instance he was tempted to the opposite sin of presumption, i. e. by relying on his Father's care, to despise and neglect ordinary means. See on L. 4:10. The force of the first temptation lay in the urgent necessity of Jesus, and the alleged slightness of the deviation from the path of duty. 'Being Son of God, thou must not think that thou art contravening his will, and surely thou mayest take the liberty of anticipating his purpose for thy preservation.'

5. The order of the second and third temptations is reversed by S. Luke, who records the occurrences in a more general way. See on L. 4:6. S. Matthew seems to fix their order by the insertion of the words τότε ... πάλιν. This arrangement presents the several temptations to which different classes of men are peculiarly liable. The temptation of the ordinary man arises from *bread*, from those things which are needful for the body. The *spiritual* man has temptation from his renewed faculties exposing him to vain conceit and spiritual pride; the *distinguished* man is tempted by his position in the world, which leads him to sacrifice every thing for ambition, power and wealth. παραλαμβάνει] παρά, 'by his side,' as his companion, 2:21, &c. ἁγίαν πόλιν] Jerusalem is so called in Is. 48:2. Dan. 9:24. 1 Mac. 2:7; and by Josephus. Philo-Judæus calls it ἱερόπολις. τὸ πτερύγιον] 'the pinnacle.' πτερόν denotes in architecture, a kind of *coping* or *battlement*, Lat. *pinna*. πτερύγιον, a projection; the pointed roof of some part of the Temple, such as Solomon's porch, or the king's portico, which overhung a precipice, called by Josephus, ἀμέτρητον βυθόν. *Antiq.* XV. 11, 5.

6. ἐπὶ χειρῶν] As parents carry their children over stones in rough roads. So Heb. עַל־כַּפַּיִם, Ps. 91:11. This was a very subtle temptation. The passage seemed exactly to suit the circumstances in which our Saviour was placed. We may learn hence, the necessity of examining the sense, not merely the words and letter, of Scripture, of comparing one passage with another, being upon our guard against

αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 7 Ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ λέγει αὐτῷ, Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι. 10 Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε Σατανᾶ· γέγραπται γὰρ, Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

12 Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν

any sudden impression, or suggestion, that a particular passage exactly suits our own case. Such fanatical perversions of Scripture have been very common, and are even now recommended, by the example of at least one popular (German) writer of the present day.

7. ἐκπειράσεις] 'put to the proof.' 'Thou shalt not wilfully expose thyself to peril, and thus try the mercy of God in miraculously preserving thee from it.' Deut. 6:16.

8, 9. Satan here exhibits himself as the God of this world. Earthly kings and rulers have too often acted as if they derived their authority from beneath rather than from above. δείκνυσι] We cannot understand this of any merely sensuous prospect. 'By an angelical power he draws into one centre, species and ideas, from all the kingdoms and glories of the world, and makes an admirable map of beauties, and represents it to the eye of Jesus.' Bp Jer. Taylor.

'Such power was given him then.'
Milton, *Par. Reg.* III.

11. διηκόνουν] *ministered* food, comfort, and congratulations. The usual derivation of διάκονος from διᾶ, κόνις, *one who is dusty from running*, is objectionable on grounds of prosody. Perhaps the word is formed from διάκω or διήκω, *run, hasten*, whence διάκτωρ.

12. Between *vv.* 11, 12 a considerable time had elapsed, in which our Lord probably performed the miracle at Cana (J. 2:1–12, see note), but certainly attended the passover at Jerusalem, J. 2:13, commenced his ministry in Judæa, J. 3:22,24. 4:1,2, and stayed two days with the Samaritans. ἀνεχώρησεν] This departure to Galilee agrees with that in J. 4:43–45. We are not to confound this visit to Galilee with that mentioned, J. 1:44, for on that occasion he stayed at Capernaum, οὐ πολλὰς ἡμέρας, J. 2:12, to say nothing of the miracle at Cana possibly occurring before the Temptation. On this visit our Lord not only taught publicly, but commenced a circuit of the whole province, see *vv.* 17, 23. S. Matthew does not assert that this was our Lord's *first* visit to Galilee after his baptism, though it may have been the first if the view of the miracle at Cana suggested in J. 2:12 is correct; nor does S. John assert any public ministry of Christ in Galilee before the imprisonment of the Baptist. There is an apparent discrepancy between S. Matthew and J. 4:1,2, as to the motive which led our Lord to retire into Galilee. The earlier evangelist attributes the cause to John's imprisonment, i. e. as we are apt to conjecture, to the probability of persecution by Herod; the later, to the increase of his popularity, and to the malicious opposition of the Pharisees, J. 4:1,2. The two accounts however are consistent with each other, though a fresh difficulty has been started from J. 3:24, where we are told that the Baptist was not yet cast into prison. All however is reconciled by the following considerations. In J. 3:22, our Lord is declared to be baptizing in Judæa, John too is in the immediate neighbourhood. Reports of both are carried to Jerusalem. John is cast into prison at Machærus, near the spot where our Lord was. Our Lord has intelligence of the event before it reached Jerusalem, but knows that the Pharisees, relieved from their apprehensions of the Baptist, would now concentrate their opposition upon Himself. He therefore quits Judæa, passes through Samaria, J. 4:3,4, and arrives in Galilee, as is here related. παρεδόθη] sc. εἰς φυλακήν. It was doubtless designed that the Baptist should retire into comparative

εἰς τὴν Γαλιλαίαν, 13 καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατῴ-
κησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
καὶ Νεφθαλείμ· 14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προ-
φήτου λέγοντος, 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσ-
σης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ λαὸς ὁ
καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ
καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ τότε ἤρξατο ὁ
Ἰησοῦς κηρύσσειν καὶ λέγειν, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασι-
λεία τῶν οὐρανῶν.

18 Περιπατῶν δὲ ὁ Ἰησοῦς παρὰ τὴν θάλασσαν τῆς Γαλι-
λαίας εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν

silence before our Lord became well known in his ministry, to obviate the suspicion of collusion, and to render John's testimony more impressive, J. 3 : 27–36.

13. The cause of his leaving Nazareth is mentioned in L. 4 : 28, 29. From this time Capernaum is spoken of as his own city, 9 : 1. 17 : 24. *παραθαλασσίαν*] on the north-west shore of the lake of Gennesareth, five or six geographical miles from the head of the lake, and as much north of Tiberias. כְּפַר נָחוּם 'Town of comfort,' or 'Nahum's Town.' Chepher, town, or village, Josh. 18 : 24, 26. Possibly, *naum*, from נָעַם 'to be pleasant, agreeable;' used of a region, Gen. 49 : 15.

15. The quotation from Is. 9 : 1, 2, nearly resembles the Hebrew, but the version of the LXX. is very different. *θαλάσσης*] the sea of Galilee, or lake of Gennesareth, L. 5 : 1, n. *πέραν*] עֵבֶר *over*. The country east of Jordan, formerly occupied by Reuben, Gad, and the half tribe of Manasseh. Four different districts are meant, inhabited by five different tribes. Attention is called to the parts distant from Jerusalem, where our Lord especially exercised his ministry. These are comprehended in the general term, *v.* 16, *ὁ λαὸς ὁ καθήμ. ἐν σκότει.*

16. *ἀνέτειλεν*] See 5 : 45, n. L. 1 : 78. In Is. 9 : 1 the prophet threatens a sore judgment, far exceeding the earlier afflictions when Israel was first cut short by the Assyrian kings. Then in *v.* 2 there is a transition from the affliction to the deliverance. The place where the affliction began to be felt shall be the earliest to see the dawning of the promised redemption. Zebulon, Napthali, Manasseh, Reuben, Gad, principally suffered in the first Assyrian invasion under Tiglath Pileser, 2 Ki. 15 : 29. 1 Chr. 5 : 26. The district which first underwent sore distress in the darkening of the Jewish theocracy is the first to enjoy the dawning light of Messiah's public ministry.

17. *ἤρξατο*] i. e. in Galilee; he had already preached in Judæa. *ἤγγικε*] 'is at hand.' These words were used by the Baptist, 3 : 2, and are afterwards employed by the disciples, 10 : 7. The kingdom of heaven therefore was not come, when our Lord commenced his ministry. The king was come, but he had not fully manifested himself as such, nor had he collected subjects, or established and constituted his kingdom, 3 : 2. See A. 26 : 20, n.

18. *Πέτρον*] This word indicates that S. Matthew wrote in Greek. If the original gospel had been in Hebrew, the translator would naturally have retained Κηφᾶν, the Syriac form of the surname. *ἁλιεῖς*] from ἅλς, 'sea;' 'men employed on the sea.' *ἀμφίβληστρον*] a large drag-net. *δίκτυον*, a small casting-net. *δικεῖν*, to cast, *δίσκος*. But this distinction was not always observed. This call harmonizes with that in Mk. 1 : 16–20, and must be distinguished from that in L. 5 : 1–11, which occurred six months later. This call was without a miracle; after it they accompanied our Lord through the first circuit of Galilee, and then returned to their occupations at Capernaum. At this time they might understand very imperfectly the purpose of the invitation. The miraculous draught (L. 5 : 1–11) enabled them to discern its full import, and was preparatory to their receiving the name of Apostles, M. 10 : 2. Mk. 3 : 14. L. 6 : 13. 'The miraculous

θάλασσαν· ἦσαν γὰρ ἁλιεῖς· [19] καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. [20] οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. [21] Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. [22] οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

[23] Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. [24] καὶ· ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. [25] καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δε-

draught was occasioned by the crowds which pressed upon our Lord. Such an attendance might naturally occur at the close of a first circuit of Galilee, but is hardly probable before his public teaching at Capernaum had begun.'—*Hor. Evang.* p. 76.

19. See on Mk. 1:16–20. Δεῦτε] Adv. as plural of δεῦρο, 'hither.' The first occasion on which Simon and Andrew met Jesus is recorded in J. 1:40,41. They were disciples of John the Baptist, and are said to have returned to their trade when their master was imprisoned. Three gradual and successive steps may be traced in the calling of the Apostles. First, to become disciples of our Lord, as in J. 1:40–44. Next, to be close attendants upon his person, preparatory to the Apostleship, as here. Thirdly, their public designation to that office, as 10:2, 5.

21, 22. See on Mk. 1:19, 20. ἐν τῷ πλοίῳ] 'in the boat.'

23. περιῆγεν] sc. ἑαυτόν, reflexive. Γαλιλ.] governed by περί. Dem. 1040. 14, περιάγειν τὴν ἐσχατιάν. συναγωγαῖς] See on Mk. 1:21. κηρύσσων] 3:1. We lose the force of these words because we do not take them literally. The simple sense is 'proclaiming the good news about the kingdom,' viz. that Messiah's kingdom was at hand. To many this sense may seem meagre; but the reason of this is to be found in the meagreness of their own conceptions of the real kingship, and kingdom, of Messiah. Ps. 2:6, 12. See 9:35. νόσον] 'confirmed disease.' μαλακίαν] 'an incipient complaint.' μαλακία properly means 'softness,' opposed to καρτερία, 'endurance.' συνεχομένους] gives the idea of persons confined to their beds. See L. 4:38. A. 28:8. βάσανος] (1) 'the touchstone,' Lapis lydius (a dark-coloured stone, which retains a peculiar mark when gold is rubbed upon it; the purity of the gold was shewn by the colour of the mark); (2) a trial, whether any thing be genuine, solid, real; (3) inquiry by torture, and confession upon torture; (4) anguish, disease, distress.

24. Συρίαν] See Mk. 7:24, 26. Probably Syrophœnicia, the regions to the north of Galilee. δαιμονιζομένους] 'possessed with dæmons.' See on Mk. 1:23, 24. σεληνιαζομένους] 'lunatics,' affected with epilepsy; the effects of which were thought to be aggravated by the increasing moon. By the restoration of dæmoniacs, our Lord shews his power to cure moral evil, and in the other cases, to heal bodily diseases. Celsus and others imputed these miracles to magic, but they never denied the fact of their occurrence. The adversaries of Christ ascribed them to a like occult influence, when they referred his miracles to a compact with Satan; but by ejecting evil spirits, our Lord shewed that he was in no confederacy with them, and displayed his power to 'destroy the works of the devil.' 1 J. 3:8.

25. Γαλιλαίας καὶ Δεκαπ. ... τοῦ Ἰορδάνου] One at least of the Decapolitan

καπόλεως, καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.

5 ΙΔΩΝ δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος. καὶ καθίσαντος
αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ ἀνοίξας τὸ
στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων,

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ
βασιλεία τῶν οὐρανῶν. 4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ

cities was in Galilee (Scythopolis), the others east of the Jordan. This then must be considered as a popular mode of expression, as if in speaking of an assemblage, we said, 'numbers attended from Kent and Sussex, *and* from the Cinque Ports.'

The chapters 5–13 are very irregular if we look to the sequence of events. The order, however, is regular if we consider that the Evangelist designed to set forth our Lord as the King, 4 : 23 : *κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας*. In conformity with this view Mr Birks thus arranges their connexion, *Hor. Evang.* p. 506:

(1) The Laws and Ordinances of the King, 5, 6, 7.
(2) His authority, 8.
(3) His gracious character, 9.
(4) The open proclamation of his Kingdom, 10.
(5) Its relation to the divine precursors of its approach, 11.
(6) Its actual conflict with Jewish rebellion and unbelief, 12. Its future developement and final triumph, 13.

V. 1, 2. The substance of this discourse was doubtless delivered, on several occasions, to different hearers, but this forms no reason why it should not have been delivered, as it here stands, on some *one* occasion. It is certainly distinct from the discourse recorded in L. 6 : 17–49. Our Lord sets forth the moral and spiritual nature of his dispensation, the ultimate manifestation of that covenant of grace which was instituted at the fall of man. Of this dispensation, or covenant, the Lord Jesus has always been the chief subject in the times of the Patriarchs, as well as under the economy of Moses. Its basis from the beginning has been atonement, reconciliation, and salvation, by the actions and sufferings of a vicarious person. The main *revelation* of the discourse is, that Christianity consists in discipleship to Jesus. See A. 26 : 18, n. *πίστει τῇ εἰς ἐμέ*.—The subjects of the Sermon on the Mount may be thus classified: 1. The Beatitudes; involving the character and principles of Christ's disciples, (3–16). 2. The interpretation, enlargement, and spiritualisation of the Law, (17–48). 3. The practice of the duties of religion, (6 : 1–18). 4. Principles and rules of daily life in the world, (19–34). 5. Rules of conduct in regard to our associates, (7 : 1–6). 6. Encouragement to expect grace from God in answer to prayer, (7–11). 7. Summary of the duties, trials, dangers, and character of Christ's disciples, (12–27). There is an observable connexion between each subject and the preceding, the transition thought being generally found in the sentence with which each is concluded. Thus compare *καλὰ ἔργα*, *v.* 16, with *τὸν νόμον*, *v.* 17; *τέλειοι*, *v.* 48, with *δικαιοσύνη*, 6 : 1; (*μισθὸν*) *ἀποδώσει*, *v.* 18, with *θησαυρούς*, *v.* 19; *τῇ ἡμέρᾳ ἡ κακία αὐτῆς*, *v.* 34, with *μὴ κρίνετε*, 7 : 1; *ὑμεῖς ... ὁ πατήρ*, *v.* 11, with *πάντα οὖν*, *v.* 12. *τὸ ὄρος*] 'the mountain district,' or, more probably, the eminence nearest the place where the people were assembled. *οἱ μαθ.*] not the apostles, but his followers generally, see 9 : 19. 10 : 1. *ἀνοίξας τὸ στόμα*] a primitive redundancy of expression, implying the gravity of the speaker, and the importance of his matter.

3. *Μακάριοι*] The commencement of this important discourse with these benedictions could not fail to remind the hearers of the blessings pronounced by the great lawgiver, Moses, Deut. 28:3–6. Thus they would observe that Jesus assumed authority like to that of Moses, 7 : 28, 29. They would also be led to contrast the promises of the gospel with those of the law. *πτωχοὶ τῷ πνεύματι*] i. q. *οἱ ταπεινοὶ τῇ προαιρέσει*, 'humble in their purpose from a consciousness that they need the true riches.' See Is. 66 : 2. The blessing is by way of contrast.

4. *οἱ πενθοῦντες*] The sentiment seems to be, 'It is better to mourn than to be without affliction.' Sanctified affliction is followed by unspeakable comfort, and enhances the value of common mercies. 'Before I was afflicted I went astray, but now have I kept thy word,' Ps. 119 : 67.

παρακληθήσονται. 5 Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. 6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. 7 Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. 8 Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. 9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. 10 Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 χαίρετε

'Many are the afflictions of the righteous, but the Lord delivereth them out of all,' Ps. 34 : 19. The blessing pronounced is again in contrast, and belongs peculiarly to those who feel the difference between godly sorrow and the sorrow of the world. 2 Cor. 7 : 10. See Is. 57 : 18. Ja. 4 : 9, 10.

5. *πραεῖς*] On the whole, the gentle, the unassuming, the retiring, succeed better in the affairs of this life than the violent, the forward, the obtrusive. The former class are often imposed on; and the latter are generally commended for their spirit, as most certain to make their way in the world. But whatever be the measure of worldly prosperity, the Christian character enjoys more of real happiness and comfort than falls to the lot of the heroic. Consult Paley's *Evidences*, Pt. II. Ch. 2. This blessing may also be fairly considered as one of contrast to the character to which it is promised. *κληρονομήσουσι*] contains, probably, an allusion to the Israelites dividing the land of Canaan by lot. *τὴν γῆν*] they are the subjects of a kingdom which shall fill the whole earth.

6. *πεινῶν. κ. διψ.*] The use of these metaphors occurs in all languages; the union of both is seldom found except in proverbial expressions. This shews the intensity of the desire to which the blessing belongs. *δικαιοσύνην*] that which our Saviour 'fulfilled,' 3 : 15, the inward principle and the outward practice of holiness, *v.* 20. H. 12 : 14. *χορτασθήσονται*] (with that which they desire,) Ps. 17 : 15. Cf. J. 4 : 14, 33, 34.

7. The blessing here, and those which follow to *v.* 9, are cognate to the characters described, and not in contrast with them. *ἐλεήμ.... ἐλεηθή.*] 'the compassionate, for they shall be compassioned,' i.e. by God. Cf. *οἰκτίρμονες*, L. 6 : 36. Ja. 5 : 11. The opposite of the man who may be said *κλείειν τὰ σπλάγχνα αὐτοῦ*, 1 J. 3 : 17. Our word 'alms' is a corruption of *ἐλεημοσύνη*, cf. Germ. *almosen*; Scottish, *awmous*.

8. *οἱ καθαροὶ τῇ καρδίᾳ*] Pure in heart, as distinguished from the ceremonial purity for which the Pharisees were zealous, Mk. 7 : 3, 4. In proportion as the heart becomes pure, the mental vision of God becomes practicable and delightful. Such characters set God always before them in this world, and shall enjoy the 'fruition of the glorious Godhead' in the next. There is an affinity between the blessing and the character. So perfect purity, or perfect vision of God, would be perfect bliss; to the impure heart, the thought of God is insupportable, in fact, a curse. *μὴ καθαρῷ γὰρ καθαροῦ ἐφαπτέσθαι μὴ οὐ θεμιτὸν ᾖ.* Plat. *Phædo*, § 31.

9. *εἰρηνοποιοί*] The blessing is in affinity with the characters. They are members of Him who has made peace through the blood of his cross; they are children of God who has reconciled us to himself by Jesus Christ. *ὡς μιμησάμενοι τὸν μονογενῆ υἱὸν αὐτοῦ· ᾧ γέγονεν ἔργον συναγαγεῖν τὰ διεστῶτα, καὶ κατάλλαξαι τὰ ἐκπεπολεμωμένα.* Euthym. 'peaceable men,' Wiclif; so Luther, 'friedfertigen;' taking *ποιοῦντες εἰρήνην* in the sense of 'doing, acting, peace;' and so in Ja. 3 : 18, (maintain, Tynd.), and cf. J. 3 : 21; but the causative sense is preferable.

10—12. See 1 Pet. 3 : 14. *δεδιωγμένοι*] seems to be used as a general expression, for all acts of enmity which the people of God may endure, J. 15 : 19, 20. But *διώξωσιν* is thought to be used in its forensic sense, referring to *judicial* ill treatment, 'lite ac judicio persequi,' Raphel. *ψευδόμενοι*] 'lying (while they do this).' This limitation is very emphatic in expression and position. Wiclif interprets it 'lying for me,' probably from his own experience of the false charges of popish zealots. *ἀγαλλιάσθαι*, a strengthened form of *ἀγάλλομαι*, 'take delight;' though some derive it from *ἄγαν ἅλλομαι*. So *exsulto* from *ex, salto*. L. 6 : 23, *σκιρτήσατε*. But the derivation may be from *ἀγλαός*, 'bright,' *αἴγλη*.

καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

13 "Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· 15 οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16 οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 "Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. 18 ἀμὴν γὰρ

13. τὸ ἅλας] to stay the progress of corruption, to arrest the putrefaction which would otherwise ensue, (Is. 1:9,) and then, to impart a savour which should prove the renewal of all things. ὑμεῖς] is addressed peculiarly to the apostles. μωρανθῇ] 'become insipid;' μωρός, 'dull,' 'sluggish;' of the mind, 'slow,' 'foolish;' of the taste, 'insipid,' 'flat.' Lat. *fatuus*. If the disciples lost sight of their main object, they lost their essential principle, for which nothing could compensate. The best things, when once corrupted, become the worst. ἁλισθήσεται] 'shall it be seasoned.' Cf. Mk. 9:50, αὐτὸ ἀρτύσετε. ἰσχύει] So we speak of the 'strength,' of such substances: or of liquors. Luth. *nütze*, 'useful.' εἰ μή] 'but only,' i.e. 'on the contrary.' Fr. *au contraire*. In this there may be a tone of mild sarcasm.

14. τὸ φῶς] 'and therefore are seen of all; you at least cannot remain in secret.' πόλις] The Church as a visible community of 'faithful men;' the 'witness and keeper of the truth,' practically as well as doctrinally. 15. τὸν μόδιον] 'the bushel.' τὴν λυχνίαν, 'the lamp-stand,' monadic nouns; as it may be supposed, that only one would be in the house. καίουσι] impersonal, as συλλέγουσι, 7:16. L. 6:44. ἀπαιτοῦσι, L. 12:20. 16. οὕτω] 'in this manner,' as a city on a hill, or a light on a stand. ὅπως] 'in such a way that.' δοξ.] In classical writers δοξάζειν means, 'think,' 'imagine,' 'suppose;' 'hold as a matter of opinion,' in opposition to γνῶναι. In Thuc. III. 45, it means, 'have an opinion of,' 'magnify,' and in Polybius we have δοξάζεσθαι ἐπ' ἀρετῇ. So LXX. in Ps. 22:23. 86:9,12. Is. 42:10.—This shews the mistake of those who are satisfied with attention to the second table of the law; who are content with a faith which is without works, or with a faithless imitation of virtue. A distinctly religious character, consisting in godliness, is indispensably necessary, or else God is not glorified by our works. Our duty to God must be fulfilled, so as to evince the existence of a spiritual principle in our hearts; so that men may ascribe our goodness to our piety, our faith, our Christianity. See J. 3:21, and 17:23, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος, ὅτι σύ με ἀπέστειλας, κ.τ.λ.

17. καταλῦσαι] 'to abrogate,' 'annul.' πληρῶσαι] 'to establish' (R. 3:31) by promoting all that was the scope and object of both (R. 10:4); 'to accomplish,' as the person who was the great subject of both,' i.q. 'to fulfil the prediction which Moses gave,' Deut. 18:15–19. τὸν νόμον] refers both to the ceremonial and moral law; the types and shadows of the Levitical service had answered their end, when the Antitype and substance came; the moral law was perfectly fulfilled by our Saviour in his own person. By the gift of the Holy Spirit, which is the fruit of his mediation, his people are enabled to keep it in their own persons according to its spiritual import. See Rom. 8:3,4. 13:8–10. In regard to both the moral and ceremonial law Christ was τέλος νόμου εἰς δικαιοσύνην, Rom. 10:4.

18. ἀμήν] From the Heb. אָמֵן 'truth,' or 'it is truth' (Deut. 27:15, &c.), at the close as well as at the beginning of a sentence. In optative expressions its force is equivalent to 'so be it;' in declarative it merely confirms the assertion already made. Such is its meaning at the close of the Creeds, and in our Commination Service. ἰῶτα] the letter Jod י, the

λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. 19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 20 λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21 "Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει· 22 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·

smallest in the Hebrew alphabet. *κεραία*] *κέρας* 'horn,' the tip of a letter, the corners which distinguished similar letters; used figuratively to denote the minutest parts. *οὐ μή*] See on 10 : 23. *ἕως*] marks the continuance of an action up to the time of another action; and is followed by *subjunct. aor.* with *ἄν*, where the latter event is not positively affirmed. The occurrence of this event however is stated in a similar connexion, 24 : 35. L. 21 : 33, and is implied in Job 14 : 12. Mr Birks remarks, that the occurrence of *ἰῶτα* in a proverbial phrase makes it probable that the discourse was recorded, and perhaps even that it was delivered, in the Greek language. He adduces also *Μωρέ v.* 22, and *μίλιον v.* 41, as indications that S. Matthew wrote in Greek. 'It is difficult to understand how a mere translation would have given *v.* 22, with the formation of a climax by a Syriac and Greek term of reproach. The Latinism (*v.* 41) implies a living Greek dialect with Latin terms infused, and does not give the idea of a second-hand version from a Syriac original.' *Hor. Evang.* p. 264.

19. *μίαν ... τῶν ἐλαχίστων*] 'one of the least of these commandments,' as in 25 : 40, 45. The Pharisees made a division of sins into the mortal and the venial, by which they obliterated all proper sense of the exceeding sinfulness of sin. To venial sins they paid very little regard, and in this they have been carefully followed by the Romanists, see Luke 5 : 17, n. Although a distinction may be made between deadly sin, and sins of human or constitutional infirmity, which are termed in our Litany, 'negligences and ignorances;' yet no allowed or wilful sin, in the mildest form, can be considered venial. *ἐλάχιστος*] Chrys. *ἀπερίμμενος, ἔσχατος.* 'He shall not be reckoned at all in my kingdom of glory.' But cf. M. 11 : 11. 1 C. 3 : 10—15. Our Lord is here speaking with express reference to ministers.

20. *γραμματέων*] The persons who read and explained the Law in the synagogues, considered by some to be Levites. This office became necessary, after the return from Babylon, when the Hebrew language ceased to be spoken, Neh. 8 : 8. *νομικός* was a synonymous term, cf. 22 : 35. Mk. 12 : 28. *πλεῖον*] in extent, in spirituality, in principle, in object. *οὐ μὴ εἰσέλθητε κ.τ.λ.*] Cf. J. 3 : 5, 'can have no inheritance (now or hereafter) in the kingdom of Christ and God.'

21, 22. *τοῖς ἀρχ.*] Either *by* (Jelf, § 611) or *to* your fathers of old. The former renders the apodosis 'Ἐγὼ δὲ more forcible; the latter brings out the opposition between *ἀρχαίοις* and *ὑμῖν*. Our Lord here unfolds the spiritual import of the sixth commandment, 1 J. 3 : 15. This exposition teaches us that all sins of a cognate character are included under the highest of the class. Thus in 12 : 7, *θυσία* refers to all kinds of ceremonial observances. *ἔνοχος*] = *ἐνεχόμενος*, 'held in,' or 'bound by;' hence 'liable,' 'subject to;' usually followed by the dative. *ἔνοχος εἰς τὴν γέενναν*] = *ἔνοχος βάλλεσθαι εἰς τ.γ.* In 1 C. 11 : 27, and Ja. 2 : 10, we have it followed by a genitive, 'guilty with respect to.' *τῇ κρίσει*] the council of twenty-three judges, held in every town, subordinate to the Sanhedrim, 16 : 21. *ῥακά*] Heb. רֵיק 'empty,' 'worthless,' as Pr. 12 : 11. But

ὃς δ' ἂν εἴπῃ μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. 23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ. 26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

27 "Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις· 28 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ

Syr. Vers. ܒܙܝܐ by Castell rendered *sputatiticus*, Cic. i.e. abjectus, vilis, contemptus, from ܒܙ spuit, expuit. (Heb. רָק 'spittle')= *κατάπτυστος*. The spirit of the passage seems to be, that the commission of the least sin, under this class of offences, is liable to be visited with the severest punishment. The offences are accordingly mentioned in a descending scale, while the degrees of punishment are mentioned in an ascending climax. The punishment annexed to *πᾶς ὁ ὀργιζόμενος* would occasion little surprise among our Lord's hearers; while the terrible penalty attached to *Μωρέ* would excite the greatest possible astonishment. *μωρέ*] has been explained to mean 'impious wretch,' folly being put for impiety. But no other passage has been adduced where the word is used in this sense. Its meaning here is 'stupid fellow,' in conformity with 7 : 26. 23 : 17. 25 : 2. *κρίσις, συνέδριον, γέεννα*] are ascending degrees of punishment, taken from objects known and visible on earth. The force of *γέεννα* is lost to the English reader, as our version retains no trace of its original meaning. See Mk. 9 : 43.

23, 24. Our Lord proceeds to shew that external worship is not acceptable to God, unless it is attended with justice and mercy to man. Cf. Is. 1 : 11, 12–17. 58 : 3–7. The sentiment is converse and complementary to that in *v.* 16, n. *δῶρον*] any free-will, or peace-offering. *διαλλάγηθι*] 'effect a change of feeling,' 'regain his friendship.' Æsch. *Theb.* 885. On this our church founds the rubrical direction respecting the admission of parties who have been at variance to the Holy Communion; and with justice, for this is our highest religious service, even as the offering of sacrifice was their highest. *θυσιαστηρίου*] L. 1 : 11, n.

25. Our Lord unfolds the duties which follow from the spiritual import of the sixth commandment. Having mentioned the offence which a quarrelsome, offensive, resentful spirit gives to God, he now shews the danger to which those are exposed who indulge it. He therefore points out the course to be pursued with *τῷ ἀντιδίκῳ* 'the opponent in a law-suit.' *ἐν τῇ ὁδῷ*] 'on the way to the magistrate.' *ὑπηρέτης*] i. q. *πράκτωρ*, L. 12 : 58, 'the person who carried the sentence into execution.' See Arist. *Rhet.* II. 2, 3, On anger and reconciliation.

26. *κοδράντην*] From the Latin *quadrans*, the fourth part of the *as* = three fourths of a farthing. Cf. Mk. 12 : 42. Our Lord's design was doubtless to include in the advice here given as to our dealings with *ὁ ἀντίδικος*, generally, whoever he may be, an admonition to his hearers to make their peace with God by timely repentance before the day of vengeance arrived, L. 12 : 58, cf. 54–57.

28. *πρὸς τὸ ἐπιθυμῆσαι*] 'with a view to feed the desire' (so *πρός*, 6 : 1), with the full consent of the will; which would terminate in action, unless impediments arose from other quarters. 'As he thinketh in his heart, so is he,' Prov. 23 : 7.

> Scelus intra se tacitum qui cogitat ullum
> Facti crimen habet.
>
> Juv. XIII. 208.

Tyndale renders *γυναῖκα* 'a wife.' Cranmer's version, 'another man's wife.' So Erasmus 'uxorem,' wrongly.

ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.
29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν
καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν
μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 30 καὶ
εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ
σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ
ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

31 "Ἐρρέθη δέ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω
αὐτῇ ἀποστάσιον· 32 Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ
τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶ-
σθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

33 "Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις,
ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου· 34 Ἐγὼ δὲ λέγω ὑμῖν
μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·
35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς
Ἰεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· 36 μήτε ἐν
τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ

29, 30. *σκανδαλίζει*] See on 13 : 41. *ὁ ὀφθαλ... ὁ δέξ.*] 'that which is dear as a right eye, valuable as a right hand.' Tempting offers are to be declined, lucrative employments to be abandoned, pleasing companions to be forsaken, if they prove inticements to sin. *βάλε ἀπὸ σοῦ*] This phrase, which is not found in Mk. 9 : 43, denotes the completeness of the abandonment, and is highly rhetorical. With this corresponds *βληθῇ εἰς γέενναν*. *συμφ... ἵνα ἀπόληται*] *'for it to happen that* one of thy members.' *ἵνα* here, as often, not meaning 'in order that,' or 'with the result that,' but, in its use with the conjunctive, implying the speaker's supposition of a fact, or putting a case, J. 8 : 56.

31, 32. See on 19 : 3. Mk. 10 : 2–12. *ἀποστάσιον*] briefly and technically used for *βιβλίον ἀποστασίου*, 19 : 7. Deut. 24 : 1. *λόγος*] is often used for 'reasonable ground.' *κατὰ τίνα λόγον*; 'on what ground?' Plat. *Rep.* ii. § 9. *ἐπὶ τῷ λόγῳ*, Hdt. VII. 158. *ποιεῖ... μοιχᾶσθαι*] a subsequent marriage is implied. *ἀπολελυμένην*] 'a woman that has been divorced.'

33. *ἐπιορκήσεις*] *ἐπιορκεῖν* is used in two senses, to 'swear with a mental reservation,' and to 'violate the oath when taken.' The Pharisees limited the application of the third commandment to oaths in which the name of God was expressly mentioned. *ἀποδ.... Κυρίῳ*] regarding the Lord as the party to whom the promise was made, when an oath was taken, and to whom the fulfilment was due. This notion arises from the use of His name in the oath.

34, 35. Euphemistic expressions are here condemned. Our Lord absolutely forbids those expletives, and unmeaning words, which are substituted for the name of God. An oath by any created thing, implies an appeal to the Creator, 23 : 20. That our Lord did not forbid judicial and solemn oaths is evident by his own conduct. See M. 26 : 63. Mk. 8 : 12, and S. Paul 2 C. 1 : 23. The Orientals employ oaths in ordinary discourse, far more than the Europeans, *Ἐν τῇ κεφαλῇ* is very common among them. Oaths thus become mere flourishes of speech, to which no attention is paid. The spirit of our Lord's language forbids the multiplying of oaths, and the retention of any which can be dispensed with. The nouns *θρόνος, ὑποπόδιον, πόλις*, are without the article, because attention is fixed on the character of each of these places. To God, heaven is 'throne,' earth 'footstool,' Jerusalem 'city,' Is. 66 : 1. A. 7 : 49. *πόλις τοῦ μεγ. βασ.*] quoted from Ps. 48 : 2, see also Ps. 132 : 13, &c. 2 : 6. He bids us consider God in his relation to the universe, to the earth, to his Church.

36. *οὐ δύνασαι ... ποιῆσαι*] 'Thou canst not create one white or black hair.'

μέλαιναν ποιῆσαι. 37 ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

38 "Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος· 39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· 41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο. 42 τῷ

So Tyndale. Even that which seems to be most your own, is not yours by right of production or creation, for not the minutest portion of it is such. Or, adopting the ordinary rendering, it is not yours, as in your power or authority, for you cannot produce the smallest change in it by your own will.

37. *ἐκ τοῦ πονηροῦ*] 'from evil' generally. Castell, *Syr. Lex.* in loc., 'from the evil one,' from Satan, 1 J. 3 : 12; from the depravity of the heart; from the evil that is in the world, J. 17 : 15. 2 Th. 3 : 3. The use of strong asseverations indicates evil either in the speaker or the hearer; the speaker being conscious that his simple word is unworthy of credit, or that the hearer has no proper conviction of his veracity. *ὁ λόγος ὑμῶν*] 'your ordinary manner of discourse.'

38. The law (Ex. 21 : 24. Lev. 24 : 20) sanctioned the principle of retaliation, under the direction of the magistrate, for the satisfaction of the injured party. The scribes explained it as authorizing private revenge.

39. *μὴ ἀντ. ... πονη.*] 'stand not in a hostile attitude over against the injuring party so as to be ready to retaliate.' The article here indicates the evil or evil-one referred to; i.e. in this case the wrong-doer. Our Lord's example illustrates his language, and supplies the proper limitation of this injunction, J. 18 : 22,23. And so S. Paul, A. 23 : 2–5. It would argue a happy state of society, if there were any probability of a literal misconstruction of our Lord's words. Retaliation arises from a consciousness of weakness. Aristotle reckons revenge among things honourable (*καλά*), and forgiveness of injuries among things equitable (*ἐπιεικῆ*): *τὸ τοὺς ἐχθροὺς τιμωρεῖσθαι καὶ μὴ καταλλάττεσθαι (καλόν) τό τε γὰρ ἀνταποδιδόναι δίκαιον· τὸ δὲ δίκαιον, καλόν, Rhet.* I. 9. *τὸ ἀνεχέσθαι ἀδικούμενον ἐπιεικές*, I. 13. Tacitus mentions the moderation of the ancient Germans as a proof of their prowess (*Germ.* 35): Idque præcipuum virtutis ac virium argumentum est, quod, ut superiores agant, non per injurias adsequuntur. Thucydides, I. 42, puts the following sentiment into the mouth of the Corinthians, *τὸ γὰρ μὴ ἀδικεῖν τοὺς ὁμοίους ἐχυρωτέρα δύναμις, ἢ τῷ αὐτίκα φανερῷ ἐπαρθέντας διὰ κινδύνων τὸ πλέον ἔχειν.* 'To abstain from injuring those who are in like position is a surer means of power than under the excitement of immediate and apparent gain to get an advantage at considerable hazard.'

40. *τῷ θέλ. ... κριθ.*] 'who is ready to go to law with thee.' *χιτῶνα*] 'the inner garment,' of small value, *tunicam.* *τὸ ἱμάτιον*] 'the outer garment,' of considerable value, *pallium;* used by a poor person as a blanket for the night, which on this account was not allowed to be seized by a creditor, Ex. 22 : 26. 'Is any one fond of litigation, so that he will sue thee for a petty article? make him a present of it, and add even more. By no means gratify his litigious disposition. Be above this.' This view is confirmed by our Lord's appeal to the *τελῶναι*, 46,47. See Rom. 12 : 20,21. L. 6 : 29, transposes the order of *χιτὼν* and *ἱμάτιον*. Perhaps our Lord uttered the same sentiment in different forms: see n. *ἀγγαρεύσει*] Occurs in 27 : 32. Mk. 15 : 21. This word is formed from *ἄγγαρος*, the Persian courier, who on forwarding despatches had power to put horses and carriages in requisition, and, if necessary, to enforce the personal attendance of their owners, Hdt. VIII. 98. Æsch. *Ag.* 282. See Blomfield, 298. The Romans exacted similar services from the inhabitants of the provinces (see 27 : 32); and the custom is still retained by the Turks. Our Lord by this illustration enforces his directions as to a yielding spirit. See on *v.* 5.

41. *Μίλιον*] is used by Strabo and Polybius; the Roman *miliarium.* or mile of 1000 paces, about 80 yards less than our mile.

42. *δανείζειν*] 'to put out money to interest,' often used with *ἐπὶ τόκῳ*, 'to lend.' *δανείζεσθαι*] 'to have money lent

αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.

43 "Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου· 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς· 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. 46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 47 καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς

to oneself,' i.e. 'to borrow.' *τὸν θέλοντα*] 'who is offering to,' 'meaning to.' To this general rule there are limitations and exceptions; we are to act from real love, and not to give any thing to the hurt of others; to be the friend of all, the enemy of none; but the rule is to give, to lend, when we are asked, and not to pique ourselves upon never being deceived by beggars and borrowers, Ps. 37: 26. 112: 5. See on L. 6: 35.

43. *τὸν πλησίον σου*] We must interpret this from L. 10: 30. The Jews inferred the latter clause from the former (Lev. 19: 18). Probably they extended to all heathens the passages which applied only to the idolatrous nations about them. Hence perhaps their character for 'Odium humani generis.' 'Apud ipsos misericordia in promptu; sed adversus omnes alios hostile odium,' Tac. *Hist.* v. 5. Their error shews us the danger of substituting for Scripture our own *inferences* from Scripture.

44. *ἀγαπᾶτε*] '*love them* as fellow-creatures, with a sincere disposition to do them service.' *εὐλογεῖτε*] cf. Ja. 3: 9, 10, 'give them good words' in return for their revilings, as in 1 C. 4: 12. Syr. 'bless.'

45. *ἀνατέλλει*] 'causes to rise.' So in Pind. I. 6, *ὕδωρ ἀνατέλλειν*, 'to make water gush forth.' Soph. *Phil.* 1139, *μύρι' ἀπ αἰσχρῶν ἀνατέλλειν*, 'to bring forth numberless issues from shameful acts.' LXX. Gen. 3: 18. Is. 45: 8. *υἱοί*] Sons of that Father who has power to make his children like himself; whose children have their character, as such, from conformity to his image. For the omission of the article, see on 4: 3. On the same principle *πονηρούς, ἀγαθούς, δικαίους, ἀδίκους*, are anarthrous, denoting 'such as are,' &c. See M. 10: 21. 15: 30.

46, 47. See L. 6: 32, 33. *ἀγαπῶντας*] This word is used of all acts which shew love; *φιλεῖν* denotes *affection* generally, *ἀγαπᾶν* implies *regard* and *satisfaction*. Love is the union of the internal emotion with the outward act; the one profits not if the other be entirely wanting. Our Lord in *v.* 44 points out how this love may be shewn, *εὐλογεῖτε, καλῶς ποιεῖτε, προσεύχεσθε*. These acts would not be appreciated by the malevolent and the rancorous. He reminds them, therefore, of a series of acts for which there would never be wanting opportunity, which would not fail, in course of time, to make a salutary impression on men of perverse minds. The common courtesies of life are to be preserved towards all men. Intimacy with all shades of character is not desirable; but the amenities of social intercourse (*ἀσπάσησθε*) must be scrupulously maintained towards religious or political dissidents.—In *τίνα μισθόν* and *τί περισσόν* our Lord appeals to two principles inherent in our natural constitution, which are often misrepresented, viz. self-love and emulation. There is no selfishness in looking for a reward, if we have due respect to the nature of the recompense for which we look, H. 11: 26. There is no necessary connexion between simple *emulation* and the baser emotions of wrath, strife, envy. It is implied by our Lord that we as his disciples may expect a better reward than others (6: 2, 5), and that God expects more and higher duties from us than from others. See 1 C. 12: 31. 14: 12. H. 10: 24. 2 C. 9: 2–4.—Our Lord in speaking of *οἱ τελῶναι* (L. *οἱ ἁμαρτωλοί*, 6: 32), adopts the popular language and ideas of the times, as the publicans were not all bad. *τελῶναι* were properly *portitores, socii*, the collectors and receivers of the tribute; not *publicani, mancipes*, who farmed

ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν; 48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

6 ΠΡΟΣΕΧΕΤΕ τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. 3 σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου· 4 ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

5 Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι· ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν

different branches of the revenue. The latter, who were generally of the equestrian order, are mentioned by Cicero with great respect (*pro Planc.* c. 9). The *portitores* were of a very inferior grade. περισσόν] i.e. 'uncommon,' 'extraordinary.' Soph. *El.* 155, πρὸς ὅ τι σὺ τῶν ἔνδον εἶ περισσά, 'in which you *surpass* those within,' L. 6 : 32–36.

48. ἔσεσθε] The future for the imperative, as in the decalogue. 'Thou shalt not kill.' τέλειοι] perfect in intention and aim, with no reserves in obedience. This passage proves *too much* for those who maintain that sinless perfection is attainable on earth, since no one can be perfect as God is perfect. The command is given absolutely, without any limitation, as in *vv.* 39, 42, 44.

VI. 1. προσέχετε] supply ἑαυτοῖς τὸν νοῦν ὥστε, see L. 12 : 1. 20 : 46. Thuc. VI. 90, τῇ ἐπιτειχίσει προσεῖχον τὸν νοῦν. This usage of the infinitive is unusual, but see 7 : 5, διαβλέψεις ἐκβαλεῖν, and Jelf, § 863, 2.—There can be little doubt but that the reading here ought to be δικαιοσύνην. The passage then becomes much clearer. Our Lord gives in the first instance a general precept, on the performance of all religious duties, which he proceeds to apply to the specific points of almsgiving, prayer, and fasting. πρὸς τό] *for the purpose* of being seen, 5 : 28. εἰ δὲ μήγε] *but if at least ye do not* take heed, see L. 5 : 36, n. οὐκ ἔχετε παρά] *ye have no reward* laid up *with your father*, q. d. God has nothing for you, L. 1 : 30. Cf. A. 10 : 4. *Ed. R.* 382, ὅσος παρ' ὑμῖν ὁ φθόνος φυλάσσεται.

2. σαλπίσῃς] As no trace of this custom appears in Rabbinical writers, some have interpreted this word in a metaphorical sense as *courting publicity*. But as in *v.* 5 we have an allusion to a positive custom, we may conceive that a trumpet was sounded under the plea of bringing the poor together. οἱ ὑποκριταί] those who act the part of disinterested liberality, while they are seeking their own ends. He speaks of them as a well-known class : meaning the Pharisees, *v.* 16. ἀπέχουσι] receive all that is due, and have no further claim. ἀπέχειν μισθόν, χάριν, to *have a full* reward, *due* thanks. Phil. 4 : 18, ἀπέχω δὲ πάντα, καὶ περισσεύω.

3. μὴ γν.] This proverbial saying applies well to the real action of a man who quietly gives alms to a needy person as he passes him.

4. The idea of an all-seeing Father pervades not only this discourse, but the whole of the Bible. A *Father* to draw forth love, confidence, and hope, an *all-seeing* Father to excite watchfulness, reverence, and care.

5. φιλοῦσι] 'they like,' 'they use,' *v.* 2. ἑστῶτες] a common posture in prayer, Mk. 11 : 25. L. 18 : 11, 13.

λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ. 7 Προσευχόμενοι δὲ μὴ βαττολογήσητε ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. 8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. 9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. 10 ἐλθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς

6. *ταμιεῖον* or *ταμεῖον*] 'magazine,' 'store-house,' L. 12 : 24 (*ταμίας*, steward, manager), 'any place of privacy.' Nouns in *-εῖον* or *-ιον* denote the place where the agent acts. *τελώνιον* from *τελώνης*, *πανδοκεῖον* from *πανδοκεύς*, *δεσμωτήριον*, *βαλανεῖον*, *πορθμεῖον*, *θυσιαστήριον*.

7. *βαττολογήσητε*] formed from the repetition of unmeaning words, as 'babble.' The root is *Βάττος*, used for a *stammerer*, Hdt. IV. 155. 'Babble not much.' Tyndale, Geneva. See Ovid, *Met.* II. 700. *ἐν τῇ πολυλογίᾳ*] such as that of the worshippers of Baal, 1 Ki. 18 : 26. *ἐν* may be said to be used for *ἐπί*, or for *διὰ τὴν πολ.*; but the idea conveyed is, that a favourable answer was thought to be intimately connected with, or involved in, much speaking, cf. *ἐν τῇ ὑπομονῇ*, L. 21 : 19. Unmeaning repetitions are forbidden. The Pater Noster and Ave Maria of the Romanists, where the merit of the worshipper is thought to augment with the number of the repetitions, furnish an accurate specimen of the much speaking here condemned. See Terent. *Heaut.* v. 1, 'Illos (Deos) ex tuo ingenio judicas, ut nihil credas intelligere, nisi idem dictum est centies.'

8. *οἶδε γάρ*] 'Ipsa orationis intentio cor nostrum serenat et purgat, capaciusque efficit ad accipienda divina munera, quæ spiritualiter nobis inpenduntur.' August. *de Serm. Dom.* II. 3. Cf. Soph. *Electr.* 657, where Clytemnestra says,

> δὸς πᾶσιν ἡμῖν, ὥσπερ ἐξαιτούμεθα
> τἀ δ' ἄλλα πάντα, καὶ στιωπήσῃς ἐμοῦ
> ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.

9. *οὕτως*] From the A.V. 'after this manner' (Tynd. &c.), some regard this prayer only as a model, and not as a form for use. This opinion would, perhaps, have never been entertained if *οὕτως* had been literally rendered, 'thus,' according to Wiclif and Rheims V. from the Vulgate 'sic.' Euthymius remarks, *παραδίδωσι τύπον εὐχῆς, οὐχ ἵνα ταύτην μόνην τὴν εὐχὴν εὐχώμεθα, ἀλλ' ἵνα ταύτην ἔχοντες τὴν πηγὴν εὐχῆς, ἐκ ταύτης ἀρυώμεθα τὰς ἐννοίας τῶν εὐχῶν.* As this prayer was delivered publicly to the multitude, and on another occasion privately to the apostles, L. 11 : 2, we may judge that it was designed for universal use. *Πάτερ ἡμῶν*] Our Father, by creation and preservation, by adoption and grace, as the God and Father of our Lord Jesus Christ. As then we have all one Father (Mal. 2 : 10), the correlative duty is that we look on all as brethren. *ὁ ἐν τοῖς οὐρ.*] As we are encouraged to draw near with confidence and love by the permission to call God 'our Father,' so this addition admonishes us to approach Him with solemnity and awe, as the Supreme Being, the Almighty, all-ruling, all-seeing, invisible, and infinitely holy God. *τὸ ὄνομά σου*] The Name of the Lord means the character and attributes of God, as revealed in his word. 'Let thy presence, power, and perfections be venerated according to their holiness.' *ὄνομα*] 1 : 23. J. 1 : 18.

10. *βασιλεία*] 'Let thy reign arrive.' *βασιλεία* means *kingdom*, when it refers to the state; *reign*, when it refers to the time. This petition, as used by the disciples, would mean the commencement of Christ's reign, by the pouring down of the Holy Spirit; after that event, it refers to the ultimate manifestation of that reign, over all the earth. *γενηθήτω τὸ θέλ. σου*] This does not mean, except by implication, 'May thy commands be obeyed by men on earth as they are by the angels in heaven.' '*To do* the will of God,' in this sense is always expressed by *ποιεῖν*, as in 7 : 21. 12 : 50, &c. And wherever *γενέσθαι* occurs elsewhere with *θέλημα*, it is used to express acquiescence in the Divine will, L. 22 : 42. A. 21 : 14. The petition is, 'May all things happen, and proceed, according to the pure and holy

γῆς. [11] τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. [12] καὶ
ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφει-
λέταις ἡμῶν. [13] καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ
ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύ-
ναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν. [14] Ἐὰν γὰρ ἀφῆτε τοῖς
ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ
ὑμῶν ὁ οὐράνιος· [15] ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώ-
ματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
[16] "Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυ-

will of God here on earth, (where, at present, there is counteraction and interruption to that will, suspension and delay of its accomplishment), as in heaven, (where there is no opposing influence, no other principle, even apparent, in the arrangement or process of events, but the will of a perfectly just and gracious God). τὸ θ. τοῦ Θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον. R. 12 : 2.

11. ἐπιούσιον] 'for the coming day.' ἡ ἐπιοῦσα, cf. *v.* 34, or, 'suitable for our existence,' 'sufficient for our support.' τῆς καθ' ἡμέραν ἀναγκαίου τροφῆς ..... ἐπικρατεῖν, Thucyd. I. 2. So Syr. Vers. ܕܣܘܢܩܢܢ 'of our necessity,' i. e. necessary. Jerome translates it, 'Supersubstantialis, qui super omnes substantias sit,' as if from ἐπὶ οὐσία. So Wiclif, 'over other substance.' Origen too understands *the living bread*, i. e. Jesus Christ; that which nourishes the soul or substantial part of man. See L. 11 : 3, n. σήμερον] Hence we may suggest the necessity of the daily use of this prayer. All the subsequent petitions refer to our daily need. In L. τὸ καθ' ἡμέραν.

12. ὀφειλήματα] In Luke 13 : 4 (q. v.) ὀφειλέται means 'sinners,' and is synonymous with ἁμαρτωλοί. Here ὀφειλήματα = παραπτώματα. καὶ ἡμεῖς] emphatic *we also*. The emphasis ought to be laid on *we* and *us*; not on *against*, or *trespass*.

13. Most strangely this has been translated, 'leave us not in temptation.' The difficulty which some feel in the common version arises from their not considering that temptation comes from 'tento,' and means *trial*. If change is desired, the force of the original would be more correctly given by, 'Introduce us not into trial.' ἀλλά] but on the contrary. τοῦ πονηροῦ] τὸ πονηρόν rather than ὁ πονηρός, the article implying such evil as may be the cause or result of failure under trial. πονηρόν in N. T. with rare exceptions (see *v.* 22. 7 : 17, 18. Rev. 16 : 2) means moral evil, not physical or external, cf. J. 17 : 15. R. 12 : 9. 2 Th. 3 : 3. As temptation involves the idea of a tempter, the idea of ὁ πον. may be included; 'From our ghostly enemy.' *Ch. Cat.* See on 5 : 37.—There are seven petitions in this prayer, if we reckon 'Hallowed be thy Name' as the first, and 'Deliver us from evil' as a distinct petition. Most, if not all, of them are to be found, in one form or another, in Jewish liturgies; but the age of these compositions is very uncertain. The doxology was probably no part of the prayer as uttered by our Saviour, but found its way into the text as an interpolation from ancient liturgies. It is in Syr. V., and is first quoted in the Apostolical Constitutions (Third Century). Several of the Fathers, as Tertullian, Cyprian, Origen, who have written at length on the prayer, make no mention of the doxology.

14, 15. Cf. 18 : 21–35. Our Lord selects one petition of this prayer, from which he enforces a corresponding duty. We may consider this remark as a key to the use of the prayer; and may infer, generally, that every petition we offer entails upon us a correlative obligation to the discharge of duty. That man convicts himself of deliberate presumption, who uses this prayer, while he cherishes an unforgiving spirit, or neglects that tribute of homage, obedience, and love, which is due to 'the giver of all goodness.' This tribute must be paid by promoting the cause of religion, the welfare of his fellow-men, and the growth of his own spiritual life. παράπτωμα] 'falling beside' from right, truth, duty; *transgression*, L. 6 : 7, n. So παρέβη, A. 1 : 25. παράβασις, R. 2 : 23. 4 : 15. παραπεσόντας, H. 6 : 6. παρά is frequently used for 'beside an imaginary line,' i. e. *beyond*. So Dem. *Ol.* I. 53, τὸ γὰρ εὖ πράττειν παρὰ τὴν ἀξίαν, 'success beyond one's desert.'

16. This refers to the private fasts of

θρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι· 18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

19 "Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· 20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. 21 ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστὶ, τὸ σκότος πόσον.

24 "Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισή-

the Pharisees, who appeared in public with scowling aspects, and slovenly attire. *ἀφανίζουσι*] (lit. *make unseen*) change their usual look, by the sprinkling of ashes on their head, and allowing the beard to grow. Thucyd. II. 61, has *τὴν ἀξίωσιν μὴ ἀφανίζειν*, 'not to *tarnish* your reputation;' explaining it by *τῆς ὑπαρχούσης δόξης... ἐλλείπειν*. In *v.* 19, 'spoil.'

17. *ἄλ...νίψ.*] i.e. 'appear as usual;' for the Jews, like the Greeks, regularly washed and anointed, except at times of mourning and public humiliation. Dan. 10 : 3.

19. *θησαυρός*] *any receptacle* for valuables, 2 : 11. The treasures of Eastern kings consist very much in costly dresses. *βρῶσις*] 'corrosion,' 'canker,' the wear and tear of time. *σής*] from Hebrew סָס. Lat. *tinea*. *ἱμάτια ὑμῶν σητόβρωτα*, Ja. 5 : 2. *διορύσσουσι*] see on L. 12 : 39.

22, 23. *ἁπλοῦς*] *single* or *whole*, having nothing but that which properly belongs to it. Epicharmus says, *καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἶ*. The use of the natural eye, in directing the motions of the body, represents the importance of the natural conscience in regulating the motions of the soul. But as the organ of sight may be grievously impaired, and in all cases has need to be corrected by the judgment and experience, so natural conscience may be defiled, and in all cases has need to be enlightened from above. *τὸ σκότος πόσον*] The inversion (for *πόσον τὸ σκ.*) is highly emphatic and rhetorical. Men never sin so heartily as when they act from a deceived conscience, A. 26 : 9. Archdeacon Hare has remarked that, 'Natural conscience has a tribunitian veto; it can forbid what is wrong; though it may fail in directing us to what is right. It has no voice in the council of the mind; but passes judgment upon what the mind has already resolved.' There is no darkness so gross and total as the darkness of blindness. The darkness which is *in* a blind man is greater than any imaginable darkness which is without. If that faculty of the mind by which man judges of right and wrong be destroyed, or inert, or depraved, he is in a worse, and more hopeless, spiritual condition than can be caused by mere ignorance, or want of instruction. Doubtless it is the tendency of such circumstantial, or external, darkness to impair the mental vision, 1 J. 2 : 11. But a man may labour under this inherent spiritual darkness even in the midst of light, 2 P. 1 : 9. Mr Alford says the opposition is between *τὸ φῶς* the higher faculties, and *τὸ σκότος* the lower faculties, i. e. 'If the conscience be darkened, in what gross darkness must the inferior faculties be.'

24. Our Lord appeals to general experience, that it is difficult to serve two masters under any circumstances, much

σει καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ. 25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε καὶ τί πίητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; 26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει· 29 λέγω δὲ ὑμῖν, ὅτι

more so, when their interests are hostile, and their services opposed to each other. δουλεύειν] 'to be' a δοῦλος, 'to belong to,' and entirely obey. μισήσει] i. e. if his affections are really engaged in the service; if not, he will still attach himself to one, while he pays little or no attention to the other. ἀντέχεσθαι Ἡρακλέους, 'to worship Hercules above all.' Pind. ἀντέχεσθαι τῆς ἀρετῆς, *adhærere virtuti*, 'to cleave to virtue.' Hdt. 1. 134. ἢ γὰρ ... ἤ] 'either'—'or' (at least if he does not this) he will cleave to the one, and slight the other. ἤ frequently conveys an *illustrative* force to the sentence it introduces. See 7:9. 12:29. μαμωνᾷ] 'riches.' 'Mammonas est, secundum Judaicam loquelam, qua et Samaritæ utuntur, *cupidus et plus quam oportet habere volens*; secundum autem Hebraicam adjunctive dicitur *mam*, vel significat *gulosum*, id est, qui non potest a gula continere.' Irenæus. According to Michaelis in Castell's *Lex.* on the word, it is in common use in Syriac writings for 'riches:' he derives it from מוּן Arab. the origin of *munat*, 'commeatus,' and *mamun*, 'alumnus.' Hence probably הָמוֹן 'abundance,' in Eccl. 5:9; rendered in Syr. Vers. by ܡܡܘܢܐ 'momuno,' μαμωνᾶ, and in Chald. V. by מומון 'mamon.' So Ps. 36:16, 'riches.' The word תְּמוּנָה 'image,' or 'idol,' Deut. 4:16,23, 'likeness, appearance,' Ps. 17:15, is also derived from מוּן (root not used), as probably i. q. מוּאן Arab. 'to lie,' 'deceive,' 'feign;' by Gesenius, *Heb. Lex.* and Fürst. Others derive it from אָמַן *Âman*, 'trust,' 'believe,' that in which a man trusts. See Mk. 10:24.

25. διὰ τοῦτο] 'On account of this,' for the reason I am going to give. So H. 9:15. μὴ μεριμνᾶτε] 'take no anxious thought.' 'Do not distress yourselves.' See on L. 12:29. πλεῖον] 'something more.' πλεῖον Ἰωνᾶ, 12:41. The life is something more than the food which sustains it; the body is something more than the raiment which clothes it. Now God has given you the life and the body—the greater; will he not give you the food and the raiment—the less?

26. καί] 'yet,' 'and yet,' *attamen*. The opposition of thought being sufficiently strong without the aid of an adversative particle: *withal*, A. 7:5: *for all that*, M. 11:19. 12:5. Mk. 14:56. μᾶλλον διαφέρετε] διαφ. originally, and in frequent use as, 'differ from,' hence 'differ advantageously from,' 'be better than.' μᾶλλον δ. similar to 'considerably better.' μ. is omitted in 10:31.

27. ἡλικίαν] One cubit's (18 inches or more) addition to a man's height would relatively be very great. Probably it means *age, duration of life*, regarded as a course or *stadium*. 'Behold thou hast made my days as a handbreadth,' Ps. 39:5. In L. 19:3 it means *stature*; but in J. 9:21,23, H. 11:11, *age*. ζωῆς μέτρα παρὰ μόνῳ τῷ Θεῷ, καὶ οὐκ αὐτός τις ἕκαστος ἑαυτῷ ὁριστὴς τῆς ζωῆς. Theophylact, on L. 12:25.

28. πῶς αὐξάνει] Our Lord directs attention to the clothing of the lilies as a natural growth; as coincident with the life which God had given them. κρίνα] It is doubtful what flower is meant. Commentators look for a gaudy, gay-looking flower, which may vie with Solomon's splendour. Our Lord probably referred to the exquisite simplicity and perfection which every flower displays. κοπιᾷ] 'labour' (as men). νήθει] 'spin' (as women). See on L. 13:19,21. 29. δόξῃ] 'visible

οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 31 μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα; 32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων. 33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. 34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

7 "ΜΗ κρίνετε, ἵνα μὴ κριθῆτε. 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελ-

glory,' as in 4:8. περιεβάλετο] 'arrayed himself.'

30. χόρτον] 'herbage' generally. From the scarcity of fuel in the East, withered stalks of herbs and flowers are used for heating ovens. The Hebrews divided the whole vegetable system into (עֵשֶׂב χόρτος), and (עֵץ ξύλον), which comprehended grass, corn, and flowers. κλίβανος, or Att. κρίβανος, 'a covered earthen vessel,' a 'pan,' wider at the bottom than at the top; wherein bread was baked, by putting hot embers round it, which produced a more equable heat than in the regular oven (ἰπνός), Hdt. II. 92. Ar. *Vesp.* 1153.

32–34. ταῦτα] these things are objects of importance to the heathens who know nothing of the world beyond the grave: you are not in darkness as they are. Our Lord appeals to the feeling of emulation, as in 5:47. οἶδε γάρ] Another and better reason for not being unduly anxious: God, who knows your need, will (it is implied) take care to supply it. ζητεῖτε] A better reason still: you have something far greater to seek. Seek to become subjects of God; to come under that government, which he is establishing, and to obtain the blessings connected with it. δικαιοσύνην] the character of those who are the members of his kingdom, who are in relation to Him, and therefore accepted by Him, and resembling Him, 5:48. Our profession is 'to follow the example of Jesus, and to be made like unto him.' *Baptismal Service.* See 3:15. Rom. 14:7,8. πρῶτον] first in order of time; first in earnestness of pursuit. Some of the Fathers attribute to Christ another similar saying, αἰτεῖσθε τὰ μεγάλα, καὶ τὰ μικρὰ ὑμῖν προστεθήσεται. μεριμνᾶν is used in the passage with the dative, *v.* 25, 'to fix care on;' with περί, *v.* 28, 'to have care about;' here with εἰς, 'to carry on care to,' 'have care reaching to.' κακία] 'trouble,' 'distress.' ἀρκετόν] The neuter predicate is often used, when the subject denotes a general notion. *Il.* II. 204, οὐκ ἄγαθον πολυκοιρανίη. Eur. *Orest.* 224, μεταβολὴ πάντων γλυκύ. Jelf, *Gr. Gr.* § 381.

VII. 1. ἵνα μὴ κριθῆτε] Our Lord here appeals to an inferior motive, the avoiding punishment, as a caution against rash judgment. This was the most powerful motive by which he could expect his hearers to be impressed. The unguarded manner in which some disparage right conduct, because it is not dictated by the highest and purest motives, receives no countenance from our Lord's teaching, and betrays great ignorance of human nature. See on L. 6:38. Our Lord loved the young ruler, notwithstanding the vital defect in his character, Mk. 10:21. 'Doing what God commands, because he commands it, is obedience, though it proceeds from hope or fear. And a course of such obedience will form habits of it.' Butler, *Anal.* I. 5.

2. καί] introduces the illustrative figure μέτρῳ ἀντιμετρ., not a new idea, but referring to our conduct in judging or condemning others. The saying is proverbial, and may be used in a general sense, as in Mk. 4:24, or with different particular applications, as here, and L. 6:38.

3, 4. It seems implied that the man who is quick to discern faults in others, has generally greater faults of his own. Our Lord here uses a common Jewish pro-

φοῦ σοῦ, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; 4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; 5 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

"6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

"7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; 10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώ-

verb. *κάρφος*] 'any small dry body,' especially 'a dry stalk,' Lat. *palea*. 'a chip of wood,' Ar. *Vesp.* 249; from *κάρφω*, 'make dry,' 'wither.' *ὑποκριτά*] 'hypocrite that thou art!'

6. A precept which forbids a habit of censorious judgment is guarded by another which equally enjoins a discriminating regard to the moral state and character. Or the connexion may be this; If you begin the work of self-reformation, you may reprove others, but even then great discretion is requisite. *τοῖς κυσί*] 'The brutal and ferocious.' *τῶν χοίρων*] 'The gross and licentious.' No animals were considered by the Jews so completely unclean as these, Deut. 23:18. *τὸ ἅγιον*] Those especial truths which in their present state they are not able to receive. The Jews called the precepts of wisdom 'pearls.' See M. 13:46. *ἐν τοῖς ποσίν*] 'with their feet,' as in Vulg., Wicl., Rh. a common use of *ἐν*, as *Il.* XXIV. 38, *ἐν πυρὶ καιεῖν, ἐν δεσμῷ δῆσαι*. See on L. 1:77. Have respect to the sanctity of the subjects, and also to your own safety; Cf. the commands in 10:23. L. 10:10, 11. *στραφέντες*] We have the expression 'turn upon you;' but probably nothing more is meant than 'will proceed to;' *turn* denoting a change to the next action, as in Heb. 1 Sam. 22:17, 18.

7. *κρούετε*] This expression is traceable to the idea of the parable in L. 11: 5—8, and it involves the figure expanded in *vv.* 13, 14. *κρούετε* is used in a figurative sense, for admittance into the way of life, or into heaven. This limits *αἰτεῖτε*, and *ζητεῖτε*, in their meaning, as applicable to spiritual blessings only. J. 14:6. 10:9.

8. He repeats as a fact what he had just asserted as a promise, 'for the more confirmation of our faith:' and follows up both by an illustration, and assurance, still more consolatory.

9. *ἢ τίς...ἄνθρωπος*] *ἤ* is here used in an illustrative sense, where the speaker wishes to place the same subject in a different point of view, 6:24, *ἄνθρωπος*, 'even a *human* being.' *λίθον*] i. e. that which will do him no good. *ὄφιν*] i.e. that which will do him harm. See on L. 11:11. *ἐπιδ.*] 'put into his hands,' L. 4:17. 24:42.

11. *πονηροί*] 'corrupt.' Among the better feelings which survive the fall, the paternal and filial affections hold a prominent place. Though earthly fathers may be deficient in wisdom, self-control, and judgment, they will not disappoint the reasonable expectations of their children, by giving them what is useless, or injurious. What then may not be expected from that Being, who alone is good, who makes himself known to us as our heavenly Father? Conf. Is. 49:15. *οἴδατε...διδόναι*] 'have sense enough to give,' as 1T. 3:5, or simply, 'can,' in a moral sense, as Phil. 4:12. 2P. 2:9. *ἀγαθά*] In L. 11: 13, we have *Πνεῦμα Ἅγιον*, which shews that spiritual blessings are chiefly intended.

σει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. 12 Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

"13 Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· 14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

"15 Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες. 16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, ἢ ἀπὸ τριβόλων σῦκα; 17 οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. 18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. 19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

12. *οὖν*] always marks a sentiment dependent on one that has preceded. From the conduct of your Heavenly Father, consider how his sons ought to act. This sentence is also a summary of all preceding principles and rules of duty, as deduced from the law and the prophets, and authoritatively expounded by Christ. We have here the royal law (*νόμος βασιλικός*, Ja. 2:8), the sum and substance of moral duty. See R. 13:9. This rule may be called the foundation of morals; for the faculty which distinguishes between right and wrong at once acquiesces in its justice and excellency.

13. *τῆς στενῆς πύλης*] *τῆς* implies that there is another gate leading to the *broad* road. The idea is of a gate opening into a steep path which leads up to a citadel. Cebes speaks of the path to happiness under the same metaphor, *θύρα τις μικρά· ἀνάβασις στένη πάνυ· πάνυ ὀλίγοι πορεύονται.* *ἀπάγουσα*] 'leads away,' i. e. as to that end alone.

14. *ὀλίγοι*] In L. 13:24, the admonition to 'enter in,' &c. is an answer to the question, 'Are there few that be saved?'

15. 'Beware *accordingly* (*δὲ*) of false prophets who pretend to shew you how to find this narrow way.' *ψευδοπροφητῶν*] So S. Paul to the elders of Miletus A. 20:29, 30 compared with Rev. 2:2. 2 P. 2:1. *προσέχετε* (*ἑαυτοῖς*) *ἀπὸ . . .* equivalent to *φυλάσσεσθε*, 'be on your guard against.' *ἐν ἐνδύμ. προβάτ.*] in a garb to conceal their real character, and to disguise their object; who, whatever their professions may be, have not the spirit, temper, and tone, of pure and undefiled religion. Zech. 13:4, and see 2 C. 11:20.

16. *ἐπιγν.*] 'recognise' their character as described by me. *τριβόλων*] (*τρίβελος*) 'a caltrop,' or crowfoot composed of three or more radiating spikes, thrown upon the ground to annoy cavalry. Here a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, H. 6:8; *tribulus*, Virg. *Georg.* I. 153. 17. *οὕτω*] 'so,' introducing the converse statement. In 16, the effect argues the cause negatively; in 17, the cause argues the effect positively. *τὸ δέ*] 'but *the*,' i. e. the class so designated, and before referred to.

18. *σαπρόν*] (*σήπω*) 'rotten,' 'decayed,' as a tree and its fruit; 'putrid,' as a fish; in a moral sense 'corrupt,' 'foul,' E. 4:29, where it is opposed to *ἀγαθός*. Used by Demosthenes, *Olynth.* II. 21, to express 'unsoundness' in the bodily frame. 19. *ἐκκόπτεται*] See on 3:10. L. 3:9. Such a fate as surely awaits the hypocritical and unfaithful teacher, as among men the decayed and barren tree. Comp. J. 15:6, and note the similarity in Christ's teaching, as recorded by S. Matthew and S. John.

20. *ἄραγε*] 'So then,' introducing a conclusion which had been before stated as a proposition, and then illustrated 16–19.

21 "Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 22 πολλοί ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

24 "Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· 25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποτα-

ἐπιγνώσεσθε αὐτούς] 'discover their real character,' 'find them out,' *v.* 16. Our Lord inculcates a Christian circumspection, equally remote from blind servility, or capricious questioning. Without usurping the office of judges (7:1,2. Rom. 14:4), they might consider how far the fruits of the Spirit appeared in the conduct of their teachers, 2 C. 6:4–10. 7:2. Holiness of life was to be a presumptive evidence for purity of doctrine and validity of commission (*v.* 18).

21. *Κύριε κύριε*] The import of the title is raised by doubling it. So Judas, in assuming the appearance of more than ordinary respect, said, *ῥαββί, ῥαββί*. Mk. 14:45. See M. 23:7. It may be equivalent to saying, 'not every one who is always lording me.'

22. *τῷ σῷ ὀνόματι*] not merely by invocation of the name, but by power and authority imparted to them for that purpose. Judas wrought miracles as well as the other apostles. See H. 6:4–6. Compare the case of Balaam, and his language, Num. 22:38. 23:20,&c. 2 T. 2:19 (cf. 17, 18), Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ. Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ. *προεφητεύσαμεν*] *προφητεύω*, 'declare in the name of God;' 'instruct publicly' (*πρὸ* referring to time, place, or persons). The word has very seldom the sense of 'prophesy,' or 'predict,' in N. T. *προφήτης* is the 'interpreter' of the inspired *μάντις*, 'prophet,' or 'seer.' Æsch. *Ag.* 1099. The distinction is marked in 1 C. 12:30, *μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι*; so poets are called Μουσῶν προφῆται, 'interpreters of the Muses.' Plato, *Phæd.* § 100. *ἐκείνῃ τῇ ἡμέρᾳ*] So 2 T. 1:12. 4:8. The day of final acceptance or rejection; the day of judgment. *τῆς ἡμέρας ἀναμιμνήσκων ἐκείνης, ἑαυτὸν ἐδείκνυ τὸν δικάζοντα εἶναι.* Chrys. *Hom.* 25, p. 306 D.

23. *ἔγνων*] I never 'reckoned' you among my disciples, 1 C. 8:3. Strongly opposed to their claim of connexion with him, 25:12. So Hebrew יָדַע 'know,' 'acknowledge,' 'approve.' *ὁμολογήσω αὐτοῖς*] 'I will make profession together with them.' *οἱ ἐργαζόμενοι τὴν ἀνομ.*] indicating the reason of their rejection, the fact of their being such characters as those described in *v.* 15, persons whose habitual conduct was 'lawlessness,' a practical denial of God. Cf. 1 J. 3:4. *ἀποχωρεῖτε ἀπ' ἐμοῦ*] cf. 25:41, *πορεύεσθε, κ.τ.λ.* Severance and separation from him, with whom they claim a relation, are here the ideas solely, and most strongly, marked.

24. *πᾶς οὖν...ὁμοιώσω*] We have here a change of construction called anacoluthon, examples of which are afforded by all unstudied writers and speakers. The regular construction would be *πᾶς...ὁμοιωθήσεται*, or *πάντα...ὁμοιώσω*. The similitude which our Lord introduces is designed simply to illustrate the difference between hearing and doing, and hearing and not doing. We are not to consider it as parallel to 1 Cor. 3:11, where S. Paul speaks of Christ as the foundation. *φρονίμῳ*] 'prudent,' in its proper meaning as 'fore seeing,' *pro videns*, Prov. 22:3, 'thoughtful,' 'sensible.' *τὴν πέτραν, τὴν ἄμμον*] The article is inserted, as in the parable of the sower, (*τὴν ὁδὸν, τὰ πετρώδη, κ.τ.λ.*) to distinguish the various portions of the scene imagined.

25. *ἡ βροχή*] The heavy gush of rain which descends in Palestine with great violence. *οἱ ποταμοί*] 'the mountain-torrents.' Our Lord's language frequently rises into eloquence amounting to poetry. The enumeration of the particulars in this passage, and the repetition of them, may be compared with 25:35–39, 42–44. See also on L. 11:21,22. *προσέπεσον*]

μοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· 27 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη."

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

8 ΚΑΤΑΒΑΝΤΙ δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· 2 καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 3 καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι.

'fell upon,' most appropriate to the action of the last-mentioned agent, the wind. *ἐν δ' ἔπεσον. ἐν δὲ πυρῇ πεσέτην. Il.* XXIII. 216. *τεθεμ.*] 'it had been founded.'

27. *προσέκοψαν*] 'struck against,' 'beat upon,' action as of solid substances. *μεγάλη*] i.e. not referring to the size of the edifice, but the completeness of the ruin.

28,29. *ἐπὶ τῇ διδαχῇ*] at the manner, as well as the matter, of his discourse. The teaching of the Jewish scribes was remarkable for its slavish submission to authority. It consisted in perpetual reference to the dicta of different rabbis. See McCaul's *Old Paths,* passim, e.g. No. 24. *ἐξουσίαν*] as the maker, and not the mere interpreter of the law. *ἐγὼ λέγω,* 5:32,39,44. *ὁμολογήσω, ἀποχωρ. ἀπ' ἐμοῦ,* 7:23. Chrys. *Hom.* 25, p. 306 D.: *Οὐ γὰρ εἰς ἕτερον ἀναφέρων . . . ἔλεγεν ἅπερ ἔλεγεν, ἀλλὰ πανταχοῦ ἑαυτὸν ἐνδεικνύμενος εἶναι τὸν τὸ κῦρος ἔχοντα.* In L. 4:32, *ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.* The impression of his authority, or right to teach, was derived on this occasion not from his miracles, but from the manner and effect of the teaching itself, J. 7:46. Many editors have adopted *αὐτῶν* after *γραμματεῖς,* 'their scribes,' 'their usual teachers,' but without the addition of *καὶ οἱ Φαρισαῖοι,* which is read by Vulg. and Syr. V. See L. 5:30.

VIII. 1. *αὐτῷ*] is redundant here; this is frequently the case with a participle. So, in 5,23,28, and 4:16. 21:23. Xen. *Cyr.* I. iii. 1, *πειράσομαι τῷ πάππῳ . . . συμμαχεῖν αὐτῷ.* This miracle is considered to have been performed immediately after the delivery of the sermon on the mount; the healing of the centurion's servant is supposed to have followed the repetition of this sermon on the plain, as recorded by L. 6:17–49. In Mk. and L. the healing of the leper follows the miracle related at *v.* 14 *infra.*

2, 3. Notes Mk. 1:40–45. *ἥψατο*] He touched the leper to inspire him with confidence, and to convince the bystanders that the cure was effected by Himself personally. Our Lord generally accompanies his words of healing with corresponding actions. Thus he expressed his own consciousness of power to heal instantaneously, for he would not have exposed himself gratuitously to the risk, or suspicion, of ceremonial pollution. The words and will of Christ cleansed the leper in a moment, just as they gave power to the withered arm, Mk. 3:5. Our Lord's venturing to touch the leper has been referred to as a proof that He was more than human. But this rests upon the opinion, for which there is no solid foundation, that the leprosy was contagious. The laws Lev. 5:3. 13:45,46, proceed from the fact, that the leper was *ceremonially* unclean. The priests were required to be continually in contact with lepers, handling them, and examining them. Naaman, though a leper, commanded the armies of the king of Syria, 2 Ki. 5:1, and Gehazi conversed with the king of Israel, 2 Ki. 8:4,5. It has been surmised that S. Matthew records this miracle at an early part of his narrative as a testimony (*v.* 4) to the Jews of the divine mission of Jesus; for by such a sign Moses convinced the

καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. 4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἴπῃς· ἀλλ' ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ πρόσ-
ένεγκε τὸ δῶρον ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

5 Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν, 6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. 8 Καὶ ἀπο-
κριθεὶς ὁ ἑκατόνταρχος ἔφη, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγον, καὶ ἰαθήσεται ὁ παῖς μου. 9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον

children of Israel that he was sent to be their deliverer, Ex. 4:7,8,31. S. Luke in writing for the Gentiles, places foremost the recovery of a person possessed with demons, the very beings to whom they had sacrificed. L. 4:31–37.

4. *δεῖξον*] A similar charge is given in L. 17:14, before the healing. *τὸ δῶρον*] as enjoined in Lev. 14:2–4, 10, 21. *εἰς μαρτ. αὐτοῖς*] sc. *τοῖς ἱερεῦσι*, as testimony that Divine power exerted by Jesus had healed him. See the use of *εἰς μαρτ.* in 10:18. 24:14. Mk. 6:11. Between the miracles of the leper and the centurion, S. Luke records the healing of the paralytic and the calling of Levi (both in M. 9), the plucking of the ears of corn and the cure of the withered hand (both in M. 12), also the ordination of the Apostles (M. 10).

5. The account of this miracle in L. 7:1–10, is doubtless more exact. The apparent inconsistency between the centurion's first sending for Christ to come, and then deprecating his coming, has the stamp of real life. Absorbed in his anxiety, he first entreats the presence of Christ; afterwards the sense of his unworthiness, contrasted with the dignity of the Saviour, reminds him of the impropriety of his request. The two accounts of M., L., have also been reconciled by considering that the centurion came in person after the application of the elders of the Jews, when he repeated precisely, *more Orientali*, what he had instructed others to say. This would be when Jesus came near his house *εἰσελθ. εἰς Καπ.* Gen. 50:16, 18 is a case in point, of first sending and then going. But in the details of the miracles S. Matthew seems to have studied brevity, and to have compressed his narrative; see 9:18. 20:30. 21:19. It is important, however, to remember that we frequently meet with one part of an occurrence recorded by one writer, and another by some one else. Cf. A. 9:24 with 2 C. 11:32. A. 1:18 with M. 27:5. Gen 43:21 with 42:27, 28, 35. *ἑκατόνταρχος*] The form *ἑκατοντάρχης* is found in A. 10:1, 22, &c. This centurion belonged to the class which in modern times has been called 'proselytes of the gate.' He was one who worshipped Jehovah, but had not received the rite of circumcision. The Providence of God had prepared such a class in all the great cities of the Greek and Roman world, as a bond of union between Jew and Gentile, holding to the one by their descent, to the other by their religion.

6. *βασανιζόμενος*] See 4:24. *παῖς*] i. q. *puer*, a servant in general, without respect to age. L. 7:2 has *δοῦλος*. *βέβληται*] confined to his bed, *v.* 14, 9:2. Mk. 7:30.

8. *ἱκανός*] 'sufficient;' here, in dignity or moral worth, 3:11; generally used to express quantity, or number, 28:12; ability or power, 2 T. 2:2. *εἰπὲ λόγῳ*] is preferable, 'give your command *by word* of mouth,' as in L. 7:7.

9. *ὑπὸ ἐξουσίαν*] *subaud.* *τασσόμενος*, 'Under the authority of my superiors, whose orders I myself obey implicitly; the soldiers too, who are under my command, execute my bidding. With equal promptness will this disorder depart from my servant at thy word. If I can have my orders executed by speaking a word, how much more canst thou?' The argument is obviously taken from the discipline of the Roman army. So Livy, XXXIX. 51, says of Hannibal, 'Nunquam ingenium idem ad parendum atque imperandum habilius fuit.' See Xen. *Anab.* I. iii. 15.

τοῦτο, καὶ ποιεῖ. 10 Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 11 λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· 12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ, Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· 15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτοῖς. 16 Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ

10. *τοσαύτην πίστιν*] as relying on the power of Christ, to work this miracle at a distance from the afflicted object. Compare with this the inferior faith of the nobleman; John 4:49, *Κύριε κατάβηθι*; and that of the sisters, John 11:21,32, *Κύριε, εἰ ἦς ὧδε, κ.τ.λ.* The request of the elders, L. 7:3, was for Christ's personal presence. So M. 9:18.

11. *πολλοὶ κ.τ.λ.*] 'Many from all parts of the world, strangers to the covenant of promise, shall recline with those to whom the promises were given, while their descendants according to the flesh shall be rejected.' M. 21:43. Our Lord still further developes the idea which the Baptist had intimated, 3:8,9, that there was a spiritual seed which should enjoy the blessings promised to the Father of the Faithful. See G. 3:29. This declaration is omitted by S. Luke. It is inserted by S. Matthew, probably to excite to jealousy his brethren according to the flesh, Rom. 11:13,14.

12. *τὸ ἐξώτερον*] darkness and gloom, the greater by contrast with the splendour and light within. A tacit reference to some such imagery as that of the parable in 22:13; so 25:1,11,12. See on 7:7. *ὁ κλαυθμὸς καὶ ὁ βρυγμός*] The article may be inserted because no other weeping is like the weeping there, 'the real weeping,' or as indicating the weeping which is known to belong to the place. Bengelius says, 'Articulus insignis; in hac vita dolor nondum est dolor.'

13–16. *ὡς ἐπίστ.*]=*κατὰ τὴν πίστιν σου.* 9:29. *ἐν τῇ ὥρᾳ ἐκ.*] i.e. immediately. *ἥψατο*] See on *v.* 3, and notes on Mk. 1:31,34. *ὀψ. γεν.*] See on Mk. 3:4.

17. S. Matthew translates the Heb. differently from the LXX. which has *οὗτος τὰς ἁμαρτίας ἡμῶν φέρει, καὶ περὶ ἡμῶν ὀδυνᾶται.* The words in Is. 53:4, for which we have here *ἀσθενείαι, νόσοι*; and in the A. V. 'griefs,' 'sorrows,' are repeated in an inverse order from Is. 53:3, in A. V., 'sorrows,' 'grief.' Indeed, S. Matthew seems to have *condensed* Is. 53:3,4, of which the former verse sets forth the mental and physical sufferings of the Messiah, the latter, the vicarious effects of his whole passion. *νόσοι*, מַכְאֹבוֹת, (cf. כְּאֵב לֵב sorrow of heart, Is. 65:14), probably refers to *mental* maladies, and *ἀσθενείαι*, חֳלָיִי, to physical. They are both regarded here as the penalty of sin, Is. 53:5,6,11. The word *ἔλαβε* is employed here in the somewhat unusual sense 'have given one,' 'receive,' 'get,' 'partake of,' as *λαβεῖν δίκην*, 'suffer' punishment, in Hdt. I. 115. *τὴν ἀξίαν λ.*, 'get his deserts,' 7:39. So λ. *ὄνειδος, συμφοράν.* (See Liddell and Scott). *ἐβάστασε* is used in the same sense as *αἴρει*, J. 1:29, 'carry off,' 'take away,' 'remove,' which is a frequent meaning of *βαστάζω* in Polybius, and late prose. So נָשָׂא Is. 53:4, and סָבַל 11. The sense then is that our Lord partook (*ἔλαβε*) not only of bodily infirmity, but also of mental distress, on witnessing the fruits of sin in the ravages of sickness and dis-

προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. 19 Καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. 20 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 21 Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

ease; he took away sin (ἐβάστασε) from his obedient people; he removed from them its bitter fruits in remorse of conscience here, and eternal death hereafter; and these miracles of mercy shew alike his sympathy with suffering and sinful man, and his power to accomplish the great work for which he came into the world. For this use and meaning of the prophet's language, we may compare Is. 35:5,6 and 61:1, as referred to by our Lord in M. 11:5.

18. Mr Birks considers that the irregularity of this portion of S. Matthew's Gospel, 5–13, may be accounted for by the desire of the writer to give prominence to the sermon on the Mount and the Apostolic commission. M. 8, 9, are only a brief selection out of the events of nearly a year and a half. 'The events in 8:2,5,14,18, have no formal links of connexion in the narrative. They might be merely selected specimens of our Lord's miracles, without reference to strict sequence in time. They present a moral gradation, from the personal supplication of the leper, through the vicarious requests of the centurion and of Peter, to the sullen adjuration of the demoniacs of Gadara, refusing and resisting the mercy which they received.' *Hor. Evang.* p. 16.

19. εἷς] used for τις, like our indefinite article. Cf. πρόβατον ἕν, 12:11, אֶחָד. So in Cicero, *unus paterfamilias*, French *un*, German *einer*. *Œd. Tyr.* ἀπήνη μία, 'a carriage,' and Ar. *Av.* 1292. ἀπέρχῃ] 'art going.' The verbal resemblance between this and L. 9:57–62, is very great, but the occasions seem to have been different. Here Jesus was preparing to cross the lake of Gennesaret, and retire from the crowd; in L. he had lately passed a Samaritan village, and was preparing for the most public part of his whole ministry. One event was earlier than the first mission of the Twelve; the other is placed just before the mission of the Seventy; and of the three parties addressed, two have the charge to go and preach the Gospel. One party here was a scribe; in Luke no such peculiar character is given to the first applicant. *Hor. Evang.* p. 122.

20. φωλεούς] 'lurking-places;' especially of bears, in which they lie torpid during the winter. κατασκηνώσεις] 'places to roost in,' 'encamping,' 'taking up one's quarters,' LXX. Ps. 104:12, ἐπ' αὐτὰ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσει, M. 13:32. ποῦ κλίνῃ] a proverbial expression, for no fixed and secure place of residence. The answer would be especially appropriate, if delivered on the present occasion, as our Lord was going into a wild inhospitable region, a country where he was to meet with signal rejection. ὁ υἱὸς τοῦ ἀνθ.] The first use of the term in N. T. but used at an earlier period by Mk. 2:10 (see note), L. 5:24, in the cure of the paralytic, (infra 9:6).

22. θάψαι] Are we to understand that the father was actually dead, or in a dying state? On the former view, we may account for our Lord's reply by conceiving that he well knew the effects which would be produced upon the man's present intention, by the funeral, and the division of the inheritance. On the latter view, which is probably correct, (cf. Gen. 27:41) our Lord forbids his alleging any natural duty as a sufficient reason for indefinitely postponing obedience to divine commands. ἐπίτρεψον] implies that our Lord had ordered him to become his disciple. τοὺς νεκρούς] the spiritually dead; dead in trespasses and sins, J. 5:25. Eph. 2:1. Rev. 3:1. ἑαυτῶν] i.q. προσήκοντας αὐτοῖς. In Gen. 23:4,6,13, 'my

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη. 27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης· 29 καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ δὲ

dead,' 'thy dead.' Or, 'Let any one bury the dead.' Howe, i. e. supposing the dead to be left to those to whom as a class they belong; 'even though they remain unburied, yet follow thou me.'

24. The lake Gennesareth, situated in a deep depression, and bounded on the N. and N.E. by high mountain-ranges, is subject to sudden storms. See on L.5: 1. *σεισμός*] is generally applied to an earthquake. Plato, *Phileb.* § 65, *σεισμὸς τοῦ σώματος.* See on Mk. 4: 36–41. Three words are used to express the danger they were in; all expressing imminent peril, but descriptive of an action not complete: *καλύπτεσθαι* 'was becoming covered.' Mk. 4: 37, *γεμίζεσθαι.* L. 8: 23, *συνεπληροῦντο,* 'were fast filling.'

26. *ὀλιγόπιστοι*] Their fears shewed the feebleness, their application to Jesus the reality, of their faith.

27. *οἱ δὲ ἄνθρωποι*] All the spectators; those who were in other vessels, *ἄλλα πλοιάρια,* Mk. 4: 36. It was only by successive steps that the disciples became acquainted with the awful majesty of their Master's divine character and person. *ποταπός*] generally meaning 'how great,' Mk. 13: 1, always with an intensive signification, L. 7: 39. 1 J. 3: 1. *ὑπακούουσιν*] an effect attributed expressly to the volition and power of God in Ps. 65: 7.

28. The readings here are *Γεργεσηνῶν,* *Γαδαρηνῶν,* and *Γερασηνῶν.* *Γεργεσηνῶν,* (the Girgashites of O. T.) was introduced by Origen upon mere conjecture. See on Mk. 5: 1. *χαλεπαί*] 'hard,' or 'rough,' as applied to things; hence 'harsh' and 'cruel,' as said of men, 'savage' and 'fierce,' of brutes. *διὰ τῆς ὁδοῦ ἐκείνης*] As the tombs were without the walls of the city, the road which led to them would frequently be used by travellers. On this miracle see Mk. 5: 1–14, who records many particulars of which S. Matthew takes no notice.

29. *τί ἡμῖν καὶ σοί*] This expression occurs, 27: 19. Mk. 1: 24. 5: 7. L. 4: 34. 8: 28. J. 2: 4. With it we may compare Hdt. v. 84, *οἱ δὲ Αἰγινῆται ἔφασαν σφίσι τε καὶ Ἀθηναίοισι εἶναι οὐδὲν πρῆγμα.* Eurip. *Ion,* 1285, *τί δ' ἔστι Φοίβῳ σοί τε κοινὸν ἐν μέσῳ.* Dem. 320. 7, *διομνύμενος μηδὲν εἶναι σοὶ καὶ Φιλίππῳ πρᾶγμα.* *ἦλθες ὧδε*] They seem to have understood that our Lord had crossed the lake for a special object, and so he had; on a purpose of mercy for the dæmoniacs. *πρὸ καιροῦ*] 'before the *appointed season,*' the day of judgment, for which evil spirits are reserved. 2 P. 2: 4. Jude, *v.* 6. S. Matthew alone inserts this allusion to a truth, which, though intelligible to the Jews, would not be understood by the inhabitants of the middle and Western portions of the Roman empire, for whom S. Mark and S. Luke wrote. *βασανίσαι*] See on 4: 24. Mk. 5: 7.

30. *μακρὰν ἀπ' αὐτῶν*] *ἐκεῖ πρὸς τῷ ὄρει,* Mk. 5: 11. *ἐκεῖ... ἐν τῷ ὄρει,* L. 8: 32. It is most surprising that any evangelist should have been thought to derive his information originally from any other. The discrepancies which exist in the relation of this miracle, shew that no one of them

δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. 32 Καὶ εἶπεν αὐτοῖς, Ὑπάγετε· οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. 33 οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

9 Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. 2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ, Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 3 Καὶ ἰδού τινες τῶν γραμματέων εἶπον ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. 4 καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.

could have been guided by the statement of any predecessor. S. Matthew mentions two dæmoniacs, S. Mark and S. Luke only one. (Comp. 20:30 with Mk. 10:46. L. 18:35.) Perhaps one of them was remarkable for the inveteracy of his disorder, the fierceness of his conduct, or the notoriety he had from any circumstance obtained, especially from his gratitude, and request to continue with Jesus. Mk. 5:19. L. 8:38. On the apparent discrepancy, see *v.* 5, n.

IX. 1, 2. For expository remarks consult Mk. 2:1–12. L. 5:18–25. *τὴν ἰδίαν πόλιν*] Capernaum, where he generally resided after the commencement of his public ministry. See 4:13. J. 2:12. *ἀφέωνται*] Doric. perf. for *ἀφεῖνται*. *ἀφεῖκα*, Dor. *ἀφέωκα*. *ἀφεῖμαι*, Dor. *ἀφέωμαι*.

3. *βλασφημεῖ*] as invading the divine prerogative, by assuming a power which belongs to God only. *βλασφημεῖν περί τινος*, 'to hurt a man's good name,' 'to speak to his prejudice,' *βλάπτω φήμη*. See Mk. 2:7.

4. *ἰδών*] 12:25, *εἰδώς*. L. *ἐπιγνούς*. Mk. *ἐπιγνοὺς τῷ πνεύματι αὐτοῦ*. Our Lord's knowledge of the thoughts of all, of friends and of adversaries alike, on all occasions, was peculiarly calculated to convey direct and intuitive conviction to the heart and conscience. See Mk. 16:14. L. 7:40. 9:47. 22:61. 24:38. J. 1:48. 13:11, 18, 27. 16:30. 20:27. *ἱνατί*] 27:46, sc. *ἵνα τί γένηται*, 'with what intent,' so *ὡς τί*. Jelf, § 882. 1. *ἐνθυμεῖσθε πον.*] 'harbour evil thoughts in.' (*ἐνθ.* 1:20). i. e. evil as to their subject-matter, that I blaspheme; and corrupt in their nature, as malicious and uncharitable. See Mk. 7:21, 23. Ja. 2:4, *κριταὶ διαλογισμῶν πονηρῶν*.

5. *τί γάρ ἐστιν εὐκοπώτερον*] 'for in what respect is it easier'—*ἢ εἰπεῖν*] 'than to say.'

6. *ἵνα δέ*] The question was, 'Had Jesus authority to forgive sins?' His argument is: It is certainly easier to say 'Thy sins, &c.' than to say 'Arise, &c.' But if one can say 'Arise, &c.' he may claim a right to say 'Thy sins, &c.' To prove to you that I have that right, I say, (as expressed in Mk. and L.) 'Arise, &c.' *τότε λέγει*] There is a similar interchange of persons in construction in Gen. 3:22, 23.

7 Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 8 ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 13 πορευθέντες δὲ μάθετε τί ἐστιν, Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.

8. ἐξ. τοιαύτ.] 'Such authority' over disease and sin. τοῖς ἀνθρ.] taken from the words in *v.* 6, 'to one who was of the class of men.' They had an undefined perception of the grace which was brought unto them in the forgiveness of sins by one who called himself, and was, 'the Son of Man,' and a vague sense of the need, the suitableness, and efficacy of such a medium. See John 5:27.

9. τελώνιον] or τελωνεῖον, 'the toll-house,' or booth, in which the collector sat. See on 6:6. This was by the lake, see Mk. 2:13. The humility of S. Matthew is shewn in that this is the only fact he relates of himself. In enumerating the twelve apostles, he places himself after Thomas, before whom he is placed by S. Mark and S. Luke, and still refers to his former occupation, 10:3. He omits to state that 'he left all' to follow Christ, and that the entertainment afterwards mentioned was given at his cost: circumstances recorded L. 5:29. We have no certain record of his labours. It is generally believed that Levi was his Jewish name, and that he assumed the name of Matthew, upon his appointment to the apostleship. See in L. 3:24, Matthat. 26, Mattathias. 1 Mac. 2:1, &c. מַתִּתְיָה 'gift.' Mattathiah, 'gift of God.' He doubtless enjoyed many opportunities of seeing Christ, of witnessing his miracles, and hearing his discourses; and it may be conceived, that the use of the pen which he had acquired as a collector would qualify him for recording what he knew. From Matthew's compliance with the Saviour's call, the Church teaches us 'to seek for grace to forsake all covetous desires and inordinate love of riches, and to follow Jesus Christ.' *Collect.*

10. The meal here mentioned is thought to be different from that in Mk. 2:15–22. See on L. 5:29. ἁμαρτωλοί] persons of reputed bad character, with whom the publicans were classed, especially if they were Jews, from the odium attaching to the office, and from their collecting taxes imposed by the Romans. L. 15:1. They were not, as a class, in much better repute among other nations. See Aristoph. *Eq.* 247, παῖε παῖε τὸν πανοῦργον ... Καὶ τελώνην, καὶ φάραγγα, καὶ Χάρυβδιν ἁρπαγῆς, Καὶ πανοῦργον, καὶ πανοῦργον. Also Tac. *Ann.* XIII. 50, 'eodem anno (A.D. 59) crebris populi flagitationibus, *immodestiam publicanorum* arguentis.'

11, 12. The surprise of the Pharisees betrays the unfeeling temper of the self-righteous, who make no attempt to recover those who have erred from the right way. The reproach they cast upon our Lord constitutes his highest glory. τῶν τελ. κ. ἁμ.] 'The class of publicans, &c.' οἱ ἰσχ.] valentes, 'the robust.' So Mark. In L. ὑγιαίνοντες. ἰσχύειν ἐκ νόσου, 'to be recovering.' Xen. *Hell.* VI. 4, 18.

13. πορευθ. μάθ.] The full meaning indicated by the tenses used may be thus given paraphrastically, 'Go and learn, and when you have learned, then judge.' τί ἐστιν] 'what is the meaning of.' The citation of this passage is recorded by M. alone, being especially useful for Jews. θέλω κ.τ.λ.] from Hos. 6:6, which Dathe translates, 'Magis enim pietate quam victimis delector, meique reverentia *quam*

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσι; 15 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότερα συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων ἐλθὼν προσεκύνει αὐτῷ λέγων, Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. 19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ γυνὴ αἱμορρόουσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. 21 ἔλεγε γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ

sacrificiis.' 'I have pleasure in,' Tynd. 'I wish for mercy *rather than* sacrifice,' as, 'Rend your heart, and not your garments,' i. e. *rather than*. So Prov. 8:10. ἔλεον] חֶסֶד 'benevolence to the guilty,' as in Mic. 6:8, 'I prefer the exercise of mercy, charity, benevolence, to the adoption of a strained interpretation of the ceremonial law (*θυσία*), by which you forbid all intercourse with the fallen.' ἔλεος and *θυσία* are adduced as the highest of their class; the former among moral, the latter among positive precepts. See 12:7. Mk. 15:38. δικαίους ἀλλ' ἁμαρτωλούς] The absence of the article denotes the character, 'such as are righteous,' 'such as are sinners.' So *υἱὸς τοῦ Θεοῦ*, 4:3, 'not those who think themselves to be righteous, but those who know themselves to be sinners.'

15, 16. See notes, Mk. 2:16–22. πενθεῖν] in Mk. and L. *νηστεύειν*. It is taken for granted, in consequence of the general habit of the times, that mourners would fast, *νηστεύσουσι*. τὸ πλήρωμα, κ.τ.λ.] 'Its filling up taketh from the garment, and a worse rent is made.'

18. ἄρχων] Mk. 5:22, says, εἷς τῶν ἀρχισυναγώγων. L. 8:41, ἄρχων τῆς συναγωγῆς. Perhaps then the ἄρχοντες, so frequently mentioned, were ἀρχισυνάγωγοι. προσεκύνει] equivalent to *πίπτει πρὸς τοὺς πόδας αὐτοῦ*, Mk. 5:22. *πεσὼν παρά*, L. 8:41. 'prostrated himself with the adoration paid to a person of the highest rank.' Corn. Nepos, *Conon*: 'Necesse est enim, si in conspectum veneris, venerari te regem, quod *προσκυνεῖν* illi vocant.' Such adoration among the heathen Orientals did not imply divine honour; but it was so regarded when rendered by a Jew to a Jew. See A. 10:26. Our Lord never declined to accept it. ἄρτι ἐτελεύτ.] See on Mk. 5:23, 35–43. His real request was for her recovery from a mortal sickness. The news of her death came after the cure of the woman with the issue. The request of Jairus was made perhaps in the same place where the discourse on fasting had been spoken; but might not follow in direct and immediate succession; it may be inserted here from its association, in the mind of the writer, with that discourse. Hence *vv.* 2–17, may be 'viewed as a parenthesis illustrating the gracious and compassionate tone of our Saviour's teaching,' to which attention is called in ταῦτα αὐτοῦ λαλοῦντος. Birks, *Hor. Evang.* pp. 17, 19.

20, 21. σωθήσομαι] See meanings of *σώζω*, M. 1:21, n. For αἱμορρόουσα, see L. 8:43, n.

Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε, Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, 24 λέγει αὐτοῖς, Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. 25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. 26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς υἱὲ Δαβίδ. 28 Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ Κύριε. 29 Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήσατο αὐτοῖς ὁ

23. *τοὺς αὐλητάς*] persons hired to sing dirges, accompanied with wind instruments. The custom of expressing grief by tearing the hair, and rending the flesh, is referred to in various parts of the Old Testament, Deut. 14:1. Jer. 16:6. 48:36,37. ('Mine heart shall sound like pipes [*bis*] for Moab'), and was adopted by the Greeks and Romans. Hence the use of *κόπτομαι* in M. 11:17. 24:30. L. 8:52. 23:27.

24. *ἀναχωρεῖτε*] 'retire,' 'get you hence.' Tynd.,Cr.,Gen. See *v.*25. *καθεύδει*] Our Lord applies similar words to Lazarus, *κεκοίμηται, ἐξυπνίσω*, John 11:11. The attendants, however, supposed that the damsel would not return to life. Fritzche paraphrases it, 'Count not the maid to be dead, but only asleep, since she shall be quickly restored to life again.' Callimachus, *Epigr.* x.: Κοιμᾶται· θνήσκειν μὴ λέγε τοὺς ἀγαθούς.

25. *ἐξεβλήθη*] 'was dismissed,' 'turned out.' *ἐκράτησε*] This and *ἥψατο, v.* 29, are mentioned to indicate that the performance of the miracle was his own act. See 8:3.

26. Matt. alone. *ἡ φ. αὕτη*] 'the report of this,' 'this story.'

27. The following miracle is related by S. Matthew only. Subsequently, Jesus healed two other blind men (20:29), one of whom was Bartimæus (Mk. 10:46). *υἱὲ Δαβίδ*] the use of this title was an unequivocal acknowledgment of Jesus as the Messiah. See 12:23. 15:22. So Bartimæus, Mk. 10:47. Cf. John 7:41,42. Former miracles had by this time produced a similar effect on the minds of many. The avowal made by the blind men may serve as an illustration of our Saviour's remark, *v.* 12, as they were painfully conscious that they had need of healing.

28, 29. *τὴν οἰκ.*] The house which he usually occupied, for this was in the place of his residence, *v.* 1. *ὅτι δύναμαι*] Some such belief and profession as this was always required when a specific request was made. See Mk. 9:23.

29. *κατά*] Not in proportion to, or if you believe sufficiently, but *in agreement with*, 'Let your faith be met by the blessing which it seeks.' 8:13, *ὡς ἐπίστευσας.* Perhaps their faith was confined to a conviction of the Saviour's power to restore their sight. This conviction led them to apply, and to persist in their suit. Faith as an *otiose* assent, or intellectual tenet, however strong it may be, is nothing worth. The faith of these blind men was an active principle. *ἠκολούθησαν... κράζοντες. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον.* Their views of our Lord's person and work might be obscure, but their faith, such as it was, brought them to Him, and He, in his power and grace, granted their request. The physical blessing thus imparted was attended, we may conceive, with the remission of their sins, as in the case of the paralytic, 2–8.

30. *ἐνεβριμήσατο*] 'straitly, earnestly charged.' Mk. 1:43, n. *βρέμω*, fremo. *εἰ σὺ βριμήσαιο*, 'rage,' Aristoph. *Eq.* 855.

Ἰησοῦς λέγων, Ὁρᾶτε μηδεὶς γινωσκέτω. 31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. 33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 Οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. 36 ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ,

Here it is equivalent to *ἐπετίμησε*, 12:16. But the idea of earnestness is taken from the manner (loudness); in *ἐπετίμησε* from the matter (penalty) of a charge.

31. *διεφήμισαν αὐτόν*] *διαφ.* used with *λόγος* in 28:15. Mk. 1:45. Hence the word 'diffamare' (Vulg.), which is also used in a bad sense, 'defame.' So Wiclif here, 'defameden him;' yet in L. 6:28, 'defamen you.' Rh. 'bruited him.' They disobeyed Christ's express command, through defect of faith, though they had enough faith to obtain their cure. Feelings, in expression and action, must be directed by the principle of faith and obedience.

32–35. *κωφὸν δαιμονιζ.*] The dumbness is here attributed to the agency of the dæmon. So we have *τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν*, Mk. 9:25. *οὕτως*] not referring to this miracle, or such as this, alone; but to Christ's miracles generally. *ἐν τῷ ἀρχ.* Mk. 3:22–30,n. *πᾶσαν ν.*] i.e. 'every kind of.'

36. *ἐσπλαγχνίσθη*] Compare the expressions, 'bowels yearned,' 'sounding of thy bowels.' In LXX., Gen 43:30, *συνεστρέφετο τὰ ἔγκατα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ*. In Prov. 12:10, *σπλάγχνα*, is used for 'mercies,' so Heb. *σπλάγχνον* is used in Attic Greek like our 'heart,' the seat of the feeling affections. Eurip. *Med.* 220, *ἀνδρὸς σπλάγχνον ἐκμαθεῖν*, to learn a man's true nature.—*ἐσκυλμένοι* is preferable to *ἐκλελυμένοι*. *σκύλλω*, strictly 'to skin,' generally 'to rend,' metaphor. 'to trouble.' Lat. *vexare*. 'harassed with the irksome traditions of the Pharisees added to the burdensome ceremonies of the law.' A. V. 'they fainted,' Marg. 'were tired and lay down,' from the reading *ἐκλελυμένοι*. *ἐρριμμένοι*] 'abandoned,' 'unprotected,' 'no man caring for their souls,' 1 Kings 22:17. Jer. 50:6,7.

37. Our Saviour speaks of the multitudes, soon to be gathered into the church, as a plenteous harvest requiring many active labourers. *ἐκβάλῃ*] 'thrust forth.' So we use the phrase 'turn out,' to express the act of a teacher, trainer, master. This must be done by the Lord of the harvest. 'None but he who made the world can make a minister.' So many in every age, who are professedly labourers in the vineyard, are held back by various impediments, that a powerful impulse from above must be in continual operation for any to prosecute their work effectually. This is forcibly intimated by a rubrical direction in the Ordering of Priests, 'The congregation shall be desired, secretly in their prayers, to make their humble supplications to God; for the which prayers there shall be silence kept for a space.'

X. 1. *ἐξουσίαν πν. ἀκαθ.*] The genitive of the object; so in J. 17:2. Rom. 9:21, and *v.* 5. *εἰς ὁδὸν ἐθνῶν*, *way* leading *to the Gentiles*, 28:4. So in Lat. 'capitis in-

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν.

5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σα-

juria cari.' *Æn.* IV. 354. *θεραπεύειν* as well as *ἐκβάλλειν*, seems to belong to *ἐξουσίαν πν. ἀκαθ.*, and confirms the idea of diseases being due to the agency of evil spirits. See L. 13:16. A. 10:38. 1 C. 5:5. 2 C. 12:7. 1 T. 1:20. The twelve apostles had before this been separately summoned to be constant attendants upon our Lord, 4:19, n.; they are now formally appointed to the apostleship. Our Lord, doubtless, had an eye to the number of the tribes of Israel in fixing upon twelve as their number; and in the appointment of the seventy disciples he was probably guided by the number of the Mosaic elders, Num. 11:16, and of the Sanhedrim. Herein He shews himself a prophet like unto Moses, by instituting a ministry of his own. Perhaps he intended to admonish the Jews that the authority of the Sanhedrim was at an end, and that the priesthood was vested in himself alone. Our Lord's conduct in sending forth messengers with different functions, and powers, may well be considered a presumptive argument in favour of divers orders in the Church.

2. *ἀποστόλων*] So named on this occasion for the first time, L. 6:13. *ἀποστέλλειν*, to send forth with a charge or business, M. 2:16; persons commissioned, *v.* 5; Rom. 10:15. It is implied in *v.* 1, that the twelve had been in attendance upon him before, and were considered or called (*κατ' ἐξοχήν*) *οἱ μαθηταί*. But S. Matthew has not previously mentioned their number. *πρῶτος*] Andrew was the first called of the twelve, and by him Peter was brought to Christ, J. 1:42, 43. These two are naturally placed first; but the precedence is given to Peter, from the prominent part he sustained both before, and after, our Saviour's ascension. The first eight disciples are arranged with evident reference to the order in which they were called; of the calling of Thomas, and the last four, we have no specific account.

3, 4. In Mk. 3:18. L. 6:15, Thomas is associated with Matthew, but the order is reversed, 'Matthew and Thomas.' The offensive title *ὁ τελώνης* is found here only. These minute differences are naturally explained by the modesty of the evangelist, which is a pledge for the genuineness of the narrative. Like S. Paul, he silently presents himself to the reader, as a special illustration of the grace of the Lord Jesus. *Λεββαῖος*] called also 'Judas (brother) of James' in L. 6:16. A. 1:13, and 'Judas, brother of James,' in Jude, *v.* 1. On Philip, see J. 12:21. On Simon the Cananite, Mk. 3:18. L. 6:15. *Ἰσκαριώτης*] either a surname, or from Kerioth, a town in the tribe of Judah, (Josh. 15:25), the place of his birth or residence. The absence of the article before *Ἰσκαρ.* favours the former opinion. See on Mk. 3:19.

5. *ὁδ. ἐθ. v.* 1. *πόλιν Σ.*] 'any city,' A. V. rightly. Vulg. 'the cities.' The injunctions 5–15 have reference to their immediate mission. The rest of the charge applies to their course subsequent to our Lord's ascension. *μὴ ἀπέλθητε*] The object of this was that they might avoid giving offence to the Jews, to whom the accomplishment of prophecy was first to be announced. Our Lord had already announced himself as the Messiah to a large number of the Samaritans, J. 4:40–42. By comparing Mk. 3:14 and 6:7, it is thought that the events related *infra* 12:25–50, occurred before the sending of the twelve, and that the proper position of this in the narrative would be at the close of M. 13. They did not go in a body, but two and two, as is stated by Mark *only*; but Matthew alone states the exact pairs, a singular undesigned coincidence.

μαρειτῶν μὴ εἰσέλθητε· 6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν εἰς ὁδόν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. 11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι· κἀκεῖ μείνατε, ἕως ἂν ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. 13 καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρα-

6. *τὰ ἀπολωλότα*] through deep-rooted ignorance, unscriptural traditions, and national prejudices. See 9:36, and the picture drawn by S. Paul, Rom. 2, especially *v*. 24.

7. *κηρύσσετε*] 'Proclaim,' as a herald or crier. The condition of their own minds, at this time, did not qualify them to teach or preach, which would be *διδάσκειν*. See 3:1, n. They employed the same form of words, which S. John the Baptist and our Lord had previously used, and gained attention by the miracles which divine power enabled them to perform.

8. *ἀσθεν. . . λεπρούς*] 'sick persons,' 'lepers,' 5:45, n. *δωρεὰν . . . δότε*] This is probably founded upon some proverbial saying, the object of which was the encouragement of the rich to liberality. See Deut. 15:10, 11, and A. 3:6. They were to dispense blessings with the bountifulness with which they had received them, 1 P. 4:10.

9. *μὴ κτήσησθε*] 'Get not yourselves gold,' &c. *εἰς τὰς ζών. ὑ.*] 'to put in your purses' as a provision for the journey. So *πήραν εἰς ὁδόν.*—*ζώνη*, girdle, belt, in which they kept their money, Hor. *Epist.* II. ii. 40.

10. *μὴ πήραν*] The negative is repeated to sustain the period, and give emphasis to this prohibition. See Mk. 6:8. So the direct negative in 1 C. 6:10. *ὑπόδημα*] (*κοῖλον*) is the Roman *calceus*, a shoe or half-boot, suitable for long journeys. Perhaps our Lord meant that they might go in such shoes or sandals as they had, but were not to make any especial provision of the kind. *χιτῶνας, ῥάβδον*] See on Mk. 6:9. *τροφῆς*] 'maintenance,' which in the overruling providence of God they might expect to receive from those whom they taught, while they 'sought not theirs, but them,' 1 C. 9:14.

11. *τίς . . . ἄξιος*] 'one of good character.' So in Eng. 'a worthy man.' That the word of God and his doctrine be not blasphemed, 1 T. 6:1. *μείνατε*] So in L. 10:7, 8. Lest they should appear to be fond of change, or desirous of good accommodation.

12. *τὴν οἰκίαν*] '*the* abode of the person whom you have found to be of good repute.' *ἀσπάσασθε αὐτήν*] i.e. 'the household,' its various inmates, with suitable marks and expressions of courtesy. Upon this is founded the salutation in the service for the Visitation of the Sick, 'Peace be to this house, and all that are in it.' The Church has made it a practice to employ forms found in Scripture, sanctioned by our Lord, or his Apostles. Thus the laying on of hands, Heb. 6:2; 'Receive ye the Holy Ghost,' J. 20:22, but in a derived and limited sense; the benedictions, 2 Cor. 13:14. Phil. 4:7.

13. *ἡ εἰρ. ὑμ.*] The blessing you have invoked, shall in the one case come upon them, in the other case it shall return into your own bosoms, Ps. 35:13. Hence observe, even an apostolical benediction did not necessarily ensure grace to the recipient; yet it *was* attended with grace, i.e. to the giver; it was not void or useless, (Isai. 55:11). He who blesses 'with the Spirit' shall at least himself receive the blessing. *ἐλθέτω, ἐπιστραφ.*] *imper.* for indic. fut. or optative. See on 5:48. They denote that such was the will of Him who would take care that this result should follow.

φήτω. [14] καὶ ὃς ἐὰν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν ποδῶν ὑμῶν. [15] ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

[16] « Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί. [17] προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· [18] καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. [19] ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε· [20] οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. [21] Παραδώσει δὲ

14, 15. *ἐκτινάξατε*] a symbolical action, as disclaiming all intercourse with them; implying that they were defiled and defiling; intimating that they were accursed, with all that belonged to them, and left to destruction. See Deut. 13:17, 'there shall *cleave* nought of the cursed thing to thy hand.' LXX. *προσκολληθήσεται*. L. 10:11, *καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν*. For an action of a similar kind and meaning, see Neh. 5:13, 'I shook my lap.' LXX. *ἐξετίναξα*. A. 18:6, *ἐκτιναξάμενος τὰ ἱμάτια*. It seems, from the practice of the Apostles, to have been understood by them as a sign to the Jews especially, perhaps to them only, A. 13:51. *κρίσεως*] 'The day of final judgment;' for none other could await Sodom and Gomorrha; and the inhabitants of these cities were beyond the reach of temporal visitations. Jude 7.

16, 17. *ἐγώ*] reminds them who sent them, *ἐγὼ ὁ πάντα δυνάμενος*, Euthym. *φρόνιμοι*] 'cautious,' 'wary,' sharpsighted as serpents in escaping snares, and in discerning dangers, A. 14:6. 21:20–25. 23:6, 17. *ἀκέραιοι*] lit. *unmixed*, integer. Eur. *Or.* 912, *ἀκέραιος, ἀνεπίληπτον ἠσκηκὼς βίον*. The A.V. 'harmless' is as if from *ἀ, κέρας*. Our Lord intimates that they would be exposed to dangers from the enmity of men, and inculcates a *guileless* integrity, as the best mode of disarming that enmity, A. 23:1. 25:8. 26:4, 5. 2 C. 8:20, 21. Every synagogue had attached to it an inferior court of judicature, consisting of three members, 'synedrium triumvirale,' (Reland), which could inflict the penalty of scourging. The sentence was, probably, executed in open synagogue, 23:34. A. 22:19. 26:11.

18. *καὶ . . . δέ*] 'yea and moreover,' assuming what has been said, and passing on to something more. *μαρτύριον*] This would give them the opportunity of delivering their message more fully to Jews and Gentiles, and of evincing their attachment to the cause of Christ under suffering and reproach, A. 4:13. 5:41, 42. 2 T. 4:17. *αὐτοῖς*] i.e. *τῷ λαῷ, τοῖς Ἰουδαίοις*, same persons as *αὐτῶν* just before, in opposition to *ἔθνεσι* which follows. *ἔθν.*] Here an intimation was given that the gospel was to be preached to the heathen world.

19, 20. Our Lord here assures the Apostles that they would be supplied with the subject matter of their answer, and also with language, by the superintending influence of the Holy Spirit in the guidance, and control, of their natural powers. They would always be able to express themselves in a manner worthy of the divine cause of which they were the official representatives, a manner, which they could never have attained by the exertion of their unassisted powers; so that although these powers were still to be exercised, it was to be as the organs of the divine agency by which they were employed. By parity of argument, as well as by the express testimony of the Apostles, we may conclude that the same divine intervention which was with them in their public speaking presided over the composition of their writings. In this consists the plenary and infallible inspiration of Holy Scripture. See Preface, on Inspiration.

ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. 22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

24 "Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστι κεκαλυμμένον ὃ οὐκ

21. ἀδελφός] Absence of article denotes relation. So υἱὸν, θυγατέρα in *v.* 37. See 4:3. 9:13. 15:30. As no female relations are here mentioned, whereas they are, elsewhere, in a similar connexion, *v.* 35, L.12:53, we may conceive that this refers to official information against Christians. The prediction was not fulfilled in the case of the Apostles themselves, but was verified in their converts and succeeding generations. 'Nemo enim eorum aut fratrem aut patrem passus est traditorem, *quod plerique jam nostri.*' Tertull. *Scorp.* IX.C.

22. διὰ τὸ ὄν. μου] on account of my name, i.e. as the author of a religion which would, if established, (1) abrogate the Jewish dispensation, (2) destroy every other religion, (3) humble the pride of man by its conditions and requirements. τέλος] may mean the end of the Jewish polity (see 24:6,13,14), or the end of the world. It refers to something ended by the coming of the Son of Man, the Messiah, 23. If we adopt the former meaning, σωθήσεται refers to the preservation of their lives, and the passage is equivalent to L. 21:19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, which explains ὑπομείνας. Taking τέλος in the latter sense, σωθήσεται speaks of spiritual, eternal deliverance. Or possibly, εἰς τέλος may mean 'perfectly,' 'thoroughly,' 'to completion,' 'to all extremities,' 'to the uttermost,' i.e. as long as there is occasion for endurance. Cf. 1 Th. 2:16, and see on J. 13:1. Cf. also the expressions ἕως τέλους, 2 C. 1:13. μέχρι τέλους, H. 3:6,14. ἄχρι τέλους, H. 6:11. 'Qui autem sustinuerit usque in finem, iste salvus fiet. Quid sustinendo, nisi persecutionem, nisi traditionem, nisi occisionem? Nec enim aliud est sustinere in finem quam pati finem.' Tertullian. supra.

23. ἐν τῇ π. ταύτῃ] i.e. in this in which ye may happen to be. So in Ja. 4:13, πορευσόμεθα εἰς τήνδε τὴν πόλιν. τὴν ἄλλην] 'the other,' 'the next.' 'Spend your time and labour in no place unprofitably or unnecessarily; for you will have (γάρ) but a short interval to carry the Gospel through the cities of Israel, before the wrath come upon them to the uttermost.' He directs them to fly, with a view to their usefulness, as much as their security. τελέσητε] i.q. *peragrare*, as Xenophon uses ἐκπεραίνειν, Hellen. IV. 5,8. 'Ye will not finish the cities.' οὐ μή] is used with the indicative future and subjunctive aorist. The latter construction is generally explained by supplying δέος ἐστι, δεινόν ἐστι or some equivalent. οὐ (δέος ἐστι) μὴ τελέσητε. οὐ μὴ with indic. fut. is properly interrogative. Jelf, §748, 2.b. ἕως ἔλθῃ] Cf. M. 16:28, with Mk. 9:1, and these with J. 21:22,23. See Ja. 5:7,8,9; M. 24:27,28,34.

25. In this verse our Lord describes himself under the three characters of διδάσκαλος, κύριος, οἰκοδεσπότης, to which the corresponding relations of his people, are μαθηταί, δοῦλοι, οἰκιακοί. Βεελζεβούλ] See Mk. 3:22. It is not clear that he alludes to the charge of working miracles by Satanic agency, (12:24). Probably he means merely 'the worst kind of reviling,' 'calling by the most odious names,' or a reproach such as that in J. 10:20.

26. 'My cause shall eventually triumph; the motives and objects of your persecutors, the truth of your doctrine, and the integrity of your lives, will then be seen in their proper light.' Mal. 3:18. He bids them take comfort and encouragement, from the past, μὴ οὖν, 'ye are treated no worse than I have been,' and from the future, οὐδὲν γάρ κ.τ.λ. κεκαλυμμένον] 'covered as with a veil.' κρυπ-

ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. 29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσί. 31 μὴ οὖν φοβηθῆτε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. 32 πᾶς οὖν ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς· 33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν κἀγὼ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

τόν] 'kept covered for the purpose of concealment.' Chrysost. *Hom.* 34, p. 390A. 'Wherefore are ye sad? Is it because they call you cheats and deceivers? Wait a little, and all men will address you as preservers, σωτῆρας, and benefactors of the world,' τῆς οἰκουμένης.

27. The apostles would disclose to the people publicly and plainly, after our Lord's ascension, what He imparted to them privately and obscurely. See on *v.* 5. 17:9, and L. 12:3. This refers to the many points respecting his death, resurrection, and ascension, which they understood not at the first, J. 12:16, and to his hints concerning the offer of salvation to all nations, and the destruction of the temple. ἐπὶ δωμάτων] addresses and proclamations were made from the flat roofs of houses. Josephus describes a speaker ἀναβὰς ἐπὶ τὸ τέγος, καὶ τῇ δεξιᾷ καταστείλας τὸν θόρυβον αὐτῶν.

28. μὴ φοβ. ἀπό] So LXX. Lev. 26:2. Jer. 1:8, where ἀπό translates the Heb. מִפְּנֵי after יָרֵא, cf. προσέχετε ἀπό, *v.* 17. τὸν δύναμ.] i.e. God, whom they were to obey in proclaiming the Gospel, according to the charge just given them, 26,27. See A. 4:19. 5:28,29, and 1 C. 9:16, 'woe is unto me if I preach not the Gospel.'

29, 30. ἀσσάριον] Equivalent to about three farthings. Lat. *assarius*, tenth of a denarius, or (A. V.) 'penny.' The Latinisms which occur in the New Testament furnish a strong proof of its authenticity and genuineness. These expressions would have been unintelligible in a country not under the Roman dominion. See on L. 7:41.—We learn hence, (1) that every person, however insignificant, is cared for by God, 29. (2) that every circumstance in the history and character of every person is also noticed by him, 30. On τρίχες, cf. 1 Sam. 14:45. L. 21:18. A. 27:34. The ὑμῶν is emphatic, corresponding to διαφέρετε ὑμεῖς, *v.* 31, 'but as for you, even the hairs.'

32, 33. ἐν ἐμοί] is a Hebraism equivalent to ἐμέ, and an example of the use of בְּ with the object (e. g. Gen. 37:10), which also is supported by the Syriac. Ut alia confitendi et abnegandi verba, cum ב construi solet. Eodem modo et Arabes construunt. Mich. *Lex. Castell.* p. 429. These verses are not generally adduced as proofs of our Lord's Divinity, but the propriety of the language can only be justified by acknowledging that the speaker was 'God manifest in the flesh.' Our Lord assumes that He is the Only Mediator between God and man, and declares that our acceptance or rejection depends on our conduct towards Him. His acceptance and his rejection are spoken of as absolute, sovereign, and final. Such indirect proofs abound; so that if opponents could impugn the validity of those passages which are considered direct proofs, they must change the whole construction of the Gospel narrative before their efforts could overthrow the evidence of our Lord's Divinity. The confession and the denial both refer to the habitual course of conduct.

34 « Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ
ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. 35 ἦλθον γὰρ διχάσαι
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μη-
τρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· 36 καὶ ἐχθροὶ
τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. 37 ὁ φιλῶν πατέρα ἢ μητέρα
ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ
ἐμὲ οὐκ ἔστι μου ἄξιος· 38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος. 39 ὁ εὑρὼν τὴν
ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. 40 ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ

34. ἦλθ. βαλεῖν] The infin. expresses the aim or object, and is equivalent to ἵνα βάλοιμι, Jelf, § 669,2. 805. βαλεῖν] cf. ἐκβάλλειν, in 9:38. The word denotes energetic action, J. 5:7. 20:25. 18:11. μάχαιραν] 'Civil commotion, and domestic discord.' Cf. βαλεῖν πῦρ, δοῦναι... διαμερισμόν. L. 12:49,51.

35, 36. διχάσαι] Our Lord predicts the division of families into parties, so that men would treat their nearest relatives as their worst enemies, by reason of their attachment to Him. Such would be the results of the conflict between the spirit of the Gospel and the spirit of the world. He came 'to do' this, because this was what his coming would do. It was not the ultimate object or issue of his coming; but it was a foreseen effect of it. He speaks as the Being whose prerogative it is to bring good out of evil. νύμφην...πενθερᾶς] This may seem an anti-climax to those who are familiar with the classic proverbs about *novercæ*. But it should be remembered that in this relation of *v.* to πενθ. *union* is the leading idea: they who had been united by a marriage, though previously strangers or unrelated, would be disunited by this effect of the Gospel. In the comparison of objects of affection immediately following, *v.* 37, this relation is not introduced, but only the two former. The passage, including *v.* 36, is a quotation from Mic. 7:6. Cf. Deut. 33:9.

37–42. Our Lord enlarges on the confession which is to be made of him at all hazards, and at any sacrifice. No opposition from any quarter is to deter them from acknowledging him. He prepares their minds for wars, for public commotions, for domestic dissensions; he reminds them that his claim upon them is paramount to any other obligation. In thus confessing him they would have a great recompense of reward; in denying him they would reap disappointment, vexation, and shame. μου ἄξιος] 'Worthy to have me for his master;' or, rather, generally, 'to have me in personal relation to himself.' No mere human being, as such, could use such an expression, especially in this comparison of relationships. Its propriety is due to the Divine nature of our Lord. See 40.

38. λαμβάνει τὸν σταῦρον] Referring to the Roman custom of compelling a malefactor to bear his cross. By this is figuratively denoted conformity to our Lord in enduring hardness and trial. 1 Pet. 4:1. It is implied that there is no following him without suffering. In the mind of Jesus himself there was no doubt a prophetic allusion to the mode and circumstances of his own last great trial.

39. εὑρών] i. q. σῶσαι θέλων, Mk. 8:35, or φιλῶν, J. 12:25. Budæus explains εὑρεῖν by λαβεῖν ἀνθ' ὧν τις ἔδωκεν ἢ ἐποίησε. In Demosth. *Lept.* εὑρεῖν ἀτέλειαν, 'to obtain exemption.' εὑρών is used for putting a high value upon a thing, as on a treasure recently found. ἀπολέσας] is used for so disregarding a thing that, in consequence, the owner is likely to lose it. ψυχήν] is here used in its two senses of temporal or bodily life, and eternal or spiritual life. 'He who declines this service, in order to preserve the life that now is (ψυχήν), shall lose (αὐτήν) the life that is to come.' See in 22, compared with L. 21:19. ψυχή] from ψύχω 'breathe,' 'blow,' Lat. *anima*, akin to πνεῦμα. *Il.* xx. 440, ἦκα μάλα ψύξασα.

40–42. Our Lord encourages the minds of the apostles, by intimating that some would give them a favourable reception; and notices the recompense which these would receive. ὁ δεχόμενος] L. 10:16. J. 12:44,45,48. εἰς ὄνομα] in the character of a prophet, or out of regard to

ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. 42 καὶ ὃς ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ."

11 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ

his office. *προφήτην*] as the name of a class, denotes the public teacher. *δίκαιον*] the pious and consistent Christian. *μισθόν*] i. e. shall be acknowledged and treated as himself possessing the same character. Cf. Gaius, 3 J. 5–9. *ποτήριον*] Our Lord probably had in his mind the blessing brought on the widow of Sarepta, and on the Shunammite. *ψυχροῦ*] So in Lat. 'gelidæ calidæque minister.' *τῶν μικρῶν τούτων*] This phrase expresses the humble and despised condition of those who followed the lowly Jesus. It encouraged the disciples, to whom doubtless it was intended to apply, Mk. 9:41, and at the same time reminded them of their little intrinsic worth. *εἰς ὄνομα μαθ.*] explained by Mk. 9:41, *ὅτι Χριστοῦ ἐστε*. There is an observable descending climax in *προφήτην, δίκαιον, μικρῶν* (5:22), 'Behold, God is mighty, and despiseth not any.' Job 36:5. With the general sentiment we may compare the fragment of Euripides in Stobæus:

Ἀρετὴ δὲ, κἂν θάνῃ τις, οὐκ ἀπόλλυται
Ζῇ δ' οὐκέτ' ὄντος σώματος· κακοῖσι δέ
Ἅπαντα φροῦδα συνθανόνθ' ὑπὸ χθονός.

The least act of kindness shall not be disregarded; yet what are our largest gifts, or greatest services, but as 'a cup of cold water?' See the language of David, 1 Chron. 29:14, 'All things come of thee, and of thine own have we given thee.'

XI. 1. *διατάσσων*] 'giving directions.' The word refers both to the preceding discourse and to the arrangements made Mk. 6:7. L. 9:2, for sending them forth. *μετέβη...τοῦ διδ.*] This probably while the Apostles were away. The interval is filled up in Mk. and L. by the narrative of John's martyrdom, given by M. in c. 14. *αὐτῶν*] 'of the people.' Cf. 10:18. 19:13.

2, 3. *δεσμωτηρίῳ*] The castle of Machærus, about six miles East of the Jordan, and not far from its mouth. S. Matthew anticipates his own account of John's imprisonment, 14:3, alluding to it here as a well-known fact. Cf. J. 3:24. *ὁ ἐρχόμενος*] was the common expression for the Messiah, from Hab. 2:3, LXX. Cf. H. 10:37. So J. 6:14. 11:27. See M. 21:9. 23:39. *ἢ ἕτερον προσδοκῶμεν*] 'or is it another we are looking for?' Some think that John sent his disciples with this message, for the satisfaction of *their* minds. They felt a difficulty in acknowledging Jesus as the Messiah, from the difference of character which existed between him and the Baptist, and also from his leaving their Master to languish in imprisonment. Their excessive attachment to John would tend to increase the difficulty; and also would render them unwilling to act on the testimony which he had borne to Jesus. J. 3:29–31. Others, however, on more solid grounds, conclude that John sent this message for *his own* satisfaction; as it is conceivable, and in analogy with other cases, that his faith began to waver under the severe trial of his imprisonment, and that he shared to a great degree the common notions about the reign of the Messiah. This opinion agrees with the whole tenor of the narrative, *ἀκούσας...πέμψας...εἶπεν*, and is especially confirmed, (1) by the personal nature of our Lord's reply, *ἀπαγγείλατε Ἰωάννῃ*: (2) by the admonition in *v.* 6, which is exactly suited to a person in John's condition.—Mr Alford, after a full and elaborate discussion, comes to the following conclusion. John being fully convinced from general report who this wonder-worker was, desired to obtain a plain declaration from our Lord's own mouth. He thus incurs a share of the rebuke which the Virgin received, J. 2:4. The purport of the answer is, that

Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε· 5 τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. 6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

7 Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. 9 ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 10 οὗτος γάρ ἐστι περὶ οὗ γέγραπται, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 11 Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ

the time was not yet come for such an open declaration, but that sufficient proofs were given, by the works already done, to render all inexcusable who should be offended in Him. Cf. L. 7: 18–35, n.

5, 6. *τυφλοί...κωφοί*] The article is here omitted as the condition or character is described, 10: 41. For an example of the blind, see 9: 27; lepers, 8: 1; dumb, 9: 32. According to S. Luke (7: 21), he was at the time of their visit engaged in miraculously healing diseases. *νεκροὶ ἐγείρονται*] The widow's son at Nain had been raised by this time, L. 7: 11–17. *εὐαγγελίζονται*] 'have good tidings proclaimed to them.' *πτωχοί*] admits the meaning of 'humble,' 'meek,' Is. 61: 1. The poor form the majority in every age; and the good tidings of great joy are for *all* people. The priests of Judaism, and the philosophers of heathenism, had nothing for the poor. Their feeling toward them was that expressed in J. 7: 49. *σκανδαλισθῇ*] See on 13: 41. 16: 23.

7–10. *κάλαμον*] 'a common trivial object, not worth seeing,' such, however, as was to be met with in the desert. *θεάσασθαι* implies an object of great importance, 6: 1. *ὑπὸ ἀν. σ.*] 'one driven about with every wind of doctrine, or bearing an uncertain and doubtful testimony.' That the very opposite was the case is plain from L. 3: 7–16. *ἐν μαλακοῖς*] 'a sight, a grand show, for the delicacy of apparel.' Such an object was to be looked for elsewhere; and John's appearance was the exact opposite to this. *προφήτην*] i. e. an object worth going to see, wherever it was to be found. *περισσ. προφ.*] 'a prophet, and something more,' even the immediate forerunner of the Messiah. *περισσότ.* is neuter, like *πλεῖον*, 12: 41, 42. John is the only prophet who was himself the subject of prophecy, remarkable by his extraordinary birth, L. 1: 66, and for bearing testimony to the Messiah as already come. *Ἰδοὺ κ. τ. λ.*] Mk. 1: 2. L. 7: 27. The three Evangelists exactly agree. LXX. Mal. 3: 1, has *ἐπιβλέψεται ὁδόν*.

11. *ὁ μικρότερος*] The meanest preacher of the Gospel in the kingdom of the Messiah has a greater and more excellent ministry. Proximity to Christ constitutes true greatness. This explains John's superiority to those who preceded him, and his inferiority to the officers and subjects of Christ's kingdom in later times. That ministers are spoken of is evident from L. 7: 28, where we read *μείζων...προφήτης*. This declaration can only be understood in its full force by observing the double climax by which it is preceded: Did you go to the wilderness for nothing

βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. 12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. 14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι. 15 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδαρίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταίροις αὐτῶν 17 καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 ἦλθε γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων· καὶ λέγουσι, Δαιμόνιον

at all, for a *mere trifle?* Did you go out of curiosity to a *worldly spectacle?* Did you go to see and hear one whom you own as a *prophet?* This is the first climax. He then proceeds: John was well worthy of your visit, for he *was* a prophet; but he was *more* than a prophet, he was the Messenger predicted by Malachi; he was the *greatest* of all God's messengers and prophets that have yet appeared; yet the least among the heralds of the manifested and constituted kingdom is greater than John. See 10:40–42, n.

12. *βιάζεται*] 'is entered by violence,' by that decision of character, that adherence to principle, that endurance of self-denial which John the Baptist manifested. This is said to shew that *ὁ ἐρχόμενος* was come. *βιασταί*] The article is omitted, denoting men of such character. Bunyan well illustrates the figure employed, by expanding it into the parable of the 'Man in Armour in the Interpreter's House.' *Pilgrim's Progress.* 'Quia in regnum cœlorum irrumpunt, *βίᾳ τῶν Φαρισαίων καὶ τῶν λοιπῶν Ἰουδαίων.*' Raphel. Compare the figures employed by S. Paul, E. 6:12–18. 1 C. 9:24–27. 2 C. 10:3. 1 T. 1:18. 6:12. 2 T. 4:7.

13. *γάρ*] introduces the reason of John's superiority. The law and the prophets inculcated the revealed will of God, with a constant reference to its future manifestation, which was now granted, 1 Pet. 1:10–12. Until the time of John everything was prophetical: when he testified to the Messiah as already come, the prophecies began to be accomplished.

14. *εἰ θέλετε*] 'If ye are willing to receive the truth, and to know him in his true character.' J. 16:12. H. 5:11, 12. The Jews expected that Elijah would appear in his own person; our Saviour declares that John had fulfilled the prophecy, by displaying the spirit and power of Elijah, L. 1:17. *ὁ μέλλων ἐρχ.*] in the same sense as *ὁ ἐρχόμενος* in J. 11:27. Cf. R. 5:14. Rightly rendered in Cr. and A. V., 'Which *was* for to come;' not meaning that his coming was still future. H. 9:11, *ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν.*

15. Our Lord shews the necessity of the understanding mind (A. 16:14. L. 24:45) by an admonition which frequently introduces or concludes some figurative declaration, 13:9. Mk. 4:9. It was not improbably a proverbial saying adopted by him, and by frequent use made peculiarly his own, L. 8:8. Rev. 2:7,17,29. 3:6,13,22. 13:9. The right employment of the faculties we possess, and the necessity of an awakened spiritual understanding, may be both intended, Prov. 20:12.

16–19. The Jews are reproved for their waywardness and perverseness in taking equal offence at S. John's asceticism, and our Lord's sociality. Like capricious children refusing to join with their companions either in a mirthful or a doleful strain, they found fault, on opposite grounds, with our Lord and his forerunner. *ἀγοραῖς*] markets, and broad places where streets cross each other, i. q. *πλατεῖαι.* In Mk. 6:56, as connected with *κώμας* and *ἀγρούς*, 'village greens.'

17. *Ηὐλήσ.*] i. e. a lively air to be responded to by a dance. *ἐθρην.*] a funereal strain, or dirge, at which the hearers might be expected to weep, and strike the breasts in imitation of mourning. The children's games were probably imitations of processions and ceremonies, weddings and funerals.

18. *ἐσθίων... πίνων*] *ἄρτον* and *οἶνον* are added by S. Luke. *δαιμόνιον ἔχει*] 'he has a demon,' alluding to S. John's ascetic life. The same, with the addition

ἔχει. [19] ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς."

[20] Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· [21] "Οὐαί σοι Χοραζίν, οὐαί σοι Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. [22] πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. [23] καὶ σὺ Καπερναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἂν μέχρι τῆς σήμερον. [24] πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί."

[25] Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, "Ἐξομολο-

of *μαίνεται*, is applied to our Lord, J. 10: 20. See J. 8: 52. Equivalent to saying, 'He is an enthusiast, a fanatic,' in the full, literal, and original meaning of such words: 'spirit struck,' under morbid excitement, caused by spiritual or demoniac agency.

19. *καὶ ἐδ.*] 'withal,' 'notwithstanding,' an adversative force, 'yet whatever they may say.' *ἐδικ.*] cf. L. 7: 29. *οἱ τελῶναι ἐδικαίωσαν τὸν Θεόν.* Those who are truly wise will acknowledge the justice, propriety, and wisdom of the courses pursued by our Lord and the Baptist. It was fitting that the forerunner, whose office was transitory, whose example served one specific purpose, should rouse attention, and excite inquiry by an abstemious mode of living, different from that which generally prevails. It was fitting too, that our Lord whose office was perpetual, whose example was to serve as an universal model, should adopt a course capable of imitation by all classes of men, in all ages, and countries. *ἀπό*] 'at the hands of,' implying the quarter from which the vindication will come.

21. *Βηθσαϊδάν*] 'house or place of the hunter.' This explains, why two of the same name are found near the lake of Gennesareth. See J. 1: 44. Having reproved the perverseness of the Jews in general, our Lord upbraids the cities which had enjoyed the fullest means of conviction. As Capernaum was situated between Bethsaida and Chorazin, the inhabitants of these places could not be ignorant of our Saviour's wonderful works, though they refused to draw the right conclusion which Nicodemus avowed in J. 3: 2. *ἐν σάκκῳ καὶ σποδῷ*] like the Ninevites, to whom perhaps allusion is made, Jonah 3: 6–8, and see Esth. 4: 3. Is. 58: 5. Jer. 6: 26.

22. *πλήν*] 'moreover,' and so in 24, T. *καὶ* Σ. Tyre and Sidon had been, and perhaps still were, notorious for their wickedness. Their destruction had formed the subject of prophecy. See Is. 23. Jer. 47: 4, and especially Ezek. 26–28. Tyre was taken and burnt by Nebuchadnezzar, B.C. 573, and by Alexander, B.C. 332. But both cities were at this time in existence, and flourishing. See A. 12: 20.

23. *ὑψωθεῖσα*] referring, perhaps, to its temporal prosperity, and consequent pride; exalted in privilege, by our Saviour's miracles, instruction, and residence among them. *ἕως ᾅδου*] to the lowest depth of abasement. 'The very names of Capernaum, Bethsaida, and Chorazin have perished.' Robinson, *Biblical Researches*, III. 295. As Capernaum is not mentioned in the Old Testament, it was probably one of the cities built by the Jews after their return from Babylon. From its utter destruction, we may learn how privilege and responsibility are commensurate with each other, L. 12: 47, 48, and cf. Rev. 2: 5. *ἡ Καπερναοὺμ ἔνδοξος γέγονε διὰ τὸ κατοικεῖν ἐν αὐτῇ τὸν Χριστὸν, καὶ τὰ πολλὰ τῶν θαυμάτων ἐν αὐτῇ τελέσαι.* Euthymius.

24. *γῇ Σοδ.*] See on 10: 15. For the general sentiment in 21–24, cp. 12: 41, 42.

25. *ἐν ἐκ. τῷ καιρῷ*] 'on that occasion,' 'at that period of his ministry,' following up his previous remarks. See 12: 1. 14:

γοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. 26 ναὶ ὁ πατὴρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατὴρ, οὐδὲ τὸν πατέρα τὶς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

1, and Xen. *Anab.* 1. 7,9. S. Luke records these words as uttered on occasion of the return of the LXX., and of their report of their mission, *ἐν αὐτῇ τῇ ὥρᾳ*, 10:21.—There is an evident connexion between the several utterances of our Lord related in this chapter. But the introductory sentences of the Evangelist, *v.* 20 and *v.*25, seem to denote either an interval of time between them, or the interposition of some other discourse which it was not necessary to record. *ἀποκρίνεσθαι*] to speak in consequence of something that has happened, that has been said, or thought of; to utter a consequent idea, sometimes where the antecedent idea is not expressed. Cf. 'Talia voce refert.' Here *ἀποκριθεὶς* refers to the various objections which may be made; to the different degrees in which the means of conviction are afforded to different countries, cities, or individuals. Some enjoy, as it seems to us, a redundancy of advantages; others have means barely sufficient, while others labour under a sad deficiency. Our Lord adores the divine sovereignty, as exercised in infinite wisdom and love. *ἐξομολογοῦμαι σοι*] 'I fully concur with thee,' L. 22:6. Used by LXX. for 'praise,' Gen. 29:35. 2 Sam. 22:50 (quoted in R. 15:9) הוֹדָה [יָדָה] a word which also primarily means 'confess.' So *ἐξομ.* 'confess,' in M. 3:6,&c. *ὅτι*] 'inasmuch as,' *v.* 26. L. 7:47. *ἀπέκρυψας*] 'thou hast kept hidden.' So 13:35. God does not *remove the veil*, *ἀνακαλύπτει*, from such as esteem themselves the wise and prudent. He does not hide *efficiently*, but *deficiently;* in the same manner as the sun may be said to darken the earth when its beams are withheld. *σοφῶν* and *συνετῶν*] strictly denote 'natural ability,' in opposition to *ὁ μαθών*, 'one who owes all to teaching.' Here again the article is omitted, denoting character. *νηπίοις*] those who have the humility, docility, simple dependance, and innocency of babes. This is in accordance with the general principle of the divine conduct, Ja. 4:6. For the difference between *κρύπτειν* and *καλύπτειν*, see Liddell and Scott on *κρύπτω*. L. 10:21. With the construction may be compared R. 6:17, *ὅτι ἦτε... ὑπηκούσατε δέ*, 'that though ye were... yet ye have obeyed.' 'though thou hast hidden, yet also thou hast revealed,' &c.

26. *Ναί*] 'Yes' (I fully concur with thee), or the word may be taken as an expression of the feeling of concurrence, satisfaction, complacency; after a pause, and consideration of the fact stated. *ὅτι*] as before, 'inasmuch as.' *οὕτως*] 'thus,' i. e. 'that thus it should be,' 'this state of things.' *ἔμπροσθεν σου*] a Hebraism, לְפָנַי So 18:14. In Attic Greek, *σοί* would have been used, the dative of the party interested. Perfect faith is exhibited to us by the example of the Son of God himself. It consists in absolute acquiescence in God's will; not because it is ascertainably just, but because it is ascertainably His.

27. *πάντα μοι παρεδόθη*] (L. 10:22) as the one Mediator between God and man, 28:18. See on J. 5:20,22,26. *οὐδεὶς ἐπιγινώσκει*] 'No one knows fully or thoroughly.' Cf. 1 C. 13:12. *γινώσκει τίς ἐστι*, L. The knowledge of God in his essence is reserved for a future state; sufficient for us, in the present world, to know God manifest in the flesh.—It is worthy of remark, that the Father is spoken of as a subject of revelation, but that the Son is not. In the eternal generation of the Son, and in his incarnation, lies the deepest mystery of godliness. This assertion of a mutual knowledge between the Father and the Son, which no other being possesses concerning either, except by communication from the Son, is a clear proof of the Deity of the Son. The Son is known only by Omniscience, and he alone reveals Him whom only Omniscience can know. These words are on the subject, and in the style, of those discourses which S. John peculiarly has recorded. But occurring as they do in the Gospels of S. Matthew and S. Luke, they afford a proof that S. John's conception of the character of Jesus was not different from that of the other Evangelists, and that his alleged report of his discourses is authentic, and not the mere transcript of his own sentiments concerning Him.

28 "Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. 30 ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν."

12 ΕΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. 2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπον αὐτῷ, Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. 3 Ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; 5 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσι καὶ ἀναίτιοί εἰσι; 6 λέγω δὲ

28–30. This general invitation is founded on our Lord's declaration of his office, 27. Our Saviour proposes *his* yoke, *his* burden, as the one means of deliverance from the burden of ceremonial rites, the sorrows of life, or the slavery of sin. Cf. Is. 45:22. *πρᾶος*] See Zech. 9:9, infra 21:5. *ἀνάπαυσιν*] a quotation from Jer. 6:16. *ζυγός*] is primarily, 'any thing which joins two bodies,' any law or discipline. *χρηστός*] 'serviceable,' 'suitable to the capacity,' 'kindly.' L. 5:39. 6:35. E. 4:32, of a different nature from the bondage of legal ordinances, A. 15:10. G. 5:1, or from the burden of an alarmed, but unenlightened conscience. Cf. 1J. 5:3. Plato, *Epist.* 8, *μετρία ἡ Θεῷ δουλεία ἄμετρος δὲ ἡ τοῖς ἀνθρώποις.* 'The service of God is easy; the service of men is intolerable.' *φορτίον*] clearly refers to *πεφορτισμένοι, v.* 28; so does *ζυγός* to *κοπιῶντες.* They *toiled* as animals under the yoke, in servitude to their harsh and supercilious teachers—their traditions and observances—their dispensation of condemnation—and their sins, 9:36, n.

XII. 1, 2. See Notes, Mk. 2:23–28, and L. 6:1–5. *ἐπείνασαν*] M. only. *ἐν σάββ.*] on Sabbath, cf. J. 5:9,10,16. Mk. L. *ἐν τοῖς σ.*

5. *οὐκ ἀνέγνωτε*] This is the form of a question where an affirmative answer is anticipated. See Mk. 2:19. *ἐν τῷ νόμῳ*] The Law required more beasts to be sacrificed on the Sabbath than on any other day (Num. 28:9); this brought upon the priests much servile work. *βεβηλοῦσι*] violate the Sabbath as a day of rest. *βέβηλος* (*βαίνω, βηλός*) 'allowable to tread,' 'closed to none,' opp. to *ἱερός.* Lat. *profanus.* Works of piety, charity, or necessity were not forbidden by the Fourth Commandment. This argument is recorded by S. Matthew only. It would be more intelligible and forcible to Jewish than Gentile readers. *ἀναίτιοί εἰσι*] He does not mean that there was 'in the law' any express statute of indemnity. In fact, his argument depends upon the absence of it. See *vv.* 7,8.

6. The temple was to the Jews an emblem of the heavens; but Christ was the express image of Jehovah's person. (See H. 1:3. 9:11. 10:20). The glory of the second temple, was derived from the fact, that our Lord visited its courts. Hag. 2:7–9. He contemplates his disciples as already the priests of the New Covenant, of which he is himself the living temple. The positive ordinances of the temple took precedence of the Sabbatical institution. Our Lord's argument therefore is, 'If the service of the temple is tacitly understood to dispense with the literal observance of the law of the Sabbath, and if I am greater than the Temple, as its Lord and Antitype, then *a fortiori*, my tacit permission is a dispensation for the performance of any action on the Sabbath-day.'

ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους. 8 κύριος γάρ ἐστι καὶ τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. 10 καὶ ἰδοὺ ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. 11 Ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; 12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. 13 Τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη. 14 οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν.

15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας· 16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. 17 ὅπως πληρωθῇ

7, 8. *εἰ δὲ ἐγνώκειτε ... οὐκ ἂν κατεδικάσατε*] This is the fourth form of hypothetical proposition; by it our Lord declares that they did not know. This form occurs 11:21. 24:43. G. 1:10. 3:21. H. 11:15. See Jelf, § 851. *θυσίαν*] The nature of our Lord's argument requires that under this term we should comprehend the Sabbath. *θυσία* is selected as the highest of its class (as in 5:23. 9:13, and *καταπέτασμα*, Mk. 15:38, see notes), and is therefore greater than the Sabbath. Ἔλεος is a moral duty, of a nature entirely different from the observance of any positive precept; universal, and without exceptions in its obligation. Cp. Is. 1:11–14,16,17. *ἀναιτίους*] i.e. by implication, 'blameless,' in the same degree, and for the same reason as those so described at *v.* 5, inasmuch as their conduct was sanctioned by Him who gave the Sabbath its sanctity. *κύριος γάρ*] and his will could dispense with that sanctity. Mk. 2:27,28.

9,10. *ἦλθεν*] Not on the same day. See L. 6:6, and on Mk. 3:1. For 9–14, see notes, Mk. 3:1–6. L. 6:6–11. *ἐπηρώτησαν*] In Mk. and L. it is said that he replied to their thoughts, not their words. The narrative in S. Matthew is much more cursory than in the other Evangelists. *τὴν χ.*] i.e. *δεξιάν*, L.

11,12. This illustration is not introduced by Mk. or L. In L. 14:5, it occurs on occasion of healing the dropsical man in the Pharisee's house, with the variation *ὄνος ἢ βοῦς* for *πρόβατον*. *ὃς ἕξει*] The idea of property is introduced, but the motive supposed is humanity. *ἔσται, ἕξει*, future, used to express supposition, as in Eng. *πρόβ. ἕν*] simply, 'a sheep,' 8:19. *κρατήσει α. κ. ἐγ.*] Pleonastic, to express exertion, active work. *καλ. ποιεῖν*] He had asked, according to S. Mark and S. Luke, whether it was lawful on the Sabbath, *ἀγαθοποιῆσαι, ἢ κακοποιῆσαι.*

13. Our Lord silences their cavils by restoring the withered hand, and this by the Divine power of his word alone. Thus his adversaries were disappointed, as he performed no outward act of labour on which they could found a charge.—The man had not physical strength to stretch forth his hand, but in the exercise of volition to obey the command strength was granted him. *ὑγιής*] not necessary after *ἀποκατ.* to complete the sense (see Mk. and L.); but not tautological. So 'recovery,' or 'recovery of health.'

14. This is the first instance of counsel being taken by the Pharisees to put our Lord to death. *ἐξελθόντες*] 'went out for this purpose.' *ὅπως*] 'how,' 'as to the way by which.'

17. *ὅπως πληρωθῇ*] 'and in this way was fulfilled.' See 1:22, n. Our Lord's conduct accorded so exactly with the prophecy, that we might consider he adopted it for the express purpose of fulfilling the prediction. Cf. 13:13,14.

τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, [18] Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα· ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. [19] οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ. [20] κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. [21] καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

[22] Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. [23] καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβίδ; [24] Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. [25] Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, "Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. [26] καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·

18. This quotation from Is. 42:1–3, (except in *v.* 21, and the word *νῖκος*, *v.* 20), agrees with the Hebrew, but not at all with the LXX. *κρίσιν*] 'the gospel dispensation,' the Divine righteousness מִשְׁפָּט and truth; *νῖκος* is substituted for אֱמֶת 'truth.' *v.* 21 expresses the sense of Is. 42:4. The passage describes the mild, the quiet, the unostentatious way in which the Messiah would carry on his cause. His kingdom shall not be established with clamor, contention, or the strife of battle; when repulsed in one quarter he will pursue his peaceful and benevolent course in another, until he renders his truth victorious.

21. *τῷ ὀνόματι*] His revealed character; Himself as manifested to man. *ὄνομα* rarely an appellation or mere name, but a title of office expressing the power and authority annexed. See M. 1:23. The applicability of *vv.* 21 and 18 (*κρίσιν τοῖς ἔθν.*) will appear from the parallel passage in Mk. 3:8, where *οἱ περὶ Τύρον καὶ Σιδῶνα* are especially mentioned as composing part of the *πλῆθος πολύ* which followed him.

22, 23. *δαιμονιζ. κ.τ.λ.*] See 9:32. L. 11:14. *μήτι*] Num quid? 'Is this man peradventure?' 'Is it possible that this man?' See on J. 4:29. The expression, *ὁ υἱὸς Δαβίδ*, shews that this was a common title of the Messiah, and accounts for 9:27, and L. 18:38,39.

24. Βεελζεβούλ] Mk. 3:22,25–30. Our Lord makes a full reply to this remark, in which he argues that Satan could not fight against himself; appeals to the manner in which the Jews professed to cast out devils; reminds them also, that his miraculous works proved the commencement of the reign of God with a power hostile, and superior, to Satan.

26. *ὁ σατανᾶς*] is here used as a collective word for evil spirits. So also in Mk. 3:23,26. L. 11:18, i.q. *τῷ Διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ*, M. 25:41. Applied in M. 16:23, Mk. 8:33 to Peter, considered as opposing the plan of redemption, and so far joining with Satan. The noun שָׂטָן denotes an adversary, or opposer. The verb means, 'to lie in wait,' 'oppose,' 'resist.' 1 Ki. 11:14. 1 Sam. 29:4. Num. 22:22. Zech. 3:1,2. In N. T. it denotes the Prince of the fallen angels. *ὁ ὄφις ὁ ἀρχαῖος ὁ καλούμενος διάβολος καὶ ὁ σατανᾶς*, Rev. 12:9. The Hebrew *Σατανᾶς* is more generic than the Greek *διάβολος*, 4:1, n. The former expresses his character as an opposer of all good; the latter denotes his relation to the saints as their traducer and accuser. Mr Lawrence remarks (Kitto's *Bibl. Cyclop.*), 'We determine the personality of Satan by the same criterion that we use in determining whether Cæsar and Napoleon were real personal beings, or the personifications of abstract ideas, viz. by the tenor of history concerning them, and the ascription of

πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. 28 εἰ δὲ ἐγὼ ἐν πνεύματι Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρὸν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει; 30 ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31 Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ ἁγίου,

personal attributes to them. All the forms of personal agency are made use of by the sacred writers in setting forth the character and conduct of Satan.' Gen. 3. 1 Chr. 21:1. Zech. 3:1. Job 2:7. M. 4:5,8. L. 13:16. 22:3. A. 5:3. 10:38. 1 Th. 2:18. E. 2:2.

27. *οἱ υἱοὶ ὑμῶν*] i.e. the disciples of the Pharisees as the religious teachers of the nation. See on L. 5:17; and cf. A. 19:13. It is unnecessary to inquire whether the Pharisees really cast out devils; our Lord simply argues with them on their own principles, without asserting the truth of those principles. He judges them out of their own mouth. See on *v.* 33.

28. *ἐν πν. Θ.*] 'by the Divine Spirit.' i.e. by the power opposed to that which you ascribe to me. The operation of God as a Spirit is here clearly intended in opposition to the operation of Satan. So in L. *ἐν δακτύλῳ Θεοῦ*, 'by divine agency,' 'by the immediate act of God.'

ἔφθασεν] The reign of God has anticipated your expectations; has come upon you before you were aware of its approach. Cf. L. 17:21. The inferences are, (1) a reign opposed to the reign of Satan is evidently commencing by signal defeats of Satan and triumphs over him; (2) in that case the reign of God, for it can be no other, the promised reign of his Anointed, has arrived.—29. He proceeds to supply what was wanting to make clear the first part of his inference. See L. 11:21, n.

30. See notes on Mk. 9:40. L. 11:23. *συνάγων* is used in reference to reaping, *σκορπίζει* to sowing. Both are employed proverbially. The one signifies industry and carefulness, the other idleness and prodigality, Prov. 11:24. 13:11. 28:8. Eccl. 2:26. Our Lord means that no amount of care and labour will effect the salvation of the soul, except it be employed in conjunction and fellowship with Him, and in discipleship to Him. Through Him alone can we escape from the snare of the devil, 2 Tim. 2:26. See Article XVIII. 'They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth;' &c.

31, 32. *διὰ τοῦτο*] 'because this is the case.' *τοῦ Πν.*] Gen. of object. 10:1. Mk. 11:22.—Careful attention must be paid to the occasion on which these words were spoken, and to the position of the persons addressed. The Pharisees had witnessed a stupendous miracle of divine power, which they perversely and absurdly attributed to Satanic power. Having ocular demonstration of our Saviour's mission to 'destroy the works of the devil,' they shut their eyes to the fullest and clearest evidence of an immediate and personal revelation from God that can be imagined. It may be concluded then, that none can be guilty of this unpardonable sin in the same degree, because none are placed in their position as eye-witnesses of like miracles. Most certainly they have not committed it who are distressed by fear on that account. Yet all wilful and allowed sin does despite to the Spirit of Grace, and bears some affinity to the blasphemy against the Holy Ghost, cf. 1 Sam. 2:25. So does all tampering with his gifts and administration,—claiming or affecting his grace for unworthy worldly purposes. A. 5:3,9. 8:18,19. *κατὰ τοῦ ν. ἀ...κατὰ τοῦ Πν. τ. ἁ.*] He speaks of himself in his human nature, yet in such a connexion as to place Himself above all mere human

οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

33 "Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. 36 λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ."

38 Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. 39 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπι-

nature. See Mk. 3:30. ἐν τῷ μέλλοντι] This means is even now condemned. 'He can no more be forgiven in this world, than in the world to come.'

33–35. ποιήσατε] 'allow,' 'put the case,' 'suppose or assume that;' like τίθετε, Lat. *fac.* 'You cannot deny the excellence and beneficence of my works; why do you deny the goodness of the root from which they proceed? Be consistent by allowing my divine mission, since you cannot deny that I cast out devils.' Our Lord applies to them the rule of judgment which he had just laid down for their examination of his own character. See 7:15–18. ἀγαθὰ λαλεῖν] 'form and give utterance to a candid and fair opinion.' ἐκ τοῦ περισσεύματος] from the overflowing storehouse, i.q. θησαυρός. The heart cannot at once change the current of its thoughts and feelings, so as to turn the flood of malignity and wickedness into the even channel of impartial decision and candid judgment. It is morally impossible for those who harbour sin in the thought, to do that which is right. ἐκβάλλει] 'utters.' Cf. *Projicit* ampullas.' Hor. *A. P.* 97. προφέρει, L. 6:45.

36, 37. ῥῆμα ἀργόν] nom. absol. This is directed against the feigned piety of the Pharisees, and their affected zeal for the public welfare. ἀργόν is the same as ἀεργόν, *otiosus*, 'without result,' 'followed by no corresponding event.' The empty, inconsiderate, insincere language of one whose practice is utterly opposed to his professions; that discourse which, under the appearance of sincerity and candour, has the most stupefying effect on the conscience of the speaker, because it is uttered with an evil purpose. This also condemns all language which is spoken without any object in view, or any consideration of the effects which may ensue, for good or for evil. Cf. E. 5:4, μωρολογία, εὐτραπελία, and the use of the word in 2 P. 1:8, οὐκ ἀργοὺς οὐδὲ ἀκάρπους. The tenor of a man's ordinary speech stamps his character. This test will be sufficient to vindicate the correctness of the final award in the great day. Cf. Prov. 13:3. αἱρετώτερόν σοι ἔστω λίθον εἰκῆ βάλλειν, ἢ λόγον ἀργόν, Pythag. ap. Stob. XXXIV. 11.

38. ἀπεκρίθησαν] See on 11:25. Their demand for a sign was in consequence of the authoritative and severe manner in which he had spoken. Cf. J. 2:18. They meant a sign from heaven, as in 16:1. By τινες we are to understand the Scribes and Pharisees of Capernaum. Our Lord's address in *vv.* 25–37 was to the Scribes and Pharisees who came from Jerusalem, Mk. 3:22. Their request was perhaps founded on Dan. 7:13. See 1 C. 1:22. The appearance of angels at the resurrection and ascension of Jesus exactly agreed with that which they demanded. See J. 1:51. Mk. 8:11.

39. μοιχαλὶς] is to be understood as a

ζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
τοῦ προφήτου· 40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους
τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ
ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ
κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν
ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος. καὶ
ἰδοὺ πλεῖον Σολομῶντος ὧδε.

43 "Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου,
διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρίσκει.

charge of sensuality, — addictedness to the sins of lust,—with which the age, and even the class of persons addressed, seems to have been peculiarly chargeable. See J. 8:7–9.

39. *σημεῖον Ἰωνᾶ*] As it was unsuitable that our Lord's resurrection should be typified by an actual resurrection, we find it set forth by symbolic events, *ἐν παραβολῇ*, H. 11:19. Jonah himself calls the belly of the sea-monster, בֶּטֶן שְׁאוֹל, the belly of Hades, Jonah 2:2, prefiguring our Lord's personal descent into the place of departed souls. E. 4:9. 1 P. 3:19. 'The leading facts are, the judgment on the prophet, where he is left three days and three nights in the great deep, his miraculous restoration by the word of God, and his later mission to be the preacher of righteousness to the metropolis of the Gentile world..... We have thus every token which the nature of the subject allows, that the typical relation does really exist, and that our Lord referred to the history with perfect truth, as a concealed prophecy of his own resurrection, and of the subsequent preaching of the Gospel throughout the heathen world.' Birks, *Hor. Evang.* p. 484.

40. *τοῦ κήτους*] any sea-monster or huge fish, *δελφῖνάς τε κύνας τε καὶ εἴποτε μείζον ἔληται κῆτος*. *Od.* XII. 97. In *Od.* IV. 446, = *φώκη*, 'sea-calf,' especially whales, sharks, large thunnies; cf. Lat. *cete*. This is considered to have been a white shark, termed *lamia* from its voracity; many of the shark species have the throat so large as to be able to swallow a man whole. *τρεῖς ἡμ. κ. τρεῖς νύκτ.*] See L. 2:46. By comparing 2 Chr. 10:5 with 12, it is clear that in Hebrew phraseology this did not necessarily mean three days of twenty-four hours each. Rehoboam 'said, Come again unto me *after three days*.' Then in *v.* 12, 'So they came on *the third day* as the king bade, saying, Come again to me on the third day.' Cf. Gen. 40:12,13, with 20.

41. *πλεῖον*] 'something greater,' cf. 6, *τοῦ ἱεροῦ μείζων*. The repentance of the Ninevites would condemn the impenitent Jews, in the same way as the example of an upright and godly man condemns the ungodly. See H. 11:7. *ἀναστήσονται*] 'shall rise up as witnesses' for the clemency and forgiveness of God; presenting proof that those who did not turn under equal means of conviction were utterly without excuse, and merited their condemnation. See on 16:4.

42. *βασίλισσα νότου*] Queen of Sheba or Saba, in Arabia Felix, far to the south of Judæa, who shewed greater respect to the wisest of men, than the Jews paid to the Eternal Word, 'the Power of God and the Wisdom of God.' 1 C. 1:24. Prov. 8:22–31.

43–45. By our Lord's previous discourse, 25–42, some impression had been made upon his hearers. The bringing the demoniac 22, and the request for a sign 38, betrayed a latent conviction of his power, and of belief in his mission. Our Lord points out the danger of resting in that partial reformation which a wavering impression might produce. Half measures in religion are frequently followed by relapses into open irreligion.

43. *Ὅταν δέ*] 'But whenever.' 'The aggravated sin of the Jews in rejecting Christ having been set forth in the pre-

44 τότε λέγει, Ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον· καὶ
ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα
πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ."

46 "Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.
47 Εἶπε δέ τις αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω
ἑστήκασι ζητοῦντές σοι λαλῆσαι. 48 Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί
μου; 49 Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
εἶπεν, Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. 50 ὅστις γὰρ ἂν
ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου
ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

13 ΕΝ δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς
οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς αὐ-
τὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι·
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει. 3 καὶ ἐλάλησεν
αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων,

ceding verses, this and the two following verses are added to explain the awful process by which they had been brought into that hardened state. The conjunction, which our translators have passed over, is of great use for marking the connexion.' Scholefield's *Hints*. τὸ ἀκάθ....τοῦ ἀνθρ.] A particular case is supposed in illustration of a general truth, hence the use of the article 'the man,' as in introducing a medical case we should say, 'the patient.' δι' ἀνύδρων τόπων] 'deserts without water.' Our Lord is said to accommodate his language to the Jewish notions on the haunts and habits of demons. Cf. Is. 13:21,22, (margin, see Rev. 18:2) Job 1:7. 1 P. 5:8. But of evil spirits we know little beyond their existence, their malignant agency, and their subordination to Satan as the chief; on other points we can affirm nothing. ἀνάπαυσιν] restlessness was a characteristic symptom of persons possessed. The word here means 'fixed habitation.' The Syriac has 'rest, quiet.'

44. There is a marked gradation in the words which describe the condition of the house; σχολάζοντα, 'unoccupied,' 'to let,' in an indifferent state, ready for his reception; σεσαρωμένον, '*purified* from much evil;' κεκοσμημένον, '*furnished* with much good,' an emblem of that negative goodness, and outward improvement, which may arise from prudential and worldly motives, without any true fear of God. Thus Herod, Mk. 6:20. See L. 11:39,40.

45. παραλ. μεθ' ἑαυτοῦ] highly emphatic; for παραλ. alone, as in L. expresses 'taketh with (him)' 2:13. οὕτως ἔσται] referring to the frenzied conduct of the Jews at the destruction of Jerusalem; to their madness in declining to embrace the opportunities of leaving the city afforded by Titus; to the factious spirit of civil discord, which destroyed more than the sword of the Romans. This application is not recorded by S. Luke.

46–50. See on Mk. 3:31. The use of ἐστίν in *v.* 50 should be borne in mind in the interpretation of M. 26:26.

XIII. 1, 2. τῇ ἡμέρᾳ ἐκείνῃ] Mk. 4:1. L. 8:4. In L. the occurrence just related, 12:46, &c. is placed after the delivery of the parable of the sower. τὸ

"Ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν· 4 καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσε παρὰ τὴν ὁδόν· καὶ ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά. 8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. 9 ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."

10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, "Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν,

πλοῖον] The vessel respecting which he had already given directions, Mk. 3:9.

3. παραβολαῖς] Parables were especially useful in teaching a prejudiced and ignorant people, for two reasons: (1) As their meaning was not immediately apparent, there would be less temptation to suppress and pervert them, than in the case of direct admonition, instruction, and reproof: (2) as they were brief narratives, if the whole were not related there would be a perceptible deficiency, or weakness, which would render them unintelligible. The story, as such, would not be intelligible, if all were not told.—For further remarks on our Lord's use of parables, see on Mk. 4:2. ὁ σπείρων] The article is inserted, as in 12:43. No analogy between the natural and spiritual world is more striking than that in which the teacher, the taught, and the truth imparted, are compared respectively to the sower, the soil, and the seed, H. 6:7,8. Especially may the title of seed be applied to that Word which transforms and renews the hearts of those who receive it. R. C. Trench.

4. παρὰ τὴν ὁδόν] *by the side* of the hard path through the fields, where the soil was not broken. In the East, flocks of birds follow the husbandman to pick up the seed-corn. Observe τὴν ὁδόν, τὰ πετρώδη, τὰς ἀκάνθας, τὴν καλήν. The article is inserted to specify the distinctive parts of the field imagined. M. 7:24.

5. τὰ πετρώδη] *the rocky ground;* not soil mingled with stones, for the stones would not hinder the roots from striking downward; but ground where a thin surface of mould covers a rock. From the shallowness of the soil the plant would the sooner appear.

6. ἡλίου ἀνατείλαντος] For ἀνατέλλειν used transitively, see on 5:45; it is also used for the rising of the sun or moon, and sometimes of the stars, though for the last, ἐπιτέλλειν is more general. Num. 24:17. Is. 60:1. Mal. 4:2, LXX. It expresses also the springing up of plants from the earth, Gen. 19:25. Is. 44:4. Ezek. 17:6. Ps. 92:7, (LXX.) Ἀνατολή is applied to Christ in both senses, as the 'Day-spring from on High' L. 1:78, and as the 'Branch,' Zech. 6:12, (LXX.)

7. ἐπὶ τὰς ἀκάνθας] not upon the thorns which were fully grown, but on ground which had not been thoroughly cleaned of them. ἀπέπνιξαν] *smothered it.* The thorns rise above the good seed, exclude light and air, draw away the moisture and richness of the soil. Xen. *Œcon.* c. 17, § 14, τί, ἦν ὕλη πνίγῃ συνεξορμῶσα τῷ σίτῳ; Our word *cockle* is the 'angens herba,' of the same nature as the 'thorns,' derived from the Anglo-Saxon 'ceocan,' to choke. R. C. T.

8. ὃ μὲν] is used indefinitely. The expressions are elliptical, *there was one which, ὃ δέ, there was another which,* subaud. σπέρμα. The return of a hundred for one, though extraordinary, is known in the East. Thus of Isaac, Gen. 26:12. Strabo and Pliny testify that the soil in Babylonia produced above two hundredfold. 9. See on 11:15.

10. οἱ μαθηταί] not merely the apostles, but the whole company of his friends and disciples asked this. Mk. 4:10.

11, 12. μυστήρια] (μύστης one initiated). The word means *a truth formerly hidden but now revealed,* the very reverse of what we generally understand by 'mystery;' applied to the calling of the Gentiles, E. 3:4,6. See L. 8:10. ὑμῖν] *you,* i.e.

ἐκείνοις δὲ οὐ δέδοται. 12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. 14 καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε· 15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει. 17 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 "Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. 19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος,

my disciples, as such; you shall know, because you belong to me. ὃ ἔχει] explained in L. 8:18, by ὃ δοκεῖ ἔχειν.

13. διὰ τοῦτο] *On this account.* Our Lord did not begin to teach in parables till his adversaries perversely ascribed his miracles to the power of Satan. βλέποντες] may allude to the people seeing the miracles, and ἀκούοντες to their hearing his discourses, see *v.* 17. Demosthenes quotes the proverb, ὁρῶντας μὴ ὁρᾶν καὶ ἀκούοντας μὴ ἀκούειν, *Contr. Aristogit.*; and cf. Æsch. *Prom. V.* 447, 448. A. 17:27, n. The prophet speaks of a *penal* blindness, as a punishment for former offences. Sin has ever a tendency to reproduce itself; he who sows in transgression, reaps in spiritual darkness and moral insensibility; which in their turn deliver him over to worse sin. The law which prevailed in the Gentile world applied to the Jews also. Rom. 1:21,28,32.

14. ἀναπλ. αὐτοῖς] 'is fulfilled in application to them,' Is. 6:9. ἀκοῇ ἀκ.] i.e. 'though ye hear ever so much:' or, 'ye shall surely hear.'

15. ἐκάμμυσαν] καμμύειν for καταμύειν, to *draw down the eyelids* in order to avoid seeing any thing. The eye of the understanding is here meant. The metaphor shews the manner in which men repel the admission of heavenly truth into their minds. μήποτε ἴδωσι] well-knowing that they could no longer gratify their love of sin, 8:34. Augustine in his 'Confessions,' well illustrates this. Many feel it; few so candidly acknowledge it. 'Cogitationes, quibus meditabar in te, similes erant conatibus expergisci volentium, qui tamen superati soporis altitudine remerguntur...Non erat omnino quid responderem veritate convictus, nisi tantum verba lenta et somnolenta: Modo, ecce modo; sine paullulum. Sed, Modo, et modo, non habebant modum; et, Sine paullulum, in longum ibat.' *Confess.* VIII. 12. 'At ego, adolescens miser, valde miser, in exordio ipsius adolescentiæ etiam petieram a te castitatem et dixeram: Da mihi castitatem et continentiam, sed noli modo. Timebam enim ne me cito exaudires, et cito sanares a morbo concupiscentiæ, quam malebam expleri, quam extingui.' VIII. 17.

17. δίκ.] In L. 10:24, βασιλεῖς. Several of the Old Testament saints were kings. ἃ βλέπ...ἀκ. ἃ ἀκού.] The verbs are emphatic, and there is no pronoun. The *fact* of seeing such things, and hearing such words, is insisted upon as important and desirable.

18,19. ὑμεῖς] 'Ye,' as distinguished from others. τὴν παραβ.] i.e. 'the explanation of the parable,' or, 'the parable as explained.' παντός] *any one.* So 18:19. See on 19:3. The singular is used by S. Matthew throughout, the plural by S. Mark and S. Luke. μὴ συνιέντος] μὴ puts the case as supposed. συνιέναι, *to send together,* to put together the various parts of a state-

ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. 20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν, 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. 22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα."

ment, so as to arrive at its full meaning. 'Comprehend,' is the nearest equivalent. Thus this man does not recognise his relation to the word he hears, or to the kingdom of grace which that word proclaims. In this state he is an easy prey to the evil one. *ἔρχεται ὁ πόν. κ. ἁρ.*] These are personal acts, and shew the personality of the Evil One, which also is clear from *ὁ πόνηρος*. One of Satan's great artifices is to lead men to doubt of his very existence. See 12:26, n. Our Lord accounts for the strange fact, that thousands hear with respect and attention truths which they allow to be of the greatest importance, and yet never think of them afterwards. Satan takes away the truths from their minds. If they heard so much on any other subject, they would not continue thoughtless and ignorant respecting it. *ὁ παρὰ τ. ὁδ. σπαρ.*] The correct expression would be, *ὁ δεχόμενος τὸ παρὰ τὴν ὁδὸν σπαρέν*, and so in the other instances. Or it may be rendered, 'This is he which was sown by the wayside.' The seed is interpreted primarily of *the word of God;* secondarily, of *the children* either of the kingdom of God, or of the wicked one. The different results are described by marking the distinction in the characters of the recipients. These are owing, not to any difference in the seed, but to the nature of the soil in which it falls.

20. *χαρᾶς*] From the beauty and excellency of religion in its first appearance, (Num. 24:5), overlooking the necessity there is for self-denial and hardness. The joy of excitement under eloquent preaching; that of sentimentalism. The joy which arises from a respect to the recompence of the reward is very different.

21. *ῥίζαν ἐν ἑαυτῷ*] an inward root of firm and stedfast faith, answering to the oil in the vessels, 25:4. The image occurs, E. 3:17. Col. 2:7. Jer. 17:8. Hos. 9:16. *πρόσκαιρος*] In L. *οἱ πρὸς καιρὸν πιστεύουσι. γενομ. θλίψ.*] times of sifting and winnowing, when troubles and afflictions prove the strength of a true faith, and the weakness of a temporary faith. The burning sun aids the growth of the plant which is rooted in a deep soil, but scorches the blade which has sprung up in a shallow ground. It was through possessing this inward root that the Christians took joyfully the spoiling of their goods, H. 10:34. *θλίψις*, a term from the threshing-floor, *θλίβω, rub;* so 'tribulation,' from 'tribulum,' the threshing-roller. See Trench, 'On the Study of Words.' *διωγμοῦ*] is added by way of explanation or instance. The produce here, and in *v.* 23, represents *developed* character, as the soil does *natural* character, or original condition. Cf. Hor. *Ep.* I. 7, 21: 'Hæc seges ingratos tulit.'

22. *ἡ μέριμνα*] *the anxiety* (*μέρις* division), *curæ animum divorse trahunt* (Terence), *that which draws the mind different ways:* 'animum celerem nunc huc, nunc dividit illuc.' Virg. *Æn.* IV. 285. Such an one is *ἀνὴρ δίψυχος*, Ja. 1:8. So Hos. 10:2, 'Their heart is divided' between God and the world. *ἡ ἀπάτη*] L. 21:34. 1 T. 6:9. Here the profession of a spiritual life is retained, though the power of godliness is lost; in some it is lost from the abundance of the means for the life that now is; in others, from the deficiency of such means.

23. *ἐπὶ τὴν γῆν τ. καλ.*] L. 8:15 has *ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ*. Such as the Berœans, especially called *εὐγενέστεροι*, A. 17:11, Nathaniel, Cornelius, the Ethiopian Eunuch, Lydia. Men of candour, honesty, fairness; simple, truthful, and earnest; having a desire to know and re-

24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὡμοιώθη ἡ
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ
ἀγρῷ αὐτοῦ· 25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ
ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.
26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη
καὶ τὰ ζιζάνια. 27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου
εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
πόθεν οὖν ἔχει τὰ ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρω-
πος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελ-
θόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἔφη, Οὔ· μήποτε συλλέγοντες
τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον. 30 ἄφετε συναυξά-
νεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ καιρῷ τοῦ
θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ

ceive the truth. Our Lord describes this character in J. 3:21. 8:39,42. 18:37. *συνιῶν*] comprehends his own position with reference to it; receives it as the 'engrafted word which is able to save his soul.'

24. *παρέθηκεν*] 'laid before them' as one would propose a riddle. The parable is a divine enigma, to exercise the spiritual sense of those who would discover the solution, Mk. 4:2,34. This parable is recorded by S. Matthew only.

25. *καθεύδειν τ. ἀνθ.*] Some interpret these words as significant of negligence on the part of church-rulers. But for this there is no occasion. The meaning is simply at night, when no one is about, or in the fields. Grotius, 'Hoc nihil aliud est quam descriptio opportunitatis.' Cajetan, 'Cum dormirent *homines* non dicit *custodes*; si enim dixisset custodes, intelligeremus negligentiam custodum accusari, sed dicit homines, ut inculpabiles intelligamus, naturali somno occupatos.' *ζιζάνια*] a kind of degenerate wheat. This malice is very common in India; and in our own country wild oats have been sometimes maliciously sown, with a view to injure a fresh occupier. Lachmann edits *ἐπέσπειρεν*. Vulg., 'superseminavit.' Wiclif, 'sewe above.' Rheims, 'over-sowed.' See R. C. T.

27. *Κύριε οὐχὶ καλ. σπέρ.*] This question well expresses the perplexity and surprise which the faithful servants of God feel at the corruptions which commenced in Apostolic times, and have ever existed in the visible Church. How different has it always been from the 'glorious Church, not having spot, or wrinkle, or any such thing.' Among these tares, we may mention the Judaizing doctrines and corrupt practices in the Apostolic age, the legends invented respecting the apostles, the marvellous occurrences related concerning the Virgin Mary, with the powers attributed to her and other saints, the ravings of the Gnostics, who rose in that part of the first century of which so little is known. 15:13. See Burton's *Eccl. Hist.* c. 7, p. 170.

28—30. *Ἐχθρός*] The tares are attributed, not to the imperfections which attach to every thing human, but to the distinct counterworking of the great spiritual enemy. See on *v.* 19, and cf. 2 Th. 2:7,9. *οὔ*] 'You cannot be trusted to distinguish the genuine from the spurious: when you think you are extirpating the enemies of God, you may be destroying his friends.' The proposition of the servants hints at the use of outward power for the suppression of error. Our Lord in his reply expressly prohibits such use. We see in them the workings of rash zeal such as actuated James and John, L. 9:54. *ἄφετε*] 'The true doctrine concerning the Antichristian power is here declared. Evil does not gradually wane, and disappear before the good, but develops itself more fully. The visible Church will have its intermixture of good and evil, until the end of time. Both increase till they stand each in its highest manifestation in the person of Christ and of Antichrist, when they are ripe, the one for full salvation, the other for utter destruction.' R. C. T.

31—33. Both these parables describe the slight beginning, the gradual progress, and the marvellous increase of the Church.

δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου."

31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· 32 ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶ καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ."

33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, "Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον."

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.

They are designed also to correct any misapprehension of the preceding parables; as they intimate, that the whole world will be brought under subjection to Christ, though tares are found among the wheat. 'The stone cut out without hands became a great mountain, and filled the whole earth.' Dan. 2:34,35.

32. μικρότερον] 'less than all seeds.' Small as a grain of mustard-seed, was a proverbial expression among the Jews for something very minute. μεῖζ. τῶν λ.] greater than the class 'herbs.' κατασκηνοῦν] This image would strike the minds of our Lord's hearers with singular liveliness, as they knew the fondness of the birds for the mustard-seed, and the manner in which they collected in the branches. So the Church has oftentimes presented men with refuge and shelter from worldly oppression, as well as with refreshment for their spiritual necessities. This parable exhibits the extensive developement of the Gospel in the world at large; at the present day, the most powerful nations of the earth profess Christianity, and shelter themselves under that tree whose 'leaves are for the healing of the nations.' Rev. 22:2. Ezek. 17:23.

33. This parable has perhaps an especial reference to the mysterious working of God's kingdom on the souls of men *as individuals.* σάτα τρία] Heb. Seah. A measure containing a little more than a peck; as much as would commonly be mixed at one time. As the leaven is a different substance from the meal with which it assimilates and combines, so the kingdom of God does not rise, as those other kingdoms, 'out of the earth,' Dan. 7:17, but is a new power brought into the world from above. This leaven is hidden in the mass in which its influence is to be exerted. True renovation is from the inward to the outward. ἐζυμώθη ὅλον] the leavening of the mass shall go forward; Christianity will diffuse itself through all nations, and purify and ennoble all life. On ἄνθρωπος, *v.* 32, γυνή, *v.* 33, see on 6:28. L. 15:4,8. cf. M. 24:40, 41.

34, 35. χωρὶς παραβολῆς] He gave no doctrine in an abstract form. Whenever he taught, he employed some parable or similitude. ὅπως] *so that thus, and in this way.* ἐρεύγεσθαι] 'to discharge with a burst,' used of fluids. Metaph. 'to utter with vehemence.' Heb. fr. נָבַע *to flow.* LXX. here φθέγξομαι, but in Ps. 19:2, ἐρεύγεται. κεκρυμμένα] such as the calling of the Gentiles, the universal spread of the Gospel, and the fulfilment of the prophecy, Gen. 3:15; see Col. 1:26: 'kept secret,' in A.V. (from Tynd.) is the accurate rendering of the word, 11:25, n. The passage quoted is in Ps. 78:2, where the word מָשָׁל, which, considering the subject of the Psalm, we should render 'a song,' 'poem,' 'poetical narrative,' is, however, in parallel with חִידוֹת, 'dark sayings,' enigmas.

36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· 39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. 40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. 41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, 42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 43 τότε οἱ δίκαιοι

36. *φράσον*] tell, i. e. 'explain,' 'expound.' Wicl., Rh. from Vulg. 'edissere.' 15:15.

37. See on Mk. 2:10. The title 'Son of Man' was strange in the ears of the people, J. 12:34. The popular name for the Messiah was 'the Son of David.' He claimed the title which was already given him in Dan. 7:13, inasmuch as he alone realized the idea of man, the second Adam (1 C. 15:22,45), who should maintain his position as the head and representative of the race. By this title he witnessed against the error of the Ebionites, who disavowed his divine nature; and of the Gnostics, who explained away his manhood.

38. *οἱ υἱοὶ τῆς βασιλείας*] This was once the peculiar title and character of the Jews, 8:12. Here, it denotes the subjects of the kingdom of Christ. See 21:43.

39. *ὁ διάβολος*] The New Testament distinctly makes known to us the agency of Satan, and his active hostility to the blessedness of man. We were not suffered to know how mighty was the power of evil, till the mightier power of good was revealed. The great conflict is between Satan and the Son of Man. Man, who lost the battle, must also win it, 1 C. 15:21. The enmity of the Serpent was especially directed against the seed of the woman, because the kingdom of darkness was to be overthrown by and through man. See on J. 5:27. *συντέλεια τοῦ αἰῶνος*] *the consummation of the age;* the moment of the passing over from this *αἰών* to the next; the juncture of the two æras. The present age is termed *αἰὼν ἐνεστώς*, G. 1:4, or *ὁ νῦν αἰών*, Tit. 2:12; the future age is termed *αἰὼν ὁ μέλλων*, H. 6:5, and *αἰῶνες ἐπερχόμενοι*, E. 2:7. This phrase is equivalent to *τὰ τέλη τῶν αἰώνων*, 1 C. 10:11, the end of one æra, and the commencement of another. See 24:3. So time present has been called 'the confluence of eternities.' *ἄγγ. εἰσιν*] 'are angels.' It is plain that the period meant is the consummation of all things, for it introduces the 'kingdom of the Father,' 1 C. 15:24; which is also spoken of as the kingdom of the Son. It is to be observed also, that in these, as in other parables, the reward of the righteous, and the punishment of the wicked, are represented as synchronous, complete, final.

41. *τὰ σκάνδαλα*] *σκάνδαλον* is a later form for *σκανδάληθρον* (*σκάζω, halt*), the *trap-spring* on which the bait is placed, so that the trap shuts when the animal jumps upon it. In N. T. the idea of *striking against somcthing* is the only one presented; the result being, a *fall*, or *stagger*, rather than a *capture*, or *entrapment*. See R. 11:9,11. Cf. Hec. 372, *ἐμποδών τινι γίγνεσθαι*, to interfere with one.

42, 43. *τὴν κάμινον*] 'the furnace.' The article implies that a furnace was previously referred to in *πυρὶ καίεται*, as the well-known receptacle of weeds, (cf. 6:30.) *ὁ κλαυθμός*] See on 8:12. *ἐκλάμψουσιν*] 'shall shine out,' as the sun from a cloud. The element of light which was struggling with the darkness, shall then come forth in its full brightness. A glory shall be revealed in the saints, a glory

ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

44 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

45 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· 46 ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.

47 "Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· 48 ἣν ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθί-

which they had before, but which did not evidently appear. Dan. 12:3, cf. R. 8:16–21. Insignis consolatio quod filii Dei qui nunc vel squalore obsiti jacent, vel latent nullo in pretio, vel etiam probris cooperti sunt, tunc quasi sereno cœlo, et discussis omnibus nebulis, vere et ad liquidum semel conspicui fulgebunt;...suos in sublime attollet Filius Dei, et omnem fuliginem absterget, qua nunc eorum fulgor obruitur. Calvin.

44–46. The two following parables set forth the kingdom of God as a blessed state to be personally realized. They are addressed within the house to the more immediate disciples. S. Matthew alone relates them, and the following. *θησαυρῷ κεκρυμμένῳ*] this would be a frequent occurrence in an insecure state of society, such as that of the East, Jer. 41:8. *ἔκρυψε*] *keeps his discovery secret*, from a tremulous fear lest the blessing should escape his hands. Cf. 1 Cor. 9:24. We have here set forth the determination of the man who discovers the treasure of the Gospel, to leave nothing undone to secure it. He therefore buys the whole field, and sells all he has in order to do so. No one would act thus, unless he felt sure that the treasure he secured was far more valuable than that which he parted with. It is the case of a merchant, so sure of a vast profit from certain merchandise, that he parts with all his capital to obtain possession of it.

45. *ἐμπόρῳ*] *a passenger on board ship, a traveller*=*ὁ ἐν πόρῳ ὤν*. Soph. *Œd. Col.* 25, 303, *a merchant*. *καλοὺς μαργαρίτας*] There were many pearls of an inferior quality, *φαῦλοι*. Perhaps the man has hoped to find satisfaction in inquiries after wisdom, in philanthropic schemes, in the wonders of nature and art. These are *καλοὶ μαργαρίται*; but now he finds that an intelligent creature can find true satisfaction in God alone. The parable vividly represents the case of the Apostle Paul, 'What things were gain to me,' &c. Phil. 3:7,8.

47. The parable of the draw-net is in some respects similar to that of the tares. In that, we have the gradual developement, and present intermixture of good and evil in the Church, in this, we have the final consummation of the Church, and the future separation of the good and bad which will be effected by God. *σαγήνῃ*] (*σάττω, pack close, fill full,*) *a large drag-net*, as distinguished from the *ἀμφίβληστρον*, a *casting-net*. The same as the Cornish 'seine,' which is sometimes half a mile in length. In *Il.* v. 487, *ἀψῖσι λίνου ἁλόντε πανάγρου*. Cicero calls Verres 'everriculum in provincia,' as he swept all before him. *ἐκ παντὸς γένους*] the diseased, the putrid, the worthless from any cause, as of a kind that is unfit for human food, as being out of season, or being small.

48. *ἀναβ. ἐπὶ τ. αἰγ.*] 'having drawn up upon the beach.' *καθίσαντες*] as now at leisure after their great labour, implying the consideration, attention and pains which would be given to this separation. *ἔξω*] abroad (*ἐκ μέσου αὐτῶν*, 49), anywhere so as to be away. The idea of rejection is made prominent.—From this parable and that of the tares, we may observe how futile it is to expect a perfect Church on earth; and also infer the duty

σαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων, 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων."

51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ Κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύ-

of recognising professing Christians as children of the kingdom, though we have not satisfactory reason to conclude that they are the spiritual subjects of Christ. The remarks of Calvin quoted in Trench are as applicable to the present as any former age, and deserve the serious consideration of all who are distressed at the imperfections and anomalies of the present condition of the Church. 'Est enim hæc periculosa tentatio, nullam Ecclesiam putare, ubi non appareat perfecta puritas. Nam quicumque hac occupatus fuerit, necesse tandem erit, ut, discessione ab omnibus aliis facta, solus sibi sanctus videatur in mundo, aut peculiarem sectam cum paucis hypocritis instituat. Quid ergo causæ habuit Paulus cur Ecclesiam Dei Corinthi agnosceret? nempe quia Evangelii doctrinam, baptismum, cœnam Domini, quibus symbolis censeri debet Ecclesia, apud eos cernebat.' Trench, 'On the Parables,' p. 77. The error of employing persecution for the sake of purifying the Church is met by the parable of the tares; the error of separation and exclusiveness for the same object, by the parable of the net.—Observe the use of the aorists in this verse as expressive of a general occurrence not confined to past, present, or future time. See Green, *Grammar N. T.* p. 16.

50. *εἰς τὴν κ.*] Taken from the former parable, *vv.* 40,42.

51. *συνήκ.*] The good teacher will take care to ascertain whether his disciples understand, and feel that they understand, what he has taught, before he proceeds to further and higher instruction. The minister must often call the attention of his hearers to the truths of the gospel, as a subject of knowledge and understanding, and put them upon examining themselves as to whether they comprehend them or no. If they do not, they must have opportunities given them for enquiry.

52. *γραμματεύς*] He implies that by his instruction and ordination they were to consider themselves qualified as scribes, i. e. as teachers of others, like the well-known class so called, &c. 23:34. *μαθ.*] every one who is *μαθητευθείς*, who is enrolled and taught as a disciple, is continually augmenting his present understanding of these sayings, by the attainment of new and deeper perceptions. That which he has learnt long ago, and that which he has recently gained, he brings forth for the profit of himself and his brethren: cf. L. 12:42. *ἐκβάλλει*] See 9:38. 10:34, always denotes energetic action, 'deals out,' liberally supplies. *ἐκ τοῦ θησαυροῦ*] from the storehouse, *ταμιεῖον*, from the inner man, from his genuine experimental knowledge of the word, 12:35. *καινὰ καὶ παλ.*] Some portions of a store would be valuable when new, others, e. g. wine, when old. And cf. Levit. 26:10.

53. *τὰς παραβολὰς ταύτας*] 'These seven parables have a certain unity, succeeding one another in natural order, and having a completeness in themselves. In the sower the causes of the failure or success of the gospel message are set forth. In the tares, the obstacles to the internal developement of Christ's kingdom are traced up to their author, with a warning against hasty and injudicious attempts to remove these obstacles. The mustard-seed and the leaven declare respectively the outward and the inward might of that kingdom. The parables of the hid treasure and of the pearl of price declare the supreme worth of this kingdom to every man, and how those who know its worth will renounce all for its sake. The draw-net represents how that entire separation from evil will be effected which

τας, μετῆρεν ἐκεῖθεν· 54 καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; 57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

14 ΕΝ ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ, 2 καὶ εἶπε τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν καὶ ἔθετο ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ· 4 ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης, Οὐκ ἔξεστί σοι ἔχειν αὐτήν. 5 Καὶ θέλων αὐτὸν ἀπο-

men are tempted to anticipate by unlawful means.' R. C. T. *μετῆρεν*] Intrans. as 19:1, *removed*.

54–58. See notes on Mk. 6:1–6.

55. *οἱ ἀδελφοὶ αὐτοῦ*] Mr Alford discusses at length the question who these were. His results may thus be briefly stated. There were four persons known as our Lord's brethren, not of the number of the twelve; their names in the Gospels, with the exception of J. 7:3,5, uniformly occur in connexion with his mother; no word is dropped to prevent our considering them his brethren literally, and his language in 12:50 seems to sanction such an inference; nothing is said by which it can be inferred that Joseph had been married previously; nothing, from which we can determine whether these brethren were older or younger than the Lord. Hence the silence of Scripture leaves it free for Christians to believe that they were younger brethren and sisters of the Lord. See also 1:25. While we agree in the conclusion at which Mr Alford arrives, we think that the two of these brethren, viz. James and Judas, which were of the twelve, were the sons of Mary the wife of Cleophas. See Birks, *Hor. Apost.* c. III. No. 13.

In this enumeration of our Lord's relations no mention is made of Joseph. The same is the case in 12:46,48. Mk. 3:31. 6:3. L. 8:19. So also at the feast at Cana, J. 2:1,2; at the return to Capernaum, J. 2:12; and at the crucifixion, J. 19:25. The four narratives agree indirectly in leading to the conclusion, that the death of Joseph occurred before our Lord's public ministry. This agreement is one mark of the historical reality of the Gospels.

XIV. 1. *ἐν ἐκείνῳ τῷ καιρῷ*] Soon after the appointment of the apostles. 'Christ is the golden chain that binds the one universal church. The Baptist preaches till Christ was manifested, and is preserved in life till the kingdom of the Messiah was in some degree established. The time having arrived when a new dispensation should commence, the last prophet under the old dispensation is permitted to suffer, that undivided attention may be given to the long-expected king of the house of David.' G. Townsend.

2, 3. Mk. 6:14. L. 9:7. *εἶπε τοῖς παισὶν αὐτοῦ*] his personal attendants, 8:6. *ἐν φυλακῇ*] in 11:2 *δεσμωτηρίῳ*, see n. *Φιλίππου*] This Philip was not the tetrarch, but another son of Herod called Philip. He was not a sovereign prince. Herod's conduct was in violation of Lev. 20:21.

4. The command in Deut. 25:5 applied to the case of eldest sons dying without issue, and leaving widows. Philip was still living.

κτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. 6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρῴδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρεσε τῷ Ἡρῴδῃ· 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται. 8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. 9 καὶ ἐλυπήθη ὁ βασιλεύς, διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι· 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς. 12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. 14 καὶ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς καὶ ἐθεράπευσε τοὺς

5. Herod had a respect for John which at first restrained him from executing Herodias's purpose; when this had been overcome by her importunity, the fear of the people kept him from fulfilling his resolution. Josephus ascribes John's imprisonment to Herod's jealousy of his great influence with the people; this may have been the *real cause*, but the *ostensible reason* was the offence which Herod took at his boldly rebuking vice. *θέλων αὐτὸν ἀποκτ.*] That this was not the spontaneous feeling of his mind is evident from *v.* 9. *ἐλυπήθη.*

6. *γενεσίων*] Syr. translates it, 'house of nativity.' Lud. de Dieu, in Castell's Syr. Lex. by J. D. Michaelis, says, 'Cum illa *cœli domus*, in qua nativitatis Herodis horoscopus notatus erat, recurreret, celebrata fuerunt ejus natalitia.' The stars were divided by astrologers into 'houses.' *ὠρχήσατο*] That the public appearance of a princess as a dancer, on such an occasion, was not held indecorous in earlier times in Greece, appears from Agam. 235. Yet Eastern manners seem to have been opposed to any such appearance or exhibition. See the history of Vashti in Esther, 1:11,12.

8. *προβιβασθεῖσα*] 'led onward,' 'put forward,' A. 19:33. Used for *διδάσκειν*, by LXX. Deut. 6:7. S. Mark states, 6:24, that Salome went out to ask. It may be, that she had been told what to ask, and then, as was natural in so young a person, went out to make sure that Herodias meant her to prefer such a request, hoping that her mother would change her mind, and allow her to ask for something more congenial to her feelings. We may remember how Jezebel, 1 Kings 19:2, laboured to effect the destruction of Elijah, John's prototype, and how faithfully a poet of our own delineates this black feature in human nature, when he introduces Lady Macbeth as instigating her husband to a murder from which he recoiled.

9. *ὁ βασιλεύς*] His proper title was *ἐθνάρχης*. See on Mk. 6:14. *διὰ δὲ... συνανακειμένους*] See Mk. 6:21. Cf. *Æd. R.* 647:

> *μάλιστα μὲν τόνδ' ὅρκον αἰδεσθεὶς θεῶν,*
> *ἔπειτα κἀμὲ, τούσδε θ' οἳ πάρεισί σοι.*

13. *ἀνεχώρησεν*] exemplifying his own directions about flight from persecutions, 10:23. We have an instance of his boldness towards Herod in L. 13:32. *ἐν πλοίῳ*] by ship. Mk. *τῷ πλοίῳ. πεζῇ*] *by land*, as opposed to *ἐν πλοίῳ*, A. 20:13. They went round the north of the lake, and crossed the Jordan. Our Lord removed from Herod's jurisdiction to Bethsaida in Gaulonitis, to avoid the tumults which might arise upon the death of John, and to give himself and the Apostles rest. Mk. 6:31. L. 9:10. J. 6:1 (note).

14. *ἐξελθών*] i. e. from the boat, or perhaps from some hut or sheltered place where he had been sitting. J. 6:3. L. 9:11, *δεξάμενος. τοὺς ἀρρ.*] S. Luke makes

ἀρρώστους αὐτῶν. [15] ὀψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. [16] Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. [17] Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. [18] Ὁ δὲ εἶπε, Φέρετέ μοι αὐτοὺς ὧδε. [19] Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. [20] καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. [21] οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

[22] Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆ-

the same statement. S. Mark omits it. S. John says the multitudes followed him because they had seen his miracles of healing.

15. *ὀψίας γενομένης*] The Jews reckoned two evenings, the first at about 3 o'clock, the second at sunset, *v.* 23. Of the first, S. Luke says 9:12, *ἡ δὲ ἡμέρα ἤρξατο κλίνειν*. See Mk. 1:32.

17. Andrew said this. J. 6:8. We have other examples of the plural being used where the singular is meant in 2:20. 16:28. 26:73.

19. *εὐλόγησε*] See on Mk. 14:22. J. 6:11.

20. The four Evangelists concur in calling the twelve baskets *κόφινοι*. S. Matt. and S. Mark, who alone relate the miracle of feeding the 4000, call the seven baskets then used *σπυρίδες*. And in relating the subsequent conversation of our Lord, (M. 16:9. Mk. 8:19) they both accurately preserve the same distinction, 'the five loaves of the 5000, and how many *baskets* (*πόσους κοφίνους*)...the seven loaves of the 4000, and how many *baskets*,' (*πόσας σπυρίδας*). In the A. V. this remarkable undesigned coincidence, noticed by Prof. Blunt, cannot of course be observed, in consequence of the employment of the word 'baskets' in every case. It is the same in Luther's version. In the French version of Ostervald *κόφινος* is uniformly translated 'panier,' and *σπυρίς*, 'corbeille.' In Wiclif 'coffens' and 'lepis.' It would also appear from the difference in the number of baskets that the *σπυρίς* was the larger. And that a large kind of basket was called *σπυρίς* is evident from A. 9:25, where it is said that S. Paul was let down by the wall, *ἐν σπυρίδι*. Such minute circumstances of agreement establish the historical reality of the second miracle, in opposition to the view adopted by most German critics of the rationalist school, that it is an excrescence upon the gospel-history which has grown out of the miracle of feeding the 5000. *ἦραν*] i. e. the disciples did. J. 6:12,13. *τὸ π. τῶν κλ.*] equivalent to *τὰ περισσεύσαντα κλάσματα*, J. 6:12. 'The fragments which were left.' *κοφίνους* is in apposition with *τὸ περισ.* (so 15:37. L. 9:17. Mk. 8:8). An ordinary and natural but incorrect mode of speech, the thing containing being put for the contents: *κοφ.* is used here in the same way as the name of a measure, e. g. sack, barrel, denoting quantity. See 16:9,10, and the full and correct expression in Mk. 8:19.

21. By the regular and orderly arrangement of the multitude, (Mk. and L.) the numbers could be accurately computed; the men only being reckoned. It is implied that the women and children, who are mentioned by S. Matthew only, sat by themselves; a circumstance which an Eastern writer would not think necessary to specify. The visible and palpable growth of the small supply of provision was such an immediate and actual exercise of the Creator's power, as to elicit the exclamation that the Messiah was come, J. 6:14,15. See Horne, I. 232.

22. *εὐθέως*] Because he knew that the

ναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπο-
λύσῃ τοὺς ὄχλους. 23 *καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ*
ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν
ἐκεῖ. 24 *τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν βασανιζόμενον*
ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος. 25 *τετάρτῃ δὲ*
φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς περιπατῶν ἐπὶ
τῆς θαλάσσης. 26 *καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασ-*
σαν περιπατοῦντα ἐταράχθησαν λέγοντες, Ὅτι φάντασμά ἐστι·
καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 *εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ*
Ἰησοῦς λέγων, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. 28 *Ἀποκριθεὶς*
δὲ αὐτῷ ὁ Πέτρος εἶπε, Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε
ἐλθεῖν ἐπὶ τὰ ὕδατα. 29 *Ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ*
τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς
τὸν Ἰησοῦν. 30 *βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη· καὶ*
ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων, Κύριε σῶσόν με.
31 *Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ*
λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας; 32 *Καὶ ἐμβάντων*
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. 33 *οἱ δὲ ἐν τῷ πλοίῳ*

multitude had thoughts of forcing him to declare himself a king, J. 6:15. *εἰς τὸ πέραν*] to the country of Gennesaret near Capernaum. *πρὸς Βηθσαϊδάν*, Mk. 6:45; *εἰς Καπερναούμ*, J. 6:17,24. See on J. 6:1–17.

23. *τὸ ὄρος*] The mountain-range by which the lake is bounded on E. and N.E. *προσεύξ.*] Mk. 1:35.

24. *μέσον*] used adverbially, *Il.* XII. 167. *βασανιζόμενον*] *αὐτοὺς βασανιζομένους.* Mk. 6:48. See on 4:24. On the former similar occasion of peril Jesus was present all along, though asleep, and shared the danger. Now, (1) he sent them alone; (2) he gave them to understand that they were to cross without him; (3) he had turned *away* from the lake to the mountain to pass the night in prayer. Hence the exercise of their faith was more severe than before. We may infer that they were expected to be equal now to a greater trial. Thus did Jesus answer the prayer, 'increase our faith,' not by instantaneous increase of the *consciousness* of faith, but by progressive trials of it, and parallel proofs of his grace and power to help and save.

25. *τετάρτῃ φυλακῇ*] From the time of Pompey the Jews adopted the Roman method of dividing the night into four watches. Mk. 13:35. Previously they divided the night into three. This therefore occurred about four o'clock in the morning.

26. *φάντασμα*] a *spectre* or *apparition*. The more usual word is *φάσμα*. Plato uses it for an *unreality*, opposed to *τὸ ὄν*, *ἀλήθεια*.

28. *ἐπὶ τὰ ὕδατα*] *over the water*, 18:12. *ἐπὶ πόλλα ἀλήθην*, *over* many lands I wandered. *Od.* XIV. 120. *ἐπ' ἔννεα κεῖτο πέλεθρα. Od.* XI. 577. Peter made this proposal in order to satisfy himself that it really was Jesus. He manifests some distrust of the declaration *ἐγώ εἰμι*, *v.* 27, and demands a sign of its truth; *ἐγώ εἰμι* here in its ordinary sense, as *σὺ εἶ*, not with the peculiar meaning which the phrase bears in Mk. 14:62. J. 8:24,28, 58. J. 13:19.

30, 31. *Κύριε σῶσόν με*] From our Lord's rebuke we see that Peter's faith struggled with unbelief. He had a practical and availing dependence on Christ for deliverance, as the result proved. He had not, however, at this moment, the rational, intelligent, well assured trust in Him, which is requisite for full satisfaction, comfort, and peace. *ἐδίστασας*] 28:17, where it is employed to express doubt as to identity. *εἰς τί*] for *διὰ τί*. Heb. לָמָּה.

ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.
34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. 35 καὶ
ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς
ὅλην τὴν περίχωρον ἐκείνην· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς
κακῶς ἔχοντας· 36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

15 Τότε προσέρχονται τῷ Ἰησοῦ οἱ ἀπὸ Ἱεροσολύμων
γραμματεῖς καὶ Φαρισαῖοι, λέγοντες, 2 Διατί οἱ μαθηταί σου
παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτον-
ται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν. 3 Ὁ δὲ ἀποκριθεὶς
εἶπεν αὐτοῖς, Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ
διὰ τὴν παράδοσιν ὑμῶν; 4 ὁ γὰρ Θεὸς ἐνετείλατο λέγων, Τίμα
τὸν πατέρα σου καὶ τὴν μητέρα· καί, Ὁ κακολογῶν πατέρα ἢ
μητέρα θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ
πατρὶ ἢ τῇ μητρί, Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, 6 καὶ οὐ μὴ

33. προσεκύνησαν] Whatever was the respect, homage, or reverence indicated by the word προσκυνεῖν, our Saviour uniformly accepted it. Although he was the most lowly of mankind, the most tender of his Father's honour, and the most sagacious in discerning the tendency of every action, he never declined that homage which Peter, and an angel, refused to receive. A. 10:25,26. Rev. 19:10. 22:8,9. See on 9:18. The disciples and the mariners in the vessel were at this moment so amazed at his command over the powers of nature, that we cannot absolutely pronounce upon the sense in which they exclaimed, Ἀληθῶς Θεοῦ υἱὸς εἶ. But it is evident, from J. 10:33,36. 19:7, that our Lord by the use of these words was understood to claim a right to divine worship; and this view is confirmed by the taunts of the people, 27:40, 43. The word προσκυνεῖν occurs sixty times in the N. T., of which fifteen denote acts of homage paid to Jesus; two denote the customary act of civil homage, M. 18:26. Rev. 3:9; fifteen refer to idolatrous rites; and twenty-five undeniably describe the worship due to the Most High God.

34–36. From J. 6:17,24. Mk. 6:53, it would appear that Jesus landed at Capernaum, which was at the northern end of the country called Gennesaret. See on Mk. 6:48–56.

XV. 1. The Jewish rulers sent the most distinguished of their body to arrest the growing influence of Jesus. We need not however understand that they had just arrived from Jerusalem. This took place after the third passover in the course of our Lord's ministry, that which he did not attend. See on J. 6:4.

2. παράδοσιν] *transmission*, orally or by writing, of legends, doctrines; the *propagation* thereof. ἐν παραδόσει ἔχειν, Polyb. XII. 6, 'anything founded on prescription or tradition:' lit. *giving up, handing down*. Here it means the body of precepts which afterwards formed the Talmud, subdivided into the text (Mischna) and its commentary (Gemara). τῶν πρεσβυτέρων] the ancient doctors, rabbis, or 'fathers,' see *v.* 5. S. Matthew speaks of the custom and the traditions as of things familiar to his readers. S. Mark explains both very fully.

3. καὶ ὑμεῖς] *you also*, as opposed to οἱ μαθηταί σου. τὴν ἐντολὴν τοῦ Θεοῦ, as opposed to τὴν παράδοσιν τῶν πρεσβυτέρων. διά] *on account of*, in order to keep ἵνα τὴν παράδοσιν...τηρήσητε. Mk. 7:9. S. Mark (7:6) places the quotation from Isaiah (*v.* 8 infra) before recording the charge here made.

4. Θεὸς ἐνετείλ. λέγ.] Mk. 7:10 has Μωσῆς εἶπεν. We have thus a remarkable testimony from our Lord to the divine origin of the law of Moses. Exod. 20:12. 21:17. θαν. τελ.] the Hebrew idiom means, 'shall surely be put to death.' Gen. 2:17. (marg.)

5. Δῶρον] See on Mk. 7:11. The effect of this declaration, or vow, was to

τιμήσῃ τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἠκυρώσατε
τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. 7 ὑποκριταί,
καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαΐας λέγων, 8 Ἐγγίζει μοι ὁ
λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσί με τιμᾷ· ἡ δὲ
καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 9 μάτην δὲ σέβονταί με
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε
καὶ συνίετε. 11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ
τὸν ἄνθρωπον. 12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον
αὐτῷ, Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδα-
λίσθησαν; 13 Ὁ δὲ ἀποκριθεὶς εἶπε, Πᾶσα φυτεία, ἣν οὐκ ἐφύ-
τευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται. 14 ἄφετε αὐτούς·
ὁδηγοί εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφό-
τεροι εἰς βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν
αὐτῷ, Φράσον ἡμῖν τὴν παραβολὴν ταύτην. 16 Ὁ δὲ Ἰησοῦς
εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; 17 οὔπω νοεῖτε, ὅτι πᾶν
τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς
ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος

prohibit them from bestowing such property on their parents, although they could employ it for their personal expenditure.

6. *οὐ μὴ τιμ.*] may be understood either as a quotation of the actual terms of the gloss put upon the fifth commandment, or as our Lord's version or representation of the gloss. *καί*] 'then,' or 'together with this,' (ye say). *καί*] *and thus.* *Νόμιμα πολλά τινα παρέδοσαν τῷ δήμῳ οἱ Φαρισαῖοι ἐκ πατέρων διαδοχῆς, ἅπερ οὐκ ἀναγέγραπται ἐν τοῖς Μωυσέως νόμοις.* Joseph. *Antiq.* XIII. 10. 6. For the change in the construction see Mk. 7:12.

7. *προεφ.*] in the same sense as in 13:14. The quotation is from Is. 29:13.

8. *χείλεσι*] by repeating, affirming, zealously guarding the letter of Scripture, and observing its positive or ceremonial precepts, while they in heart and spirit entirely departed from it, by false glosses, strained interpretations. Is. 29:10–12, is eminently applicable to Pharisaical and Talmudic Jews. The mystery of iniquity was already working in Isaiah's time, but was developed in our Lord's. See on L. 5:17, n.

12. *τὸν λόγον*] *the saying,* 'What you have been saying,' from *vv.* 3–12. See Mk. 7:2, 15, n.

13. *πᾶσα φυτεία*] Our Lord assigns as a reason why his disciples need not regard the displeasure of the Pharisees the fact that their system must be extirpated; thus only could the seed of the kingdom take root and grow. Cf. *ῥίζα πικρίας ἄνω φύουσα.* H. 12:15. Deut. 29:18. Is. 60:21. 61:3. 1 C. 3:6–8. *ἐκριζ.*] He does not mean 'rooted up,' by human, or at least forcible agency, see 13:29, nor that it shall be condemned at the last day; but that it shall be extirpated and brought to nought by the power of God, to make way for the success of the gospel.

15. *τὴν παραβολὴν ταύτην*] The maxim or figurative expression in *v.* 11. So also in Mk. 7:17. Their prejudices perhaps were shocked at language which seemed to abrogate the distinction between meats clean and unclean.

16. *ἀκμήν*] signifies *adhuc* in good Greek. The Syriac has, 'even until now.' 'Up to this time, after all that you have heard and seen, do ye not understand in what true purity consists?' See on Mk. 7:18–23.

18–20. *ἐκ τῆς καρδίας*] The heart is the source of all evil words, and of all evil thoughts, whether they terminate in

ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. [19] ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι· [20] ταῦτά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

[21] Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. [22] καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα, Ἐλέησόν με Κύριε υἱὲ Δαβίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. [23] Ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες, Ἀπόλυσον αὐτὴν, ὅτι κράζει ὄπισθεν ἡμῶν. [24] Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. [25] Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε βοήθει μοι. [26] Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. [27] Ἡ δὲ εἶπε, Ναὶ Κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. [28] Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὦ γύναι, μεγάλη σου ἡ

action or not. In Mk. 7:21,22, the list comprises thirteen sins and vices. Here only seven. *ψευδομ.*] Not in Mk. *τὸ δέ*] This emphatic repetition of the negative assertion is in M. only. Our Lord here returns to the occasion of his remarks. His language in 11 and 17 is perfectly general, and would apply to meats clean and unclean, but the cause of defilement in question was not the nature of the food, but the omission of ceremonial ablution.

21, 22. See on Mk. 7:24–30. *ἀνεχ.*] retired. *ἀπὸ τῶν ὁρίων*] belongs to *γυνὴ Χαναναία*, 'of those parts,' as *ἀπὸ Ἱεροσ.* in *v.* 1. *υἱὲ Δαβίδ*] A knowledge of the expected Messiah, as a descendant from David, was very likely to exist among the surrounding nations, especially in Tyre and Sidon, in consequence of the fame and power of David, and their connexion with him and Solomon. See A. 12:20. S. Matthew alone records her utterance of these words. It was very desirable for Jewish readers to know that one of heathen extraction and a heathen land recognised the Messiahship of Jesus.

23. *ἀπόλυσον*] 'let her go,' by granting her request. The disciples here seem at first sight to be more compassionate than their Lord. *Their object* was only to be rid of her clamorous importunity; *his design* was to evince the active power, the persevering suit, the lowly humility, and quick discernment, which are united in living faith.

24. *οὐκ ἀπεστάλην*] Our Lord's personal ministry was confined to the Jews. Hence he is termed, R. 15:8, *διάκονος περιτομῆς*. *τὰ ἀπολωλότα*] See on 9:36.

26. *οὐκ ἔστι καλόν*] a favourite conversational phrase to denote it is *unhandsome*, where *οὐ* gives the directly opposite signification, as *οὐ πάνυ, on no account, οὐχ ἥκιστα, above all.* Jelf, § 738, Obs. 1.

27, 28. *Ναί*] 'I am content that it should be so, for indeed.' 'Hoc est quod volo, me esse canem; nam et catelli comedunt de micis.' Maldonatus. The Vulgate has 'Etiam Domine; *nam et* catelli edunt.' The familiar diminutive *κυνάρια* expresses the dog's attachment to, and dependance on the family. She lays hold on this favourable trait, and makes it her own, 'I ask not for the richer mercies which belong to the children. You can easily grant the favour I ask, without depriving them of their exalted privileges.' *ψιχίων*] Not merely the crumbs, but the *ἀπομαγδαλία*, the soft part of the bread which they kneaded to a dough to clean the hands during the meal. (*Charicles*, p. 245). *εἰς ὃ τὰς χεῖρας ἀποματτόμενοι εἶτα*

πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς, καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς, 31 ὥστε τοὺς ὄχλους θαυμάσαι, βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραήλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι καὶ οὐκ ἔχουσι τί φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

κυσὶν ἔβαλλον. Eustathius. οὓς τρέφον ἐν μεγάροισι πράπεζῆας πυλαωρούς. Il. XXII. 69. XXIII. 173. For the metaphorical sense of the word κυνάρια, see on Mk. 7:27. Phil. 3:2. ὡς θέλεις] Cf. κατὰ τὴν πίστιν ὑμῶν, 9:29.

29. παρὰ τὴν θάλασσαν] In Mk. ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως, 7:31. He was therefore on the eastern shore of the lake. See 4:25. τὸ ὄρος] *the* mountain, as in 14:23, n.

30. ἔῤῥιψαν, κ.τ.λ.] A graphic description of their appeal to his compassion, and reliance on his power.

31. κυλλούς] This word signifies *having lost a limb*, in 18:8. Some think that our Lord restored *mutilated* limbs. Horne, I. 224. Here again the absence of the article before χωλούς, κωφούς, τυφλούς, κυλλούς, indicates character or condition. τὸν Θ. Ἰσρ.] S. Matthew omits no opportunity of intimating that the intent and effect of our Lord's coming, actions, and teaching, was to support and perfect the manifestation of God previously made according to the revelations of the Old Testament.

32. προσμένουσί μοι] 'are in constant attendance upon,' 'waiting upon:' used, with dat. to express 'faithful attachment' in Acts 11:23. 13:43. They had not during the time left him long enough to procure food. ἡμέρας τρεῖς] read ἡμέραι, a colloquial form as L. 9:28. A. 5:7; or we may regard it as elliptical for the expression in Acts 24:11, οὐ πλείους εἰσί μοι δεκαδύο, ἀφ' ἧς ἀνέβην.... This circumstance also distinguishes the present from the former miraculous feeding of a multitude. Then, they had been with him only one day. Their provisions by this time failed them, and they began to be pressed with hunger. The considerate tenderness of our Lord is here peculiarly manifested, ἀπολῦσαι νήστεις οὐ θέλω. This miracle, like the former, was a spontaneous offer, without any request on the part of the multitude.

34. It is not so likely as on the former occasion, that the loaves and fishes were the supply which the disciples had for their own wants (J. 6:9); for they had not, as at that time, just crossed the lake for the purpose of remaining a day or two in the wilderness; and at the end of three days would not probably have so many as seven loaves out of their provision, either for a journey through, or sojourn in the wilderness. We may conjecture that the seven loaves were all that could be found among the people; a supposition with which the indeterminate number of fishes agrees, as well as the mention of them by S. Mark as supplementary, after the distribution of the loaves has been related.

35 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν· 36 καὶ λαβὼν
τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας εὐχαριστήσας ἔκλασε, καὶ
ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ μαθηταὶ τῷ ὄχλῳ. 37 καὶ
ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν
κλασμάτων, ἑπτὰ σπυρίδας πλήρεις. 38 οἱ δὲ ἐσθίοντες ἦσαν
τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. 39 καὶ ἀπο-
λύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια
Μαγδαλά.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πει-
ράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι
αὐτοῖς. 2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὀψίας γενομένης λέγετε,
Εὐδία· πυρράζει γὰρ ὁ οὐρανός· 3 καὶ πρωΐ, Σήμερον χειμών·
πυρράζει γὰρ στυγνάζων ὁ οὐρανός. ὑποκριταί, τὸ μὲν πρόσωπον
τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ

35. *ἐπὶ τὴν γ.*] (In Mk. *τῆς*) With acc. 'to betake themselves for seats to.'

36. *εὐχαριστήσας*] So in S. Mark. The word used by the first three Evangg. in the account of the former miracle is *εὐλογέω*. S. John has *εὐχαριστέω*. See on Mk. 14:22.

37, 38. *ἦραν*] i.e. the disciples, as before, 14:20. *χωρὶς γ. κ. π.*] noticed, as before, 14:21, by S. Matthew only.

39. *ἀνέβη εἰς τὸ πλοῖον*] 'he went on board *the* ship.' We may, perhaps, understand this of the ferry-boat usually to be found there; for the boat which our Lord and his disciples generally employed (Mk. 3:9), and which probably belonged to the fishing partners, &c. would hardly be in attendance at this time and at this place; since they had been some days absent from the vicinity of the lake, and had come to its eastern shore by an inland route through Decapolis. Still, as they had been three days or more in the place, their boat may have come to them; they may even have been waiting for it. *Μαγδαλά*] on the western shore of the lake; the probable birthplace of Mary called Magdalene. The name is derived from a tower or castle. Perhaps this was the Migdal-el, 'Tower of God,' in the tribe of Naphtali, Josh. 19:38. See Robinson's *Bibl. Researches*, III. 279.

XVI. 1. *πειράζοντες*] i.e. 'trying him,' to see what he would say or do, to bring him into a difficulty, 19:3, &c. Cf. L. 11:53,54. *ἐκ τοῦ οὐρανοῦ*] Perhaps this is specified, from the Jewish superstition that false gods could give signs on earth, but only the true God signs from heaven. See on Mk. 8:11. Rev. 13:13,14.

2. *εὐδία*] sc. *ἔσται*. So in 3, from *Διός* (*Δίς*) gen. of *Ζεύς*, 'sub dio;' 'sub Jove frigido,' Hor. *Od.* I. 1. This illustration of the unreasonableness of their demand is evidently suggested by the demand itself. It is perhaps to be understood ironically as a direct answer to it: q.d. 'Well, there *are* signs from heaven which you by observation can interpret, and by which you may learn that there is no need of a sign from heaven to prove me to be the Messiah.' Compare J. 3:8, for identity of this mode of teaching.

3. *στυγνάζων*] *gloomy*. Used to describe an expression of the countenance in Mk. 10:22. *στυγνότης* is applied by Polybius, III. 28,3, to the sky, *tristitia cœli*. The Jews could judge correctly of the approaching weather from the appearance of the sky. Of such prognostics they were careful and candid observers. Similar candour, honesty, and care would have led them to discover that the kingdom of God was among them. This they might have learnt, not only from our Saviour's miracles and teaching, but also by the departure of the sceptre from Judah, Gen. 49:10, the termination of the seventy weeks, Dan. 9:24, and by the character and preaching of John the Baptist. On this point there was a wilful and corrupt bias of mind, to deter them from forming a correct judgment. *τῶν καιρῶν*] the time predicted by the prophets for the coming of the Messiah. See L. 21:8. E. 1:10.

δύνασθε; [4] γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

[5] Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. [6] ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. [7] Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν. [8] Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; [9] οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; [10] οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; [11] πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; [12] Τότε συνῆκαν ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

τὸν καιρὸν τοῦτον, L. 12:56. S. Mark does not record this part of his answer. In L. 12:54–56, the reproof ὑποκριταί κ.τ.λ. occurs in a general discourse, and is grounded upon different atmospheric phenomena. οὐ δύνασθε] (διακρίνειν); that the sentence is best understood interrogatively, appears from the parallel passage in Luke, πῶς οὐ δοκιμάζετε;

4. τὸ σημ. Ἰωνᾶ] The sign included a type of his death and resurrection, 12:39,40, of which they understood nothing. They would probably understand, as he doubtless intended, the reference to Jonah as an allusion to the judgments which the prophet proclaimed against Nineveh, and which nothing but repentance could avert. The two previous illustrations of signs of the times would also convey the idea of approaching troubles (*v.* 3), or the prospect of peace (*v.* 2). καταλιπών] His last words, and his manner, with his action in leaving them, would be construed naturally into an intimation of future judgments. The threat thus given was fulfilled in the destruction of their city. Jesus and his disciples now sailed from the W. coast of the lake to Bethsaida on the N.E.

5. ἐπελάθοντο] 'perceived that they had forgotten' to take bread for their land-journey, Mk. 8:14. Thus in J. 4:53, ἔγνω, 'recognised the fact.' On a former occasion, when proceeding into the same country, they had taken provision with them. M. 14:16,17. J.6:9, n. It was a district thinly inhabited, a 'wilderness.'

7. διελογίζοντο] 'began to reason.' ὅτι] is redundant, as is frequently the case after λέγειν. See Mk. 6:14,18,23. So M. 9:18. Xen. *Cyrop.* III. 1,8. εἶπε δ', ὅτι Εἰς καιρὸν ἥκεις. Jelf, § 802, Obs. 6.

11. 'That I was not speaking concerning bread, when I told you to beware,' &c. The disciples understood literally the language of our Lord in *v.* 6, which they took to mean, that they were on no account to eat bread belonging to the Pharisees and Sadducees, or to eat with them. Such a command would not seem strange to Jewish minds, as they had many similar restrictions laid upon them. Their remark then in *v.* 7, ἄρτους οὐκ ἐλάβομεν, is to this effect, 'As through our negligence we have no bread, what shall we do if we may not partake of bread belonging to others?' To this our Lord first replies, 'If you have no bread, and suppose you are not allowed to procure any, need you be under any alarm? cannot I supply you?' He then reverts to his parable, and explains it. They were chargeable with two faults, obtuseness in not understanding his mode of speech, and distrust of his power to supply their wants.

12. διδαχῆς] including manner of life, example. Mk. 1:27. By comparing this passage with Mk. 8:16, it is generally considered that the Herodians agreed in religious tenets with the Sadducees, and supported Herod in the introduction of

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι
εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; 14 Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην
τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἰερεμίαν, ἢ ἕνα τῶν
προφητῶν. 15 Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
16 Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς
τοῦ Θεοῦ τοῦ ζῶντος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ,
Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ
σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. 18 κἀγὼ δὲ σοὶ λέγω

Roman manners, style of living, games, 2 Mac. 4:9, all of which tended to confirm the dominion of the conqueror.

13. See on Mk. 8:27, 30, and compare L. 9:7–21, n. *οἱ ἄνθρ.*] L. *οἱ ὄχλοι.* S. Matthew alone adds his usual designation of himself, 'the Son of Man.' It is as if he had said, 'I call myself the Son of Man; now what do the people call me? Whom do they take this Son of Man to be?' just as they themselves put the question, J. 12:34.

14. *Ἰερεμίαν*] There was a Jewish legend that Jeremiah would be among the forerunners of the Messiah, 2 Esd. 2:18, and restore the ark of the covenant, which he had hidden in Mount Pisgah. 2 Mac. 2:1–7. 15:13, 14.

15, 16. The intimate and perfectly familiar acquaintance which the disciples had with Jesus as man, seems to have held them back from acknowledging him as God. Under a visible display of his divine power, they had all made the confession which Peter does here, M. 14:33. But the constant ocular evidence of his humanity weakened their impression of his Deity. *ὁ Χριστός*] the title of his office, the Messiah; *ὁ υἱὸς τοῦ Θεοῦ*, the dignity of his person, His Divine Essence. The Jews would bear with his assuming the office of the Messiah, J. 10:24, 25, but would not bear with his assuming a Divine original, J. 8:59. 10:33, 38, 39. 19:7. By the use of these expressions, the Jews understood that He claimed from them homage and worship, directly contrary to the first commandment. *ζῶντος*] 'the living and true God,' who alone 'has life in himself' (J. 5:26), applied to Jehovah Deut. 5:26, to distinguish his worship from the service paid to demons, (Deut. 32:17) the deified souls of men. The confession of Peter is stated more fully by S. Matthew than by the other Evangelists.

17. *Βὰρ Ἰωνᾶ*] J. 1:42. Wiclif supplies the translation, 'that is, son of culuer,' i. e. a dove. *σὰρξ καὶ αἷμα*] Man without the spirit of God, cf. J. 3:6. Man's natural sagacity, intuition, and discernment. However far these extend, they could not remove the veil on the heart arising from passion, prejudice, or pride. See 2 C. 4:5, 6, 14–17. M. 11:25.

18. *κἀγὼ δέ*] 'And moreover I say,' &c. *ἐπὶ ταύτῃ τῇ πέτρᾳ*] Chrysostom refers it to the confession of faith, *τουτέστι τῇ πίστει τῆς ὁμολογίας.* This opinion is acquiesced in by many Protestants, from an idea that any other interpretation countenances the alleged supremacy and infallibility of the Pope. Augustine refers it to Christ, 'Non enim dictum est illi, Tu es petra, sed, tu es Petrus. Petra autem erat Christus.' *Retract.* I. 21. The distinction between *Πέτρος stone* and *πέτρα rock*, which he and others insist on, is untenable, as no such distinction existed in the Aramæan dialect which our Lord used; and the language of which is best represented by the French version, in which the common and proper nouns are the same, 'que tu es *Pierre*, et que sur cette *pierre* je bâtirai,' &c. Osterv. The expression *σὺ εἶ Πέτρος* quite agrees with the fact that the name had been given him long before, as related in J. 1:42. Our Lord then declares to Peter that his work should be the same as his name, that upon his preaching the foundation of the Christian Church should be laid. This Peter fulfilled on the day of Pentecost in admitting the Jews, and subsequently in admitting Cornelius, the firstfruits of the Gentiles, to the Church. In conformity with this, the Church is said to be built on 'the *foundation* of the apostles and prophets,' E. 2:20, where the term prophets includes the heralds of the truth in the various degrees of their ministry, 1 C. 12:28, 29. 14:29–32, 37. E. 3:5. 4:11. So Peter, with others, is called 'a pillar' of the Church, *στύλος*, G. 2:9. Cf. Rev. 3:12. *πύλαι ᾅδου*] *the gates of*

ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. [19] καὶ δώσω σοὶ τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. [20] Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ ἵνα μηδενὶ ε�ίπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.

[21] Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ,

the grave, i.e. death, or the entrance into the unseen world; Chrysostom, Serm. on Pentecost, Serm. 54. Ambrose on the Incarnation, ch. v. Hilary on the Trinity, Book VI. Some explain *πύλαι ᾅδου* by 'the powers of the invisible world,' 'evil powers;' but the former interpretation is preferable, and is supported by Rev. 1:18, *ἔχω τὰς κλεῖς τοῦ ᾅδου καὶ τοῦ θανάτου.* In Ps. 49:14,15, *ᾅδης* is the word translated *grave*. In Is. 38:10, 'gates of the grave,' שַׁעֲרֵי שְׁאוֹל, evidently means death. Allusion too may be made to his own resurrection, *ποῦ σου, ᾅδη, τὸ νῖκος,* 1 C. 15:55. *αἴδου πύλας δὲ τάσδ' ἐγὼ προσεννέπω.* Agam. 1212. (*Ed.* Klausen). *αὐτῆς*] the Church Catholic, and its faithful members, 'who through the grave and gate of death shall pass to a joyful resurrection.' *κατισχ. αὐτῆς*] 'overpower.' This is generally appealed to as giving an assurance that Satan shall not destroy Christ's kingdom on earth. But the idea contained in *κατισχ.* is that of prevailing by superior strength to keep an adversary down. The dominion of death will be but temporary over the members of Christ's mystical body. A. 2:24. See Goode, *Div. Rule*, &c. I. p. 110, n.

19. *τὰς κλεῖς*] the power of admitting members, which was exercised in the baptism of the 3000 Jews on the day of Pentecost, and of Cornelius; the power of declaring with authority the way of salvation, and the terms of the Christian covenant. *ὃ ἐὰν δήσῃς, ὃ ἐὰν λύσῃς.*] (*δήσητε, λύσητε*, 18:18), the power of making laws and regulations in matters of *detail*, to be varied according to time and circumstances. While no alteration could be made in the essential principles of the kingdom, various occasions would arise to call for the exercise of a controlling or dispensing authority. Thus the Apostles at Jerusalem *loosed*, gave up, and abrogated the ritual law of Moses, while part of it was held to be necessary. This power our Church claims in Articles XX. XXXIV. See on J. 20:23.—No supremacy in office can fairly be claimed for Peter from these words; but he is certainly promised personal distinction in the exercise of an office common to the Apostles. As for the transfer of his supposed supremacy to any other, or to the bishops of Rome in particular, it is an assumption so idle, supported by such idle arguments, as to render a formal and elaborate refutation of it equally idle.

20. *διεστ.*] This was necessary, inasmuch as he had himself now distinctly allowed them to regard and believe in Him as the Divine Messiah. They might have inferred that the time was come for them to proclaim Him to the people in that character.

21. Compare notes, Mk. 8:31–38. L. 9:21–27. *ἀπὸ τότε*] Plato uses *ἐκ τότε, εἰς τότε.* Proceeding from their knowledge and acknowledgment of him as the Christ, he goes on to instil into their minds the true, but novel, unexpected, and unacceptable ideas of rejection, suffering, and death, as necessary to the fulfilment of Messianic prophecies, and as appertaining to the office and character of Messiah. The conduct of S. Peter is related to shew how great a shock this was to their previously received notions on the subject. *ἀπελθ. εἰς Ἱερ.*] See 20:17. *πρεσβυτέρων, ἀρχιερ., γραμμ.*] These are three classes of which the Sanhedrim consisted; called in A. 5:21, *τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν.* A. 22:5, *τὸ πρεσβυτέριον.* (Cf. 2 Macc. 1:10. 4:44. 1 Macc. 7:33. 12:35). By *ἀρχιερεῖς* are to be understood the chief men among the priests; probably the presidents of the twenty-four classes (1 Chron. 24:6. 2 Chron. 36:14, Hebr.) By *πρεσβύτεροι* are meant the select men of the people; the 'aldermen;' persons who obtained this distinction by rank and character. The *γραμματεῖς* comprise all, whether Levites or not, who gave themselves to the pursuit of Biblical and Patristic learning. Their meetings were usually held in the morning, in a

ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεώς σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο. 23 ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ, Ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. 24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 25 ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς

hall close by the great gate of the temple, leading from the outer court of the women to the holy place. Jewish writers assert that the members of this council engrossed the supreme authority, legislative, executive, and judicial; but there is nothing in N. T. which would lead us to infer that their powers extended beyond matters of a religious kind. We have no trace of its existence in the historical books of the O. T. Josephus first mentions it in connexion with the reign of Hyrcanus II. B.C. 69 (*Antiq.* XIV. 9, 3). It is probable that this body was formed on the cessation of the prophetic office in Judah; that the number of its members was fixed at seventy, to correspond with the body of elders mentioned in Num. 11: 16, 17; that it first assumed a formal and influential existence in the later years of the Macedo-Grecian dynasty. In towns containing not fewer than 120 inhabitants there was a smaller Sanhedrim consisting of twenty-three members, subject to the supreme council at Jerusalem. In villages there was a council of three which adjudicated in all civil questions. Josephus however says that the court next below the Sanhedrim consisted of seven members. Some think that our Lord applied the term *κρίσις*, 5:22, to this tribunal of seven judges.

22. *προσλαβόμενος*] 'having taken Jesus aside to himself,' i. e. apart from the rest. *ἵλεώς σοι*] for *ἵλαός σοι εἴη ὁ θεός*. *οὐ μὴ ἔσται*] Peter implies that he knew better, and could insure his Divine Master against such an event.

23. *σατανα*] *adversary, σκάνδαλον, impediment, obstacle,* by opposing the divine plan for reconciling justice and mercy in the death of a suffering Messiah, by appealing to the natural aversion from shame and suffering which our Saviour, as perfect man, fully felt.—*φρονεῖν τὰ τίνος, to be of any one's side;* to espouse his cause, to promote his views. Peter is rebuked for confidently rejecting God's revealed purpose, and taking part against it. He was for man's way, not God's way of setting up Messiah's kingdom. See L. 3: 6,7, and cf. R. 8:5. 'Godly things,' 'worldly things,' Tynd.

24. Our Lord repeated so much of his former admonitions, 10:16, &c. as were especially applicable to the present state of feeling among his disciples. *θέλει*] *is willing, desires.* *ἀπαρνησάσθω ἑαυτόν*] *renounce* or *deny, φρόνημα σάρκος*; for many things which are natural partake, to a great degree, of our natural corruption. *ἀράτω τὸν σταῦρον*] in self-denial and self-abasement. 'Baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and to be made like unto him.' If any one will be my follower he will find self-denial and self-abasement to be inevitable. The expressions in the Syr. V. for *ὀπίσω μου ἐλθεῖν* and *ἀκολουθεῖν* are the same.

25. See 10:39, and J. 12:25.

26. *ζημιωθῇ*] *suffers loss,* in respect to his soul, opposed to *τὸν κοσ. ὅλ. κερδήσῃ.* *ἀντάλλαγμα*] *as an equivalent.* In the last clause *ἄνθρωπος* and *αὐτοῦ* refer to the same person. *ψυχή*, life in the higher sense, as intended in *αὐτήν*, *v.* 25. *Il.* IX. 401:

οὐ γὰρ ἐμοὶ ψυχῆς ἀντάξιον οὐδ' ὅσα φασὶν
Ἴλιον ἐκτῆσθαι.

ψυχῆς αὐτοῦ; [27] μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. [28] Ἀμὴν λέγω ὑμῖν, εἰσί τινες τῶν ὧδε ἑστηκότων, οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

17 ΚΑΙ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει

27, 28. Our Lord in effect exhorts his disciples to follow the example of Moses, H. 11:26, *ἀπέβλεπε γὰρ εἰς μισθοδοσίαν. κατὰ τ. πρᾶξιν αὐτ.*] 'doing,' 'practice,' 'conduct.' Though salvation is by grace, judgment is according to works. These truths are in perfect harmony. The former is implied in Rev. 20:12. The latter is positively stated in Rev. 20:12. The Gospel is the revelation of a Saviour, who is also to be the Judge. A. 10:42, 43. *εἰσί τινες*] Referring to one or more of the bystanders who survived the fall of Jerusalem, when the destruction of the temple removed the great impediment in the way of the Christian dispensation; as the Levitical economy was entirely swept away, when the ritual of Moses could no longer be observed. In Mk. 9:1, for *τὸν υ. τοῦ ἀνθρ. κ.τ.λ.*, we read, *τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει*; in Luke simply *τὴν β. τοῦ Θ.* Compare L. 21:31, 32. H. 12:27, 28. Our Lord had made a similar statement previously, (10:23). No valid objection can be drawn from the use of *τινες*, if, as is generally supposed, S. John was the only one of the Apostles who survived the destruction of Jerusalem. For in 2:20, and in other places, we have the plural used when one person only is meant.—The connexion seems to be this: 'the Son of man will come at the end of the world in the glory of his Father, to render to each according to his works; and as a proof of this, some of you standing here will see Him come to close a dispensation, and inflict punishment upon the unbelieving—events typical of the day of judgment.' So in c. 24. L. 21.

XVII. 1. The transfiguration was intended to reconcile the minds of the Apostles to the sufferings and death of Christ. The conversation of Moses and Elias, L. 9:31, would tend to modify their repugnance to this idea, for it afforded a proof that his sufferings entailed on him no real discredit or disgrace, and were perfectly consistent with the dignity of his character, as well as the highest state of glory to which he could be advanced. This scene may be regarded as an emblem of what the heavenly state will be; the personal presence of Christ actual and visible, in his glorified body, attended by his saints. The glory of Moses and Elias, *ὀφθέντες ἐν δόξῃ*, L. 9:31, may be considered as an earnest of a resurrection, and of the rewards prepared for the righteous in heaven, 16:27. Moses may be regarded as a type of saints in the intermediate state, of pure spirits, before the blissful reunion of body and soul. H. 12:23; Elijah, the representative of saints in the ultimate state of glorification after the resurrection of the body. Both classes are capable of enjoying communion with Christ in his glory. The presence of Elias expressed by a fact the truth afterwards revealed by the Spirit, 2 C. 5:1–4; *ἀλλαγησόμεθα*, 1 C. 15:51; *μετασχηματίσει*, Ph. 3:21. The especial object of the scene was to prefigure the abrogation of the Levitical law, and the commencement of the Christian dispensation. Moses and Elias bear witness to the fulfilment of their own predictions, and declare the arrival of Messiah's kingdom, according to the law and the prophets. *v.* 5. A. 10:43. The manifestations vouchsafed to these great prophets in Horeb the Mount of God, as recorded in Ex. 33:18–23. 34, and 1 Ki. 19:11, &c., like this in which they bore a part, had probably some relation to their œconomic position and character in regard to the covenant. They both enjoyed near access to God on those former occasions, but were denied the full beatific vision. Ex. 33:20. 1 Ki. 19:13. They are now in that state in which they can 'look upon the face of God and live;' it is their privilege to behold 'his glory in the face of Jesus Christ.' They testify to us that this is the highest revelation God has made of Himself, and

αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὤφθησαν αὐτοῖς Μωσῆς καὶ Ἠλίας μετ' αὐτοῦ συλλαλοῦντες. 4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ, Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωσῇ μίαν καὶ μίαν Ἠλίᾳ. 5 Ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. 6 Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα. 7 καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν, Ἐγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ τὸν Ἰησοῦν μόνον. 9 Καὶ καταβαινόντων αὐτῶν ἀπὸ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα. 12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν·

that it is one in the blessedness of which we participate with the saints in heaven. Cf. Heb. 12:22–24. *μεθ' ἡμ. ἔξ*] See L. 9:28,n. *ὡσεὶ ἡμέραι ὀκτώ.* *τὸν Πέτρον κ.τ.λ.*] See Mk. 9:2.

2–4. *ὡς ὁ ἥλ.*] See Rev. 1:16. S. Luke says only that the appearance (*εἶδος*) of his countenance was changed (*ἕτερον*). *ὧδε εἶναι*] *to continue here.* *σκηνάς*] Booths, or tents, composed of branches of trees, such as were hastily raised for temporary purposes by travellers, and used at the feast of tabernacles. Bloomfield.

5. *ἐπεσκίασεν*] meaning, *diffused itself about them*, L. 9:34. Cf. *ἐπιφώσκω*, 28:1. L. 23:54. *νεφ. φωτ.*] See 2 Pet. 1:17, *ἀπὸ τῆς μεγαλοπρεποῦς δόξης.* The cloud is a well-known token of the divine presence. The contrast between this manifestation and that on mount Sinai shews the distinguishing features of the two dispensations, 2 C. 3:7,8. *ἐν ᾧ εὐδόκησα*] Omitted by Mk. and L. *αὐτοῦ ἀκούετε*] The presence of Moses gave these words a peculiar significance. See Deut. 18:15,19

6. On the effect of a voice from heaven, see Deut. 5:25,26. H. 12:19. Comp. *vv.* 6,7, with Dan. 10:9,10,18.

9. *τὸ ὅραμα*] *what they had seen*, (*ἃ εἶδον*, Mk. 9:9); the thing seen, according to the universal meaning of nouns in *-μα*, *-ματος*: an actual appearance to the waking sense; A. 7:31. 10:3. Our Lord imposes silence, as none could bear to hear that the ceremonial Law, having served its end, would now be abolished. See on A. 6:13,14.

10. *οὖν*] marking the association of ideas. This enquiry arose from the appearance of Elias which they had just witnessed.

11. *ἀποκαταστήσει*] See on Mk. 9:12. Future used as in quotation of a prophecy. So *ὁ ἐρχόμενος, ὁ μέλλων ἔρχ.*, 11:3,14.

12, 13. *οὐκ ἐπέγνωσαν αὐτόν*] did not *recognise* him in his real character, or the signs of his mission. *ἐποίησαν ἐν αὐτῷ*] וַיַּעֲשׂוּ בּוֹ (Heb. and Syr.) These last words refer to the conduct of Herod especially, who had put John to death. See

οὕτω καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. 13 Τότε συνῆκαν οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτῷ καὶ λέγων, 15 Κύριε, ἐλέησόν μου τὸν υἱὸν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διατί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν. 21 τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

on 16:28, and 2:20. *οὕτω καί*] referring to the cause (A. 13:27. 1 C. 2:8), as well as the fact and circumstances of his own rejection by them, and crucifixion by the Romans.—He had told them before that John was Elias 'which was for to come.' 11:14.

14. *ἐλθόντων*] Next day, according to L. 9:37. *γονυπετῶν*] This probably occurred at the point indicated in Mk. 9:24. S. Matthew's account of the miracle is very succinct. See on Mk.

15. *σεληνιάζεται*] is *moonstruck*, lunatic; implying a dæmoniacal possession, see *v.* 18. The symptoms were similar to epilepsy, and were supposed to be aggravated by the increasing moon. Mk.

19. *κατ' ἰδίαν*] 'In a house.' Mk.

20. *διὰ τὴν ἀπιστίαν ὑμῶν*] Their unbelief on this occasion was, in fact, presumption. Mk. and cf. H. 11:29, *ἧς πεῖραν λαβόντες, κ.τ.λ. ἐὰν ἔχητε... ἐρεῖτε*] second form of conditional sentence, expressing some expectation of the result being realized, 'when ye have,' &c. *κόκκον σιν.*] See on 13:32. *τῷ ὄρει τούτῳ*] the Mount of Transfiguration, at the foot of which they then were. So 21:21, the Mount of Olives.

21. *τοῦτο τὸ γένος*] This kind of dæmons or evil spirits. *εἰ μὴ ἐν πρ.*] Mk.

22. *ἀναστρεφομένων*] 'as they were travelling in Galilee and *returning* to Capernaum,' *v.* 24. Our Lord had previously stated that he should be delivered to the chief priests, 16:21, now, he amplifies this statement by adding, 'to the hands of men,' generally; afterwards he is more explicit, and mentions the Gentiles, 20:19. Thus gradually did he prepare their minds; 'here a little and there a little.' Mk.

23. *ἐλυπ.*] The other Evangelists notice their ignorance and their fear. S. Matthew, who was one of them, retains a vivid recollection of their sorrow.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; 25 λέγει, Ναί. καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοὶ δοκεῖ Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; 26 λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς

24. This incident, which is recorded by S. Matthew only, furnishes a proof that he wrote at an early period, and for the Jews; no explanation being given of the custom, as if it were well known, and still practised. *τὰ δίδραχμα*] a sum equal to two Attic drachmæ, or half a shekel. This was originally paid on the occasions of numbering the people by every male above the age of twenty, Ex. 30:13,14, but subsequently it grew into an annual impost. We may observe that it is not the publicans, or ordinary tax-gatherers, who make the demand. The tone of the inquiry *οὐ τελεῖ* exactly agrees with the fact that the payment was considered a moral obligation, and not compulsory, as there was no power to enforce the contribution. 'Exactores Romani acerbius haud dubie exegissent tributum Cæsari solvendum.' Kuinoel. The rabbis tell us, 'Placide a quovis semisiclum expetierunt.'—Notice the pl. *ὑμῶν*. The collectors expected the Lord's example would influence a whole class, his disciples. *Ναί*] Peter made this reply from a hasty zeal for his Master's honour, believing him to be ready to discharge every payment sanctioned by the law: and probably from the knowledge that he had paid it before.

25. *τὴν οἰκίαν*] Peter's probably, 8:14, where Jesus would lodge at Capernaum. Hence the application to Peter, and also a reason for Peter's payment being provided for by our Lord. L. 5:3, 7. *εἰσῆλθεν*] When Peter entered, Jesus 'anticipated,' *προέφθασεν*, the introduction of the subject. *τέλη*] customs on goods imported or exported, 'Vectigalia.' *κῆνσον*] 'poll-tax,' paid by every one whose name was taken in the census, or *ἀπογραφή*, i. q. *ἐπικεφάλαιον*: *φόρος* in L. 20:22. Rom. 13:6,7. *ἀπὸ τῶν ἀλλοτρίων*] 'from those who are not of their own family.' It cannot mean foreigners, as opposed to the 'children of their kingdom,' i. e. their subjects, 'cives;' for these were taxed by kings in both ways. The *ἀτέλεια*, or exemption from taxation, naturally belonged to the family of the sovereign; it was often conferred, as a great distinction and privilege, upon others. If earthly kings received not tribute from their own children, much more might the Son of God be exempt from contributing to the support of his Father's house. Cf. *ἐλεύθερα χρήματα*, 'unencumbered property,' Dem. 930. 4.

27. *σκανδαλίσωμεν*] 'Lest they should think me indifferent to the honour and service of God.' Our Lord waives the exercise of his right, on the principle which actuated his whole conduct, M. 3:15. He gives us an example of that which S. Paul inculcates R. 14:13. 2 C. 6:3. Ph. 4:8,9. *τὸν ἀναβάντα*] 'the first fish that rises to the hook.' *στατῆρα*] an Attic silver coin about *2s. 6d.* in value, and equal to the sacred shekel; the precise amount of the contribution for two persons. There have been many instances of coins and other valuables found in the bodies of fish. See Herod. III. 41, 42. The preposition *ἀντί* agrees with the fact that this payment was a ransom *for* persons, a price given *in their stead*, with a reference to the original institution of this payment, Exod. 30:13,14. To this also refers the *ἐλεύθεροι*, *v.* 26. *ἐμοῦ κ. σοῦ*] not *ἡμῶν*, because the ground on which it was given was different in the two cases. A similar distinction is marked in J. 20:17.—The principle is extensively applicable in our own times: (1) to those who have a conscientious objection to payment for religious purposes exacted by authority: let them pay under protest, but pay, lest they give occasion of reproach, and sin, as disobedient to the laws and magistrates. (2) To those who are called upon to make voluntary payments, and might excuse themselves from the moral obligation by pleading that there is no law to compel them, no express warrant of Holy Scripture, unfairness in requiring of them what is not yielded by

τὴν θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. 5 καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· 6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων

others, an undue burden laid upon them, because contributions are not general: let these also protest, but pay, lest they offend, cause scandal, as mean and covetous, as captious and litigious, as indifferent to the cause of religion or humanity.

XVIII. 1. *ἐν ἐκείνῃ τῇ ὥρᾳ*] At Capernaum, after the payment of the tribute-money. *ἄρα*] intimates that something had been said on the subject before. In fact, as we learn from S. Mark (9:34), they had been conversing upon it 'on the way,' (probably, to Capernaum), and Jesus had made enquiry about the discussion. After an interval (*οἱ δὲ ἐσιώπων*, Mk.), considering that their conversation was already no secret to their Lord, they, or some of them (note on Mk. 9:34), came with the question, *τίς ἄρα κ.τ.λ.* See a similar instance of unreported preliminary conversation implied by *ἄρα* in 24:45, comp. with L. 12:41. On *vv.* 1–35, comp. notes Mk. 9:33–50. L. 9:46–50.

2. The method of instruction by emblems and symbolical actions, was first adopted from the poverty of early language, and was continued from the advantage it afforded for forcible and vivid illustration. Cf. Hor. *A. P.* 180:

Segnius irritant animos demissa per aures
Quam quæ sunt oculis subjecta fidelibus.

This mode was frequently employed by the O. T. prophets, Is. 8:18. 20:2,3. Jer. 13:1–11. 18:3,4. Ezek. 4:1–8. 12:3–7. c. 24. *προσκαλ.*] In L. *ἐπιλαβόμενος παιδίου. ἐν μέσῳ αὐτ.*] So Mk. In L. *παρ' ἑαυτῷ*, Mk. adds, *ἐναγαλισάμενος αὐτό*. To complete the picture, and fully understand the import of Christ's act and words, we must place the three accounts before us together: but each Evangelist seems to intimate something distinct from the others. S. Matthew fixes our attention upon the *example* to the disciples; in addition to this S. Mark shews the child as an object of our Lord's *affection*, S. Luke presents him in the place of *honour*.

3. *στραφῆτε*] 'turned away from these carnal views and ambitious desires,' 'have your backs to them.' The general use of the term 'converted' in the present day, weakens the force of this and similar passages. James and John, Peter and Matthew, were converted in the usual acceptation of the word, when they left their all to follow Christ; yet they were far from being perfectly renewed in the spirit of their mind. The modern use of the term is not sanctioned by Scripture, and is repugnant to this passage. (See also L. 22:32.) Continual conversion is necessary as long as we have need to grow in that lowliness, docility, simple dependence, and innocency of life which characterize little children. *τὰ παιδία*] 'the (class) children.' *εἰσέλθ. εἰς τ. β.*] See 5:19. Shall not be reckoned among the subjects of Christ (the King) on earth, or at the judgment-day.

4, 5. *ταπ. ἑαυτ. ὡς*] 'humble himself so as to resemble in character.' *παιδίον τοιοῦτον*] one who has nothing but his childlike character to recommend him, i.e. those graces which shew that he belongs to Christ.

6. *ἕνα τῶν μικρ. τούτων*] The transition is now fairly made to the case of his disciples generally, and it is marked by the addition of *τῶν πιστευόντων εἰς ἐμέ*. Afterwards he speaks of all the subjects of his grace in still more general language, *v.* 11. *τῶν μικρῶν*] naturally connects itself

εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. 8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός."

10 "Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. 11 ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. 12 τί ὑμῖν

with οὗτος ἐστιν ὁ μείζων in *v.* 4, as a description of believers. In S. Luke's account the words ὃς ἐὰν δεξ. κ.τ.λ. are immediately followed (9 : 48) by an application to the disciples, ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων. Mk. and L. proceed to mention, as an instance in point, and as one that suggested itself to the disciples, the man whom they had forbidden to work miracles in their Master's name. κρεμασθῇ] 'should have been hanged,' i. e. before he did so. συμφέρει] rather than that he should commit such a crime, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μίκρων τούτων. μύλος] 'a grinder,' 'a millstone.' These mills are still used in the East; they are composed of two stones, of which the lower is fixed, and the upper revolves upon it, having a hole in the middle for receiving the grain. Small mills are turned by female slaves, large mills by an ass, ὄνος. Hence μύλος ὀνικός, 'an upper millstone of the largest size.' Hom. VII. 270, βαλὼν μυλοειδέϊ πέτρῳ.

7. ἀπὸ τῶν σκανδάλων] 'by reason of the offences' arising from the contrariety which existed between our Saviour's teaching and the bias of fallen man, M. 11 : 6. 19 : 22, especially from the inconsistent and unholy lives of professors, which would cause many to draw back. ἀνάγκη] a *moral* necessity, from the nature of the case, inasmuch as divine grace does not destroy free agency. See 24 : 24, n. and comp. 10 : 35. οὐαὶ... ἔρχεται] See 26 : 24. A. 2 : 23.

8, 9. Our Lord here enumerates several stumblingblocks, σκάνδαλα, which arise from ourselves. 1 J. 2 : 16. ὀφθαλμός, χείρ, ποῦς] whatever is most dear or valuable, whatever is serviceable for subsistence in this world, if it proves a necessary occasion of sin. See on 5 : 29. καλόν ... ἤ] a mixture of the two constructions καλόν... καὶ μὴ and κάλλιον... ἤ.

10. ἄγγελοι] Their *spirits* after death. A. 12 : 15. Actual children are here first spoken of, as in 2–6. βλέπουσι τὸ πρόσωπον] enjoy the highest favour, as they are in the immediate and perpetual presence of God. Ps. 17 : 15. 16 : 11. There is an allusion here to the custom of Oriental courts. 1 Ki. 10 : 8. Esth. 4 : 11. 5 : 12. The saying is preserved by M. alone.

11. Our Lord gives a further reason against slighting those who have nothing to recommend them but true piety, (5 : 5), on the ground that God is great, and despiseth not any. The Son of man searches out those 'whom man despiseth.' τὸ ἀπολωλός] In the widest sense, (see on *v.* 6) whatever is in a lost state: a state of helplessness and danger, through weakness, ignorance, or powerful temptation. Instance is given, and application of this saying made, in the case of Zacchæus, L. 19 : 10. If the weaker members of Christ's flock are caused to err by those who bring in σκάνδαλα, the perverters perish, *v.* 6.

δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφεὶς τὰ ἐνενήκοντα ἐννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον; 13 καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων."

15 "Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου· ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου· 16 ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 17 ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοὶ ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. 18 ἀμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε

12. ἐπὶ τὰ ὄρη] 'over the mountains,' to be taken with πορευθείς. See 14:28. Our Lord illustrates the lively interest, and concern which Christians ought to feel for the meanest subject of his kingdom, by the satisfaction and joy which a shepherd would feel at the recovery of a sheep which had strayed. L. 15:4–7.

14. οὐκ ἔστι θέλημα] 'It is contrary to the purpose,' by the grammatical figure Litotes. Jelf, § 738. Obs. 1. See on 22:3. So G. 5:21, οὐ κληρονομήσουσιν. οὕτως] Such is the anxiety of God that all men should be saved. ἔμπροσθεν] Heb. לִפְנֵי τῶν μικρῶν τούτων] It is implied that these were originally of the class which Jesus declared he came to call to repentance; 9:10–13, despised as sinners by the Pharisees, likely to be despised as having been great sinners by their Christian brethren. We have here the same connexion as L. 15:2 has with the subsequent parables.

15, 16. Our Lord continues his admonition respecting our conduct to feeble but sincere Christians. The order of thought is, 'Not only do not cause them to err, but even if they have done you wrong, act cautiously, tenderly, before you regard them as publicans and sinners.' ἐκέρδησας] Cf. 1 Cor. 9:19–22. 'Thou hast won him over to thyself and to Christ. Conscious of his fault he will regard thee with gratitude as the means of his restoration to me.' Ja. 5:20. πᾶν ῥῆμα] *every word which is uttered between you.* See Deut. 19:15. This is the application to our private practice of a forensic rule for the determination of causes. Means are to be taken to secure the judgment of society in favour of the party which has reason and right on his side.

17. τῇ ἐκκλησίᾳ] i. e. the particular congregation to which he belongs. Our Lord's hearers would understand him to mean the particular synagogue of which the parties were members. A striking illustration will be found in Chambers's Miscellany, No. 153, p. 20, 'On the customs of the modern Jews.' ἐὰν δὲ καὶ τῆς ἐκκλ. παρακ.] 'decline to hear also the church.' It ought to be, but is not, unnecessary to admonish readers of modern divinity that there is nothing of an imperative or general character in these words. ὥσπερ ὁ ἐθνικός] by expelling him from your society so as to have no intercourse with him, Rom. 16:17. 2 Thess. 3:14. ὁ τελώνης] The word is used proverbially, with reference to the usual treatment of publicans by their fellow-countrymen, but by no means countenancing it. M. 5:46,47.

18. Every offence may be considered under two aspects, as a sin against God, or as an affront to society. The Church, like any other society, has power to prescribe the terms on which it may remit or retain offences against itself, or any individual member. δήσητε κ.τ.λ.] See 16:19, and cf. 1 C. 5:4,5. 2 C. 2:5, 6, 10,11. ἐπὶ τῆς γῆς] i. e. in your present imperfect 'militant state upon earth:' though on earth. Cf. 9:6.

ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. [19] πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. [20] οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν."

[21] Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; [22] Λέγει αὐτῷ ὁ Ἰησοῦς, "Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. [23] διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. [24] ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. [25] μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

19. *πάντος πράγματος*] *any* matter. See on 19:3. For the limit to this promise, see on Mk. 11:24. Compare also 18,19 with Ja. 5:14, &c.

20. *εἰς τὸ ἐμὸν ὄνομα*] with my name, i. e. personal manifestation and character, for their object: hence acting by my authority, relying on my power, looking for my presence, intending the promotion of my service and cause.—The particular promise in *v.* 19, is founded upon this general one, *οὗ γάρ.... ἐκεῖ εἰμι.* He implies that where he is seen and known to be present, his people, all who believe, have an opportunity and certainty of obtaining from Him the blessings they desire and need. It was so when he was bodily and visibly present; it is so still.

21. The enquiry of Peter here, and the case put by John during a former part of the discourse, as recorded by Mk. and L. (see on *v.* 6), shew that the disciples found these humble, self-denying precepts very difficult to understand and obey. *ὁ ἀδ. μου*] referring to *v.* 15, and meaning 'my fellow-disciple, my neighbour.' *ποσάκις ...ἕως ἑπτάκις;*] This was in the spirit of the rabbinical teaching with which the Apostle's mind had been long imbued. The Rabbis employed numbers systematically, and most extensively, in laying down rules for conduct; and especially in defining the limits of virtues and vices. (Maimonides, Yad Hachaz. c. IV. et passim). Seven was a favourite number, considered mystical and holy. It was also employed to denote indefiniteness or multiplicity. Thus our Lord, according to L. 17:4, had used it in delivering his precept on forgiveness: 'If (thy brother) trespass against thee seven times in a day,' &c. And see Lev. 26:18,21,24, 28. It is probable that this saying preceded the enquiry of Peter, and gave occasion to it; the Apostle understanding our Lord literally.

22. *ἑβδομη. ἑπ.*] i. e. without counting how many times. *οὐ λέγω σοι*] may have reference to the previous dictum as quoted by Peter: 'When I tell you seven times, I do not *mean* seven times only.'

23. *διὰ τοῦτο*] *On account of this,* by reason of the extent to which pardon is held forth to the repenting offender. 'To illustrate this,' J. 6:65,n. *ἡ βασιλεία τ. οὐρ.*] 'The principles of my government in regard to forgiveness, human and divine, are represented in the conduct of a certain king,' &c. *συν. λόγ.*] 25:19, 'rationes conferre.' Nearer still is the phrase 'overhaul' accounts, &c. *δούλων*] officers entrusted with the collection or management of revenue: probably resembling the E. India Company's 'collectors,' who are high civil 'servants' of the Company. Xenophon uses the word in the sense of vassal, *Anab.* I. 9, 29, *Κύρου δούλου ὄντος.* In Herodotus it is applied to all the great officers of state.

24, 25. *ὀφ. μυρ. ταλ.*] So vast a sum (Jewish tal. silver = £342. 3*s.* 9*d.*) would represent the revenues of a province, in which this man was a defaulter. *πραθ.*] See Lev. 25:39, and 2 Ki. 4:1.

26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. 27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγε λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις. 29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. 31 ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. 32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγὼ σὲ ἠλέησα; 34 Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. 35 οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος

26. *μακροθύμησον ἐπ' ἐμοί*] The word is used with *πρὸς* in 1 Th. 5:14, and *εἰς* in 2 P. 3:9, but in a more general sense. See L. 18:7. *πάντα σ. ἀποδ.*] Understanding him to be a debtor in public money, this promise is not altogether extravagant.

27. *ἀπέλυσε*] released him from arrest. Cf. *προσηνέχθη αὐτῷ*, as a prisoner, *v.* 24. L. 23:14. *δάνειον*] strictly neuter, from *δάνειος*, subaud. *ἀργύριον*. *δάνος, money given or lent;* hence, as here, money due.

28. *εὗρεν*] *happened to meet; lighted on.* *ἑκατὸν δην.*] = £3. 2*s*. 6*d*. *ἔπνιγε*] 'strangelid him,' Wiclif, from Vulg. 'suffocabat;' 'obtorto collo trahebat,' Erasmus. The word denotes the ordinary action of seizure, which would be by laying hold of a person in front by the upper part of the close-fitting tunic, and therefore by introducing the hand between it and the throat, producing considerable pressure. *ὅ τι*] read *εἴ τι*. See on L. 19:8. A courteous mode of speech, employed in demanding a debt, but not implying any doubt upon the matter.

29. *παρεκάλει*] *besought him*, not *προσεκύνει* as in *v.* 26, which denotes an act of homage due to one greatly superior.

31. *ἰδόντες...*] We are not to suppose that this circumstance has any precise interpretation; it is introduced to give interest, life, and effect. But we may fairly observe on it, that the reasonable judgment of men in regard to the conduct of each other will be confirmed by the judgment of God. 1 T. 5:24. *ἐλυπήθησαν*] were distressed with grief and indignation. *διεσάφησαν*] *made clear*, 'told plainly.' Gen. V. gave full information. *σαφηνιῶ*, Æsch. *Pr.* 227.

32. *ὀφειλήν*] obligation. See R. 13:7, where the word is primarily applied to taxes.

34. *βασανισταῖς*] Literally *correctors*, with a view to their harshness; 'to the jailers,' Tyn., Cr. Greater severity than mere confinement is probably intended, in contrast to *φυλακή*, *v.* 30. Cf. 22:13.

35. *οὕτω... ὑμῖν*] 'Your debt shall be exacted; you shall answer for your sins. If you will not conform, by imitation, to the merciful spirit of my government, you shall have no benefit of it. I will forgive those who ask for mercy, but not if they refuse mercy to others.' 6:14, 15. The earthly king concluded that his servant was an object worthy of his compassion; that the mercy he had received would not be thrown away upon him. On finding however that he judged too favourably of the man's character and disposition, he repents of his misplaced kindness, he revokes his act of grace, when his ser-

ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν."

19 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου· 2καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. 3Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; 4Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, 5καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 6ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία. ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω. 7Λέγουσιν αὐτῷ,

vant abuses his newly gained liberty to annoy and oppress a fellow-servant. The heavenly King makes no such mistake in estimating the effects of his forgiving love; he moulds the hearts and wills of all whom he pardons into a temper and disposition resembling his own. Where no trace of this conformity appears, men still remain under the bondage of Satan, and are not translated into the kingdom of God. *ἀπὸ τῶν καρδιῶν*] i. q. *ἐκ ψυχῆς*. E. 6:6, to the exclusion not merely of acts of hostility, but also of all *μνησικακία*. 'Dominus addidit, De cordibus vestris, ut omnem simulationem fictæ pacis averteret.' Jerome. This parable is recorded by S. Matthew only.

XIX. 1. This was our Lord's final departure from Galilee for Jerusalem before his crucifixion. On this occasion he went to Judæa through Peræa, the country *πέραν τοῦ Ἰορδάνου*, and not by the usual route through Samaria. In the interval between the discourse recorded in ch. 18, and the last visit to Jerusalem, in which this journey terminated, many events occurred of which S. Matthew takes no notice. The principal of these are, his attendance at the Feast of Tabernacles J. 7:2–13; at the Feast of the Dedication, J. 10:22; the discourses and miracles connected with these occasions; the resurrection of Lazarus; the events recorded from L. 9:51 down to L. 18:14. *μετῆρεν*] 13:53, probably to Bethany beyond Jordan. J. 10:40. Mk. 10:1. L. 9:51. *πέραν*] is properly a substantive from *πέρα*, 'the opposite region;' here in apposition with *τὰ ὅρια*. See Blomfield. Æsch. *Ag.* 183. *Suppl.* 261. *Ἅπις γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας*. Hdt. VI. 44, *ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην*.

3. The Pharisees thought to embroil our Lord with the rival schools of Schammai and Hillel; of which the former maintained that a divorce could be effected only for adultery; the latter, that it might take place for *any charge whatever*. *πᾶσαν αἰτίαν*] *αἰτία, charge or matter of accusation*, i. q. *crimen*. This use of *πᾶς, any*, occurs 13:19. 18:19. Mk. 13:20. R. 3:20. 1 C. 10:25. *πειράζ.*] Jesus had already in a public discourse (5:32) given his judgment in this matter. The Pharisees, as in other instances, took up, and fastened on his words, hoping to make him either contradict himself, or impugn the law of Moses.

4. Our Lord shews the indissoluble nature of the marriage tie from the fact, that at the creation God made a single pair, one of each sex, whom he united in the bond of marriage. *καὶ εἶπεν*] The words are those of the inspired writer, Gen. 2:24, and are therefore quoted as the words of God, the Creator. *ἄρσεν κ. θῆλυ*] 'a male and female.'

5. *ἕνεκεν τούτου*] on account of this divine appointment, by which God exhibited a standard of the marriage union to all generations. *οἱ δύο*] LXX. not in Heb., a kind of comment upon *σὰρξ μία*.

7–9. In Mk. 10:3 this passage (Deut. 24:1–3) is alleged in answer to our

Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι αὐτήν; 8 Λέγει αὐτοῖς, Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. 9 λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. 11 Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. 12 εἰσὶ γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καί εἰσιν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καί εἰσιν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν, χωρείτω.

13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται. οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

Lord's question, What did Moses command you? ἐπέτρεψεν] 'permitted:' contrast this with ἐνετείλατο. Moses connived at a relaxation of the primeval and perpetual ordinance, by regulating the manner in which a divorce might be effected. Looking to their unyielding and unforgiving spirit, πρὸς τὴν σκληροκαρδίαν, greater evils were to be apprehended from the strict maintenance, than from the modified infringement, of the law. πρός] 'in regard to,' 'having in view.' Our Lord corroborates the account which S. Paul gives of the nature of the law, and its incidental or temporary character, H. 9:10. R. 8:3. παρεισῆλθε, R. 5:20, and cf. L. 16:16–18. ἀπολελυμένην] 'a divorced woman.'

10. Εἰ οὕτως] 'If this is the case or condition.' Assuming this to be the case; simple supposition. The first form of hypothetical proposition, εἴ τι ἔχει, δίδωσι. Si quid habet, dat. αἰτία] the account to be given, the original ground and condition of the relationship of man and wife. 'if the matter be so between,' Tynd., Cr., Gen. ܥܠܬܐ (Syr.) 'accusation,' 'complaint;' rendered by Castell in loc. 'rigor' (qu. hardness of the case?). For μετά, see L. 1:72.

11. ἀλλ' οἷς] 20:23. Translate, *None* admit into their minds this matter (οὐ συμφ. γαμ.) *but only* they receive it to whom.... χωρεῖν properly refers to *capacity*, J. 2:6, but is applied to *mental capability*. In J. 8:37 it is used intransitively; λόγος οὐ χωρεῖ, 'takes not,' or 'makes no progress;' so in M. 15:17. 2 P. 3:9. οἷς δέδοται] 'quibus enim non est datum, aut nolunt, aut non implent quod volunt; quibus autem datum est, sic volunt ut impleant quod volunt.' Augustine *de Gratia et Lib. Arb.* c. 4.

12. Our Lord enumerates three classes which might practise celibacy; one from natural temperament; a second from the loss of virility; a third from mortifying their natural inclinations, 1 C. 7:7. In the third class our Lord is thought to allude to the Essenes. ὁ δυνάμενος] he who was willing and able thus to act, might find celibacy expedient, especially in times of distress or in peculiar spheres of labour. 1 C. 7:26. χωρείτω] not a command, but a permission. So Rev. 22:17.

13. ἵνα...προσεύξηται] S. Matthew records most fully the nature of the request, and S. Mark the manner in which it was granted. They who brought the children asked our Lord to 'lay his hands on them and pray,' (M.): He 'took them in his arms (see on 18:2), laid his hands on them, and blessed them,' (Mk.) S. Matthew's account makes it clear that by the words ἵνα ἅψηται (ἅπτηται L.) αὐτῶν, in the other Evangelists, it is not meant that these people came with a superstitious notion of the spiritual efficacy of our Lord's mere touch. See on L. 18:15. ἐπετίμησαν αὐτοῖς] i. e. τοῖς προσφέρουσιν, as in Mk. 10:13. Note a similar use of αὐτούς in L. 5:17. See notes on

14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ
ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρα-
νῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἷς προσελθὼν εἶπεν αὐτῷ, Διδάσκαλε ἀγαθέ, τί
ἀγαθὸν ποιήσω ἵνα ἔχω ζωὴν αἰώνιον; 17 Ὁ δὲ εἶπεν αὐτῷ, Τί
με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. εἰ δὲ
θέλεις εἰσελθεῖν εἰς τὴν ζωήν, τήρησον τὰς ἐντολάς. 18 Λέγει
αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπε, Τὸ, οὐ φονεύσεις· οὐ μοι-
χεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις· 19 τίμα τὸν πατέρα
σου καὶ τὴν μητέρα· καὶ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυ-
τόν. 20 Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ
νεότητός μου· τί ἔτι ὑστερῶ; 21 Ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ
θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς
πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει
μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος·
ἦν γὰρ ἔχων κτήματα πολλά. 23 ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθη-
ταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι δυσκόλως πλούσιος εἰσελεύσε-
ται εἰς τὴν βασιλείαν τῶν οὐρανῶν. 24 πάλιν δὲ λέγω ὑμῖν,
εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ

Mk. 10:13–16. Mr Alford suggests that some further remarks on the *fruit of marriage*, may have given rise to the circumstance here recorded.

16. *εἷς*] for this use of *εἷς* see on 8:19. S. Mark gives us no information as to the age or station of the applicant: S. Matthew tells us he was *νεάνισκος*: S. Luke, (18:18) that he was *ἄρχων*. See notes on Mk. 10:17–25. *τί ἀγαθόν*] In Mk and L. simply *τί ποιήσω* (*ποιήσας*). It would seem, from this word, and his next question, *v.* 18, as if his idea was that by some one act of surpassing merit he might ensure his salvation. If so, our Lord's answer, 'keep the commandments,' will imply that constant ordinary obedience is what God requires, not a single, or occasional, or extraordinary effort or work. The perfect performance of prescribed and known duties will suffice, *if we can attain to that.*

18. *ποίας*] This question corroborates the fact elsewhere more distinctly implied that there was considerable discussion among the Rabbis which was the most important commandment of the law. The principle on which such enquiries were based is that which has produced the doctrine of 'works of supererogation.' (*v.* 25. Mk. 10:26, note.) *τό*] See on Mk. 9:23. L. 1:62. R. 13:9.

19. *ἀγαπήσεις*] The quotation from Lev. 19:18, on this occasion, is recorded by M. only. See 22:39.

20. *ἐφυλαξάμην*] So in Mk. and L. *φυλάττειν* is used in classical writers with *φιλότητα, ὅρκια, ἔπος, νόμον, τελετάς.* See L. 11:28. *τί ἔτι ὑστερῶ*] a kind of challenge to our Lord to point out his deficiency, which Jesus accepts. Mk. 10:21.

21. *εἰ θέλεις*] 'If thou wishest.' *τέλειος*] See 5:48. *δὸς πτωχοῖς*] 'to persons who are poor.' *θησαυρόν*] Cf. Ja. 2:5, *πλουσίους ἐν πίστει*, and 1 Tim. 6:18, *ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς.* The poor may be rich in faith, and the rich may be poor in spirit.

22. *ἦν ἔχων*] This combination is more forcible than the single verb conveying the notion of *having and retaining.* Cf. L. 5:16.

24. See 23:24, and note on Mk. 10:25. The object here is to set forth the greatest human impossibility, and to magnify Divine grace which could accomplish even that.

πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ ἐξεπλήσσοντο σφόδρα, λέγοντες, Τίς ἄρα δύναται σωθῆναι; 26 Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά ἐστι.

27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν; 28 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, "Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. 29 καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. 30 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι."

20 "Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας

25. In Mk. the astonishment of the disciples is mentioned after the declaration in *v.* 23; then *v.* 24 follows with an explanatory clause, *τοὺς πεποιθότας ἐπὶ τοῖς χρ.*

26. Παρὰ ἀνθρώποις] 'As far as regards the power of man.' *παρὰ Θεῷ*] apud Deum, at the hand of God. *ἐμβλέψας*] 'fixing his eyes upon them.' Mk. 10:21,27. L. 20:17.

27. *τί ἄρα ἔσται ἡμῖν*] This enquiry presented the occasion on which our Lord uttered the parable of the 'Labourers in the Vineyard.' The apostles, after seeing the rich youth depart, desire to know what their reward would be for making those sacrifices from which he shrank. The enquiry betrayed the mercenary spirit of the hireling. Perhaps there was a self-complacency in their minds, a comparison of themselves with others for the sake of self-exaltation, and also a presumptuous claim to perfect obedience, not unlike the *τί ἔτι ὑστερῶ*, *v.* 20.

28. The words *ἐν τῇ παλιγγενεσίᾳ* should be connected with *ὅταν καθίσῃ*, *κ. τ. λ.* This renders our Lord's answer more in accordance with L. 22:30, where we have *ἐν τῇ βασιλείᾳ μου* and the whole reply better corresponds to the terms of Peter's enquiry (*ἠκολ. σοι...ἀφήκ. π.*), which are evidently repeated as the description of those who shall be rewarded. See 1C. 6:2. Philo Judæus uses *παλιγγενεσία* for the future state of the soul: and Josephus for the restoration of the Jewish people. *Ant.* xi. 3, § 9. With this use of the word we may compare Is. 65:17, 'I create new heavens and a new earth;' Rev. 21:1, 4,5, 'I saw a new heaven and a new earth,' 'The former things are passed away,' 'Behold, I make all things new.' Some join *ἐν τῇ παλιγγενεσίᾳ* with *οἱ ἀκολουθήσαντες μοι*, and explain it to mean, ye who have been my attendants while by my personal ministry I am putting the world into a new state. This view is supported by 17:11, and by *διόρθωσις*, H. 9:10.

29, 30. See on Mk. 10:30,31. Our Lord replies that their reward should be great, but proceeds to deliver a parable rebuking the temper of mind which prompted the enquiry. Long-continued and abundant labours are nothing without true humility toward God, and fervent charity toward man. The foremost in labour may lose the things they have wrought by forgetting that the reward is of grace, or by despising others; while those who seem to be the last, may by their humility be acknowledged first in the day of God.

XX. 1. This parable is found in S. Matthew only. *ἐξῆλθ...μισθώσ.*] The infinitive here exactly answers to the Latin supine, and is thus used after verbs of 'giving,'

εἰς τὸν ἀμπελῶνα αὐτοῦ. [2]συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. [3]καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς· [4]κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. οἱ δὲ ἀπῆλθον. [5]πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως. [6]περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί; [7]λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε. [8]Ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν

'taking,' 'going,' 'sending,' to express the aim or object. Jelf, § 669. 2. *ἅμα πρωΐ*] i.e. ready for the termination of the last watch of the night, and for the commencement of the first hour of the day: 'by six o'clock.' At vintage-time labour was scarce, and masters were obliged to be early in the market to secure it. Perhaps the pressing nature of the work of the Gospel, and the comparative paucity of labourers, may be incidentally suggested. 9:37,38.

2. *ἐκ δηναρίου*] A Roman silver coin which passed current as equal to the Greek drachma; its value was about sevenpence halfpenny; and was the usual daily pay for a labourer or soldier. *συμφωνήσας*] With these first-hired labourers he made an agreement; those who were subsequently engaged, went trusting to receive whatever was right, i.e. to be paid on the same terms as the first-hired, but in proportion to the time of labour. *τὴν ἡμ.*] 'the day:' it is not implied that he engaged them for an indefinite time, but that he would pay them so much every day on which he hired them.

3. *περὶ τρίτην ὥραν*] The Jews, as well as the Greeks and Romans, divided the natural day between sunrise and sunset, into twelve equal parts, J. 11:9. Probably the day was divided into the four periods here indicated, just as the night was divided into four watches, Mk. 13:35.

4. *καὶ ὑμ.*] Speaking from his own consciousness of having hired others; and implying as much, for their information: hence *ὃ ἐὰν δίκ.* as above, on *v.* 2.

6. *περὶ δὲ τὴν ἑνδεκ.*] 3rd, 6th, 9th, were ordinary divisions of the day for work, i.e. three quarters, half, and a quarter; hence, the article would be dropped in speaking of engagement made, 'at sixth,' 'at ninth;' but the eleventh was a most unusual hour for an engagement, hence the article is used. *τί...ἀργοί*] It is implied that they were at fault in being unemployed. And, of course, they were not present in the market-place seeking work earlier in the day. But no further enquiry is made; they are taken at their word, and now hired, and bid to work: their excuse is accepted if they will work on the terms now offered.

8. *ὀψίας γενομένης*] It was commanded in the law, that the hired servant should receive his pay the same evening, Deut. 24:15. Christ is the steward set over all God's house; not, however, as a servant, but a son 'over his own house,' H. 3:6. J. 5:27. M. 11:27. The whole œconomy of salvation has been put into his hands; so, though the steward is mentioned, the principal action, from calling the labourers to regulating and justifying the payments, is ascribed to him who is the owner, 'master of the house.' *ἀπὸ τῶν ἐσχάτων*] The last-hired were the first to receive the penny. This is encouragement for those who have been late in entering God's service. 'It is a great mistake to imagine that misgivings, concerning the acceptance of their work, will make men work the more strenuously: on the contrary, nothing so effectually cuts the nerves of all exertion.' Trench. *τὸν μισθόν*] not what was *earned*, but what was *covenanted*. 'Deus est debitor noster, non ex commisso, sed ex promisso.' Aug.

πρώτων. [9]Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. [10]ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον. [11]λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου [12]λέγοντες, Ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. [13]Ὁ δὲ ἀποκριθεὶς εἶπεν ἑνὶ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; [14]ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. [15]ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; εἰ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; [16]Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί."

10. *ἐνόμισαν ὅτι πλ.*] They calculated from the liberality which they had witnessed in the case of the last-hired. Had none been hired but themselves, or had the others been paid proportionally, they would have been content. *ἀνὰ δηνάριον*] 'a penny each.' The Greeks having no distributive numerals, employed *ἀνά* instead. Thus Xen. *ἐποιήσατο λόχους ἀνὰ ἑκατὸν ἄνδρας*, 'he formed companies of a hundred each.' So *ἀνὰ δύο*, L. 9:3.

12. *οὗτοι οἱ ἔσχ.*] 'These last (hired).' Cf. L. 15:30, *ὁ υἱός σου οὗτος. μίαν ὥραν ἐποίησαν*] *ποιεῖν* is used with nouns of time to express 'spend,' 'pass,' as in A. 20:3, *ποιήσας μῆνας τρεῖς*. So A. 15:33. 18:23 (*χρόνον*). Ja. 4:13 (*ἐνιαυτόν*). In speaking of workmen, the word is probably used as in English, 'have made an hour.' Syr. V. 'have laboured.' ܥܒ̈ܕܘ *ἴσους*] i.q. *ἰσομοίρους*, 'equal in pay.' *τὸ βάρος*] 'the burden of the day,' (i.e. the main portion of the work). *τὸν καύσωνα*] 'the burning heat,' *καίω*, literally, 'the burner:' *καύσων* is used in the LXX. for the dry burning east wind, so fatal to all vegetable life; 'the wind from the wilderness,' Hos. 13:15. Not the heat of the noonday sun, but the scorching wind of the desert at sunrise. Ja. 1:11. Jon. 4:8. M. 13:6. L. 12:55.

13–15. *ἑταῖρε*] a familiar form of address used to inferiors, *sodalis*, 'my good fellow.' This is addressed to 'erring saints.' We may compare with it the elder brother, in the parable of the prodigal son. And see 19:27. *οὐχὶ...ἐμοῖς;*] Those who maintain that every sentiment or expression in a parable admits of a precise spiritual interpretation, must labour here under considerable difficulty. *εἰ ὁ ὀφθ. σ. πον.*] *εἰ* 'tell me if.' But many read *ἤ*. 'Art thou envious,' Mk. 7:22. Envy is continually spoken of as finding its expression by the eye. Saul *eyed* David, 1 Sam. 18:9. '*Urentes* oculos.' Persius. We have also *ἀγαθὸς ὀφθαλμός*, 'the ungrudging eye.' *ὅτι ἀγαθός εἰμι* stands in contrast to *οὐκ ἀδικῶ σε*. I have been just towards you in my treatment; why should you view with displeasure my liberality and bounty to others? The same distinction between *ἀγαθός* and *δίκαιος* may be made in R. 5:7. See on M. 1:19.

16. The parable concludes with the remark which forms its introduction, 19:30. Though the householder would not deprive the murmurers of their hire, on account of the bad feeling they displayed (*ἆρον τὸ σόν*), yet our Lord clearly intimates, that many, who are outwardly members of his kingdom, would have no share in its spiritual blessings. There was an election within the election; none had part in the inner election who exhibited a spirit similar, or analogous, to that of the murmurers. To enjoy the fruition of the Godhead, to see Him as He is, is the reward for all; but some there are who desire a reward which may enable them to glory over others; they are not content to grow together with the whole body of Christ, but desire to get before their brethren. Such is the spirit condemned in the parable. On the other hand, those who receive a recompense for but little labour, or whose work is rendered light by the previous labour of

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβε τοὺς
δώδεκα μαθητὰς κατ' ἰδίαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς, 18 Ἰδοὺ
ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρα-
δοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ κατακρινοῦσιν
αὐτὸν θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ
ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ
ἀναστήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ
τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 Ὁ
δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν
οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων ἐν
τῇ βασιλείᾳ σου. 22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε
τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν,
καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; λέγουσιν
αὐτῷ, Δυνάμεθα. 23 καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου
πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε·
τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν

others, were, on another occasion, taught a lesson of humility, J. 4:37,38. Cf. 2 C. 10:15. It is remarkable that the Apostles were addressed as representatives of both classes. In regard to the prophets, John the Baptist, and their Master, they were labourers of the eleventh hour: in regard to their converts and successors, labourers of the first hour. ὀλίγοι δὲ ἐκλεκτοί] Attention is fixed upon the mere grace, by which any are saved. The penny given to those who were called at the eleventh hour was so utterly disproportioned to their service, that it could not be called pay or reward. It was a spontaneous benefaction. Augustine says of the ἐκλεκτοί, 'Hæreditas, in qua cohæredes Christi sumus, non minuitur multitudine filiorum, nec fit angustior numerositate cohæredum. Sed tanta est multis, quanta paucis; tanta singulis, quanta omnibus.' *De Lib. Arbitr.* II. 14. With πολλοί... ἐκλεκτοί we may compare the proverb concerning those who carried the wands of the Bacchantes, πολλοὶ μὲν ναρθηκοφόροι, Βάκχοι δέ γε παῦροι. Phæd. § 38, Bekk. Notes. Clem. Alex. *Strom.* I. p. 315.

17–34. See notes on Mk. 10:32–52. L. 18:31–43. A few variations from the other evangelists will be noticed here.

17. κατ' ἰδίαν ἐν τῇ ὁδῷ] A circumstance most strongly marked in S. Matthew's narrative: and so implying that there were others in company, either following Jesus (*v.* 29), or on the way to the feast at Jerusalem.

19. σταυρῶσαι] The manner of death is not specified in Mk. 10:32–34, or L. 18:33. The narrative, which was written for the Jews, records our Lord's prediction of his death in the form most repugnant to Jewish feelings, G. 3:13. This is the third occasion on which our Lord foretold his death. The first occurs, 16:21, the second 17:22.

20, 21. ἡ μήτηρ] S. Mark makes no mention of the mother, but ascribes the application to James and John, 10:35. Our Lord in his reply regards them as the principals. The request seems to have arisen from the promise made to the twelve in 19:28. τι] In Mk. ὃ ἐὰν αἰτήσωμεν, see n. βασιλείᾳ σου] In Mk. δόξῃ σου. The language of M. is more appropriate in a narrative for Jews.

22. τὸ ποτήριον] In Scripture joy and sorrow are frequently expressed under the image of a cup, Ps. 23:5. 116:13. Is. 51:22. M. 26:42. This metaphorical language should be borne in mind in interpreting the language of Scripture, or the Liturgy, respecting the Sacraments.

δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24 Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος· 27 καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος· 28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ, ἠκολούθησεν αὐτῷ ὄχλος πολύς. 30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Ἐλέησον ἡμᾶς, Κύριε υἱὸς Δαβίδ. 31 Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραζον λέγοντες, Ἐλέησον ἡμᾶς, Κύριε υἱὸς Δαβίδ. 32 Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε, Τί θέλετε ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. 34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοὶ, καὶ ἠκολούθησαν αὐτῷ.

21 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, 2 λέγων αὐτοῖς, Πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι

23. ἀλλ' οἷς...μου] See Mk. 10:40. S. Mark omits ὑπὸ τοῦ Πατρός μου.

29, 30. See on L. 18:35. Some consider that S. Matthew records in one account two several miracles, one of which is recorded Mk. 10:46–52, the other in L. 18:35–43. Mr Greswell remarks, 'The writers of these common accounts were too well aware of their mutual agreement and consistency, to be afraid of the effects of collision. They are critically adapted to each other in what they omit, as in what they supply; sometimes presupposing the circumstances already on record, preliminary to their own accounts; at other times, connecting, separating, or defining the old by the additional particulars of their own.' δύο] So 8:28, δύο δαιμονιζ. where Mk. and L. mention only one.

31. μεῖζον ἔκρ.] Usually πόλλῳ μᾶλλον or περισσῶς, περισσοτέρως, 'they cried more loudly.' Cf. κρ. φωνῃ μεγάλῃ.

34. ἥψατο] M. only. See 9:29. ἀνέβλ. ...ὀφ.] Usually αὐτός (ἄνθρωπος) is the subj. to ἀναβλ.

XXI. 1–22. See notes on Mk. 11:1–26. This occurrence is related by all four Evangelists. S. Luke's account, which is the fullest, agrees chronologically with that of the text. 'The supposition of the triumphal entry in Mark being related a day too soon, will bring all into unison. If this be so, our Lord's first entry into Jerusalem was *private;* the journey may have been interrupted by a short stay at Bethany, Mk. 11:11. Then it was that περιβλεψάμενος πάντα, He noticed the abuses in the temple, which next day He corrected. Then in the evening He went back with the twelve to Bethany, and many went there that evening to see Him and Lazarus, J. 12:9. On the morrow, multitudes came out to meet Him, and the triumphal entry took place, the weeping over the city, L. 19:41, and the cleansing of the temple.' Alford.

2, 3. ὄνον] This is not noticed by Mk. and L., who mention πῶλον only. In J.

ὑμῶν· καὶ εὐθέως εὑρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε, Ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει· εὐθέως δὲ ἀποστελεῖ αὐτούς. 4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος, 5 Εἴπατε τῇ θυγατρὶ Σιών, Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι, πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. 6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαβίδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστιν οὗτος; 11 Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· 13 καὶ λέγει αὐτοῖς, Γέγραπται,

ὀνάριον. ὁ Κύριος] 'The Lord.' The title by which the disciples, now well known, spoke of their Master. It is probable the owner of the animals was himself a disciple.

5. This prophecy of Zech. 9:9, is referred to in J. 12:14. But S. Matthew alone records its exact fulfilment by informing us that the ass, as well as the colt, was brought. The passage accords very closely with the Hebrew, except that צַדִּיק וְנוֹשָׁע are omitted; as his object was to exhibit the lowliness and meekness of Jesus in his character of Messiah. The prediction implies that the Messiah would come as a King of peace. The ass was used by magistrates, and persons of distinction, Judg. 5:10, 10:4, 12:14, but not by warriors. ἐπιβεβηκώς] *mounted.*

7. The people made ready with trappings both the ass and the colt, as not knowing on which Jesus would ride. αὐτῶν in ἐπ. αὐτ. refers to the garments. Some rationalists have sneered at both animals being brought; overlooking the fact that the foal had never left the side of its dam. S. Matthew incidentally confirms the description given in Mk. 11:2. L. 19:30, that it was a colt, ἐφ' ὃν οὐδεὶς ἀνθρώπων ἐκάθισε.

8. ὁ δὲ πλεῖστος ὄχλος] 'the very great multitude,' or 'most of the multitude,' 'many of the people.' Tynd., Cr., Gen. So 11:20, αἱ πλεῖσται δυνάμεις.

9. The insertion of the article before προάγοντ. and ἀκολουθ. marks two distinct parties; one body coming from Jerusalem met him, and then turning back took the lead of the procession; the other body followed in the train. See on J. 12:12. ἐντ. ὑψ.] L. 2:14.

10, 11. This is mentioned by S. Matthew alone; but is confirmed by J. 12:19. ἐσείσθη] 'was in commotion,' used here metaphorically. τίς ἐστιν οὗτος] the general exclamation of the people on perceiving the advancing crowd; at ἔλεγον we have the answer of the foremost of the crowd. ὁ προφητής] probably in the sense of J. 1:21. See also J. 6:14,15, where it is evident that they associated the kingly character of the Messiah with that of 'the prophet.'

Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν. [14] Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν αὐτούς. [15] ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαβίδ, ἠγανάκτησαν [16] καὶ εἶπον αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον; [17] Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

[18] Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασε· [19] καὶ ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. [20] καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; [21] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· [22] καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

[23] Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν, προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; [24] Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι, κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ

14. *τυφλ. κ. χ.*] 'blind and lame persons.' This is recorded by M. only; perhaps it harmonizes with L. 19:47.

15–17. *τὰ θαυμάσια*] i. e. the healing of those diseased persons, and the power and authority he exercised. *παῖδας... ἱερῷ*] in M. only; but cf. L. 19:39,40. *κατηρτίσω αἶνον*] Ps. 8:2. The Hebrew has יִסַּדְתָּ עֹז 'Thou hast founded glory.' 'Gloria ædificio comparari solet.' Rosenmüller. עֹז literally 'strength,' 'power;' often combined or synonymous with כָּבוֹד glory: hence 'thine is... the power and the glory.' The quotation is in S. Matthew only. On the application of Ps. 8, see H. 2:6–9. *εἰς Βηθ.*] Where he had friends, e. g. Lazarus, Martha, and Mary.

19–22. *συκῆν μίαν*] for *τίνα*, as 8:19. See on Mk. 11:13, 24. *τὸ τῆς συκῆς*] 'the fact now belonging to the fig-tree,' 'the fig-tree's miracle.'

23. For construction see 8:1. *οἱ ἀρχ. καὶ οἱ πρεσβ.*] Mk. and L. mention also *γραμματεῖς*, men of learning to argue the question. S. Matthew fixes our attention on those who felt their own province and authority invaded by our Lord's conduct. By this enquiry they hoped to silence our Lord, or to find matter of accusation against him. He first repels their question by another; and then, *v.* 28, commences a series of parables, in which he shews their aggravated guilt, and impending danger.

24. *λόγον ἕνα*] 'one matter of talk,' 'enquiry.' *ὃν ἐὰν εἴπ.*] In Mk. and L.

ἐξουσίᾳ ταῦτα ποιῶ. 25 τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον· πάντες γὰρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον, Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ αὐτὸς, "Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. 29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. 30 καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ κύριε· καὶ οὐκ ἀπῆλθε. 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός;" λέγουσιν αὐτῷ, Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεοῦ. 32 ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ

καὶ with Aor. Imperat.

25. *τὸ βάπτισμα*] 'The ministry' of John; whence had John authority to teach and baptize? See on 3:7. *ἐξ ἀνθρ.*] Was it an invention or system of his own? did it originate in the mind of man? Cf. Gal. 1:11,12. *παρ' ἑαυτοῖς*] denoting '*close* consultation.' Mk. and L. *πρὸς ἑαυτούς. διατί οὖν κ.τ.λ.*] i.e. he will appeal to John's testimony about himself.

26. See Mk. 11:28,33, n. The dilemma was perfect.

28. *τέκνα δύο*] Under this image two great moral divisions of mankind are described. The Pharisees are represented by the second son; all who seek a righteousness through the law, and by its constraints are kept from open sin: the publicans and harlots are represented by the elder son; all who have broken the yoke, and burst the bonds. If disease is in the frame, it is better that it should take a decided shape, so that it may be overcome as disease, than that it should secretly pervade the system, and threaten life, while its existence is not even suspected. There is no greater fault than reckoning we have no fault. See R. 7:7-9. But yet we are in danger of forming too low an estimate of such Pharisees; their condition is to be preferred to the other, if they bear in mind that the law is spiritual; if they use it as a schoolmaster to bring them to Christ. *ὕπαγε ἐργ.*] The two imperatives give vigour and positiveness to the command. So 'Vade age.'

29. *οὐ θέλω*] 'Nolo.' 'I refuse.' 'I nyle.' Wiclif. *μεταμεληθείς*] This word generally means the anxiety which is consequent upon a past transaction; which may be merely *remorse*, such as Judas felt, M. 27:3. Here however the true *μετάνοια* is meant, the change of affections of will and conduct; 'conversion.' M. 3:11.

30. *ἐγὼ κύριε*] 'Here am I.' הִנֵּנִי The Scribes and Pharisees professed to be zealous for the law, as if they would fulfil its commands. They said, and did not. M. 23:3. 15:8.

31. *προάγουσιν*] 'precede you,' 'take the lead of you,' intimating that the door of hope was yet open; others had gone before, but they might follow, if they would. Those however had gone before them who might naturally have expected them to act as guides and examples.

32. *ἐν ὁδῷ δικαιοσύνης*] 'John came teaching and exemplifying a pure and holy religion.' Thus דֶּרֶךְ is used in Amos 8:14. Ps. 25:8,9. 27:11; and hence the use of *ὁδός* in N. T. 2 P. 2:21. A. 19:9, 23, &c. For *δικαιοσύνη* see on 3:15. The passage then means 'John exhibited that righteousness which you profess to value; there was a marked separation from sinners, and the practice of strict asceticism.

ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ."

33 "Ἀλλην παραβολὴν ἀκούσατε. Ἄνθρωπός τις ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὤρυξεν ἐν αὐτῷ ληνὸν, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. 37 ὕστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων, Ἐντραπήσονται τὸν υἱόν μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. 39 καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;" 41 Λέγουσιν αὐτῷ, Κακοὺς

Some of those whom you despise profited by his example and preaching: you however were offended by his severity of life, even as you now are by my sociality.' *ἰδόντες*] 'Their example aggravates the guilt of your impenitence.' *μετεμελήθητε*] See on *v.* 29. *τοῦ πιστεῦσαι αὐτ.*] 'So as to believe on.' Result viewed as cause. R. 7:3. Jelf, §492,3. This parable is only in S. Matthew's gospel; the event is recorded by S. Mark and S. Luke also.

33. *ἄλλην παραβολήν*] At this time the hearers probably manifested a degree of impatience, as if they had heard enough. Our Lord summons them to receive another word of warning and rebuke. In this parable he presents, distinctly and primarily, the position of Jew and Gentile to each other, and their respective relations to the kingdom of God. The former parable of the two sons must be referred in the primary sense to two classes of the Jewish people, and in a secondary sense only to the relative position of the Jew and the Gentile. *οἰκοδεσπότης*] A figure frequently adopted to represent God in the character of possessor, master, governor of his Church. 13:27. 20:1. L. 13:25. 14:21. *ἀμπελῶνα...ληνόν*] See on Mk. 12:1, &c. The parable is evidently framed upon that of Isai. 5:1–7. The ancient Church is also described under the figure of a vineyard in Isai. 27:2. Jer. 12:10.

34–36. *ὅτε δὲ ἤγγ. ὁ κ.*] In Mk. *τῷ καιρῷ*. L. *ἐν κ.* Here is noticed the preliminary and preparatory character of the prophets of the O. T. dispensation, and of the dispensation itself. Also its progressive character, *v.* 36. *τοὺς καρποὺς αὐτοῦ*] 'his fruits,' i. e. his portion of the produce; rent being frequently paid in kind. (See L. 16:6, &c.) *ἀπὸ τοῦ κ. τοῦ ἀμπ.* Mk. and L. *τοὺς δούλους*] In M. they are spoken of as a class or body, Mk. and L. fix our attention rather upon their individual characters and missions; the successive sending of prophets is also more strongly marked in the other versions of the parable. Compare 2 Chron. 36:15, 16. Jer. 25:4. 29:19. 44:4, and Ezek. 20. *πλείονας*] See on Mk. 12:33. Comp. Num. 22:15, 'More, and more honourable than they.' H. 11:4, *πλείονα θυσίαν*. And see M. 11:11–14.

37, 38. *λέγων, κ.τ.λ.*] This implies the adoption of every means which may turn sinners to repentance. *ἐντραπ.*] See on Mk. 12:6. *κατάσχωμεν*] 'take in possession,' not mere occupancy; 'become seized of.' *κατάσχεσις*, 'possession.' A. 7:5,45. See L. 20:14, n.

41. This answer is recorded by S. Mat-

κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. 42 Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν. 43 Διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. 44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. 45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων, 2 "Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασι-

thew only. No other Evangelist mentions the reply in 22:41. In Mk. 12:9. L. 20:16, these words are ascribed to our Lord. This variation can easily be reconciled, by supposing that after our Lord had elicited from his hearers their own condemnation, as here mentioned, he took up their words and added the close application *v.* 43, to which they then replied, 'God forbid!' κακοὺς κακῶς ἀπολ.] This emphatic phrase is found only in S. Matthew; and most suitably, as being popular language, and perhaps proverbial, as in Greek. Aristoph. *Pl.* 65, 418, 879. So καλὴ καλῶς, id. The αὐτούς comes in to define the persons to whom the application of the phrase is now made. ἐκδώσεται] Mk. and L. δώσει. οἵτινες... αὐτῶν] In M. only. Applied, as a prediction, in *v.* 43. ἐν τοῖς καιροῖς αὐτ.] The plural conveys the idea of different payments at different times, according to the crop and the season: so in L. 16:6,7. Many duties of nations, of particular churches, and of individuals, vary with times and circumstances and opportunities.

42. Ps. 118:22,23. λίθον ὃν...οὗτος] Inverse attraction. τὸν ἄνδρα τοῦτον ὃν πάλαι ζητεῖς... οὗτός ἐστιν ἐνθάδε. Soph. *Œ. R.* 449. Jelf, § 824, 1. 1. αὕτη] for Heb. זֹאת which is fem. in form, and so rendered by LXX. here and in Ps. 27:4, et al. So Syr. V. ܗܕܐ fem.

43, 44. διὰ τοῦτο] 'On account of this' I tell you; i. e. even because you reject me. ὁ πεσὼν... συνθλασθήσεται] This describes the danger, loss, and possible ruin, of those who are offended with Christ in his low estate, Is. 8:14. L. 2:34. 1 P. 2:7, 8 (λίθ. προσκόμματος καὶ πέτρα σκανδάλου). λικμήσει αὐτόν] This describes the fate of those who set themselves in distinct and wilful opposition to the Lord, Dan. 2:44. The same stone in different positions is meant; in the one you can fall over it; in the other it can fall upon you. The one represents Christ in his humiliation, the other, Christ in his exaltation. Not even thus does our Lord give the Pharisees up. 'In this parable he has set forth their relation to God as a relation *of duty;* in the succeeding parable of the king's son, he presents it in a more inviting light, as a relation *of privilege,* as a boon freely imparted to them.' R. C. T.

XXII. 1. ἀποκριθεὶς] 11:25. Observing the impression already produced, our Lord makes a further appeal, setting forth his goodness, and the consequences which would ensue if they rejected his gracious offer. His parable of the marriage festival has been confounded with that of the Great Supper in L. 14:16, see n.; that however was spoken at an earlier period, before the hostility of the Pharisees had burst out against our Lord, and represents in a milder form the guilt of the guests, and the consequent retribution.

2. γάμους] 'Wedding festivities.' So τάφος, *Il.* XXIII. 29. The prophets set forth the blessings of the new covenant under the two images of a feast and a

λεῖ ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ· 3 καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδοὺ τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους. 5 Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ· 6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν. 7 ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. 8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ

marriage. These are united here in a marriage festival. This parable has its groundwork in the Old Testament, Exod. 24:11. Zeph. 1:7,8. Prov. 9:2–5. Our Lord employs the image of a festival in L. 22:18, 30. The festival there referred to, as well as the marriage at Rev. 19:7, does not take place till the end of the present age. To reconcile this imagery, we must remember, that the espousals were perfectly distinct from the actual marriage in the East. Our Lord's first coming is the time of the espousals; at the second coming he will lead home his bride. According to Greswell this parable was spoken on Wednesday in Passion-week.

3. *τοὺς δούλους*] 'To remind those who were invited that the time was arrived.' This was the second invitation, or rather, admonishment. *καλέσαι*] 'To summon.' See Esth. 5:8. 6:14. These servants are called *κλήτορες, δειπνοκλήτορες, vocatores, invitatores. τοὺς κεκλημένους*] Our Lord assumes that the guests 'had been invited before.' The invitation first went forth in the choice of the Jewish nation; which was repeated by the prophets in succeeding ages, speaking of good things to come. *οὐκ ἤθελον*] 'They refused.' So in J. 5:40. M. 23:37. *οὐ πάντες*, 'none,' 19:11. *οὐκ ἐστιν θέλημα*, 'it is contrary to the will,' 18:14. *οὐ δεδούλωται*, 'is released,' 1 C. 7:15. So Thuc. I. 6, *οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφόδους*. No preference for other engagements is exhibited, nor any positive outrage inflicted upon the *δειπνοκλήτορες* at first; but a general aversion to their message is denoted by the description.

4. *πάλιν*] After our Lord's ascension into heaven, and the descent of the Holy Spirit. *ἄλλους δούλους*] Some of these servants were the same, but they repeated the summons under different circumstances. *ἄριστον*] This was in early times the name given to 'breakfast;' afterwards it denoted the noonday meal; at length it was applied to the 'chief meal' taken at the close of the day. Hence it came to signify a 'banquet' in general. *σιτιστὰ τεθυμένα*] A sign of the nearness of the feast, Gen. 18:7, 8. 43:16. Prov. 9:1–3. A. 10:13, *θῦσον*.

5. *εἰς τὸν ἴδιον ἀγρον*] 'To his own estate,' to the enjoyment of what he already possessed. *εἰς τὴν ἐμπορίαν αὐτοῦ*] To the acquisition of that which he hoped to enjoy. The same distinction may be observed in L. 14:18, 19.

6. *οἱ λοιποί*] The general aversion, which was shewn on the first summons, has now ripened in one class to a contemptuous rejection, *ἀμελήσαντες*, H. 2:3, and in a second class to open hostility. The forms of outrage here specified may be found in A. 4:3. 5:40. 7:58. 16:23, 24. Cf. M. 23:34, and 2 Chr. 30:10.

7. *ὁ βασιλεύς*] some read *ὁ β. ἐκεῖνος*, 'that king' who was insulted in the person of his ambassadors, 2 Sam. 10:4. *τὰ στρατεύματα αὐτοῦ*] his avenging angels, and the Roman armies. When God's wrath is to be executed, the natural eye sees only the earthly ministers of his judgments, the spiritual eye beholds the heavenly. See 1 Chr. 21:16. 2 Ki. 6:17. Sennacherib and Nebuchadnezzar were but executioners of the divine displeasure, Is. 10:5. Jer. 25:9. The heathen knew something of this; the Trojan multitude saw only the Greeks, Æneas saw other foes, *Æn.* II. 622:

> Apparent diræ facies, inimicaque Trojæ
> Numina magna Deum.
>
> R. C. T.

8. *οὐκ ἦσαν ἄξιοι*] Their unworthiness

κεκλημένοι οὐκ ἦσαν ἄξιοι. 9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν
ὁδῶν, καὶ ὅσους ἂν εὕρητε, καλέσατε εἰς τοὺς γάμους. 10 Καὶ
ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας
ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος
ἀνακειμένων. 11 Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακει-
μένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12 καὶ
λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
ὁ δὲ ἐφιμώθη. 13 τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες
αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος
τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.
14 πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί."

consisted in their rejecting the call; the worthiness of those who eventually came was not absolute, but comparative; consisting merely in their acceptance of the invitation. See A. 13:46.

9. *τὰς διεξόδους τῶν ὁδῶν*] Either outlets of the main streets into the country, or the points where several streets meet; but not 'roads in the country,' as contradistinguished from thoroughfares in the city. Thus Philip, A. 8:5, Peter, A. 10:28, Paul, A. 13:46.

10. *πονηρούς*] Those who seemed to be far gone in moral depravation, such as some of the Corinthians, the Ephesian sorcerers, and perhaps the Philippian jailor, and Onesimus. *ἀγαθούς*] Such as Cornelius, Lydia, the Gentiles that were a law to themselves, R. 2:14. *οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες, τὸν λόγον κατέχουσι*, L. 8:15.

11. *θεάσασθαι τοὺς ἀνακειμένους*] The dignity of the king required that he should not appear till the guests had taken their places. *ἔνδυμα γάμου*] This is personal religion, the sincere and open profession of our individual relation to God and the Gospel. The wedding garment denoted a recognition of the special object of the feast, and of the character of him on whose account it was given. Personal piety must distinctly recognise Christ as Saviour and Lord, and the sense of our individual relation to Him must be 'professed,' worn like a garment, G. 3:27. R. 13:14. The wearing of the wedding garment, was but the willing and thorough assumption of the character the man already had. He was an invited guest, he had accepted the invitation; he had seated himself at the table, he wished to partake of the feast. We have but to assume and exhibit the character we already have as members of Christ; we have only to be in reality, perfectly, willingly, joyfully, and to profess to be what we already are by name, by birth, by baptism. The parable exhibits the love of God the Father, in making the Feast, the grace of the Son, in espousing the Church; there remains then, as essential to salvation, the work of God the Holy Ghost, who 'sanctifieth all the elect people of God.'

12. In ancient times costly dresses were customary gifts on all occasions of festal rejoicing. *ἐφιμώθη*] 'Was muzzled:' had no plea to allege for his contemptuous behaviour. Cf. 34. Mk. 4:39. 1 T. 5:18. *φιμός*, i. q. *ἐπιστόμιον*, 'a gag.' Lat. 'camus.' These gags were used for rebellious slaves or criminals on their way to execution.—Augustine remarks, in noticing that the servants did not detect the intruder, 'Vestis quippe illa in corde, non in carne, inspiciebatur.'

13. *διακόνοις*] 'the ministering attendants,' not *δούλοις*, M. 13:41,49. L. 19:24. They perform the office of lictors, *ligare*. *δήσαντες*] notes the helplessness to which every one is reduced who strives against God, *τὸ ἄμαχον καὶ τὸ ἄφευκτον*. *ἄρατε*] the loss of all good. *ἐκβάλετε*] the presence of all evil. *ὁ κλαυθμός*] See on 8:12. Cf. Zeph. 1:8.

14. *κλητοί*] refers not merely to this unworthy intruder, but also to the whole number who neglected the summons delivered by the *δειπνοκλήτορες*. *ἐκλεκτοί*] Mere admission to the feast is not the same as being invested with the character which a man is called upon, and privileged, to assume. The latter our Lord assigns to the election of grace.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως
αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς
μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν, λέγοντες, Διδάσκαλε,
οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδά-
σκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον
ἀνθρώπων. 17 εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον
Καίσαρι, ἢ οὔ; 18 Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε,
Τί με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ
κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ λέγει αὐτοῖς,
Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; 21 λέγουσιν αὐτῷ, Καίσαρος.
τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ
τοῦ Θεοῦ τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες
αὐτὸν ἀπῆλθον.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ
λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, 24 λέγοντες,
Διδάσκαλε, Μωσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα,
ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστή-

15, 16. For notes on the remainder of this chapter, see Mk. 12:13–44. L. 20:27–21:4. *τοὺς μαθητὰς αὐτῶν*] probably, not persons under instruction, young persons, but persons 'of their school;' i.e. did they not send the best known, or the leaders of their party.

19. *τὸ νόμισμα τοῦ κήνσου*] 'the coin in which the tribute is paid.' Mk. and L. *δηνάριον*. Its designation by these words involved the reason for its employment for the purpose in question: q. d. 'In what coinage do you pay tribute?'

23. *Σαδδουκαῖοι*] i.e. some of that body, *τινὲς τῶν Σαδδουκ.* L. 20:27. The peculiar doctrines and practices of the Pharisees naturally gave rise to the Sadducean system. The first embodied the principle of veneration for the past, and maintained its corruptions, as well as its excellencies, with a blind and indiscriminate affection; the second seized on the principle of rationalism. The Sadducees investigated prevalent customs, and weighed received opinions, till investigation begat scepticism, and scepticism issued in the positive rejection of many established notions and observances. The rise of this system was posterior to that of the Pharisees; it is probable that Grecian philosophy lent its aid to its development. The rabbins mention one Zadok, a pupil of Antigonus of Socoh, as its founder. This, like other party names, may have been given them originally in derision: 'the just ones,' צַדִּיקִים, *just* in their own conceptions and their mode of thinking; men whose religion professedly consisted in pure morality, 'moralists,' in contradistinction to the devoted attachment of the Pharisees to the tradition of the elders. Though these two parties, both in N. T. and in Josephus (*Antiq.* XIII. 10. 6), appear as standing in direct opposition to each other, yet they combined for the purpose of opposing the truth. 16:1,6, 11. In political matters, the Sadducees sympathised with the Herodians; some of them were members of the Sanhedrim, A. 23:6, and sometimes enjoyed the dignity of supreme power in the high priesthood. Cf. A. 4:1,6. 5:17. See Kitto's *Biblical Cyclopædia*. *ἀνάστασιν*] See on Mk. 12:18.

24. *ἐπιγαμβρεύσει*] The word is used in the general sense of 'marry,' 'contract affinity by marriage.' It is thus used by the LXX. in Gen. 38:8. 1 Sam. 18:22. Ezra 9:14. The Hebrew verb in Deut. 25:5, and Gen. 38:8, is the same יָבַם, and is found only in those passages. The noun fem. occurs in Ruth 1:15. None of the Evangg. have quoted Deut. 25:5 accurately from the Heb. or LXX.

σει σπέρμα τῷ ἀδελφῷ αὐτοῦ. 25 Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε, καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. 26 ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά. 27 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 28 ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. 31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, 32 Ἐγώ εἰμι ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

34 Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. 35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν καὶ λέγων, 36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή. 39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλη-

26. *ἕως τῶν ἑ.*] 'to the seven complete,' 'to the end of the seven.'

28. *γυνή*] is the predicate. 'Of whom of the seven shall she be wife?' The article is omitted, as in 4:3.

29–31. *γραφάς*] This word occurs fifty times in the New Testament, and is applied exclusively to the writings of the Old and New Testament. 'Ye err from not knowing the Scriptures, which imply the resurrection; from not considering the power of God, before which all obstacles vanish.' *ἐν γὰρ τῇ ἀναστάσει*] Mk. has *ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν. περὶ τῆς ἀναστ.*] 'as for, speaking of.'

34. *οἱ δὲ Φ. ἀκούσαντες*] This, which is inserted only by S. Matthew, is in entire accordance with S. Luke's account, which states that 'certain of the scribes' who were present had expressed their approbation of our Lord's answer to the Sadducees. These must have been of the Pharisees' party. So S. Mark, with regard to one of them, 12:28, the person mentioned here in *v.* 35. *ἐφίμωσε*] see on *v.* 12, used in a similar connexion in 1 Pet. 2:15; a strong expression, 'had shut, or stopped, their mouths.' *συνήχθησαν ἐπὶ τὸ αὐτό*] were gathered together, i.e. formed themselves into one body, as usual, after the defeat of their combined action with the Herodians and (perhaps) Sadducees. 'They drew together,' Tynd. See *v.* 41. They met in consultation with each other, and in opposition to Jesus.

35, 36. *ἐπηρώτ...πειράζων*] See on L.10:25, where the question put supra 19:16, *τί ἀγαθὸν κ.τ.λ.* receives the answer given here. This person does not seem to have questioned our Lord with a malicious intent. His enquiry however, comes between the last concerted attack of the Sadducees, and that which was preparing by members of his own party, and was frustrated by our Lord's question, *v.* 42. It was part of the *πειρασμός* (L. 22:28), to which Jesus was subjected on this occasion. *ποία ἐντόλη*] 'What kind of a commandment is great in the law?' Mk. *ποία...πρώτη πάντων.*

37–39. See on Mk. 12:28–31.

σίον σου ὡς σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος
ὁ νόμος καὶ οἱ προφῆται κρέμανται.

41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ
Ἰησοῦς 42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός
ἐστι; λέγουσιν αὐτῷ, Τοῦ Δαβίδ. 43 Λέγει αὐτοῖς, Πῶς οὖν
Δαβὶδ ἐν πνεύματι Κύριον αὐτὸν καλεῖ, λέγων, 44 Εἶπεν ὁ
Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς
ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 45 Εἰ οὖν Δαβὶδ καλεῖ
αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; 46 Καὶ οὐδεὶς ἐδύνατο αὐτῷ
ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας
ἐπερωτῆσαι αὐτὸν οὐκέτι.

23 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς
αὐτοῦ, 2 λέγων, "Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμμα-
τεῖς καὶ οἱ Φαρισαῖοι· 3 πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν,
τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι
γὰρ καὶ οὐ ποιοῦσι. 4 δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβά-
στακτα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ
δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα
αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ

40. *κρέμανται*] i.q. 7:12, *οὗτός ἐστιν ὁ νόμος καὶ οἱ προφῆται.* These two commandments comprehend the entire duty of a responsible being. Plato, *Legg.* VIII. *ἐξ ὧν κρεμαμένη πᾶσα ψυχὴ πολίτου.*

41–45. See on Mk. 12:35–37. *ἐπηρώτησεν αὐτ.*] corresponds to *ἀποκριθείς* in Mk. *τί ὑ. δ....τίνος ὑ. ἐ.*] The first question is merely introductory to the second; 'what is your opinion about the Messiah, I mean with regard to his lineage and extraction?' *πῶς οὖν*] 'Upon what principle,' so *v.* 45, where, in Mk. *πόθεν. ἐν. πν.*] by 'inspiration of God,' 'when speaking by inspiration.' Mk. *ἐν τῷ πν. τῷ ἁγ.* Cf. 1 C. 12:3. Rev. 1:10. *κύριον*] Ps. 110:1. See on L. 20:42.

46. *οὐκέτι*] 'ask him questions any more.' See on L. 20:40. No longer did the adversaries of our Lord endeavour to entrap him by questions. They now betake themselves to other means. 'Nova dehinc quasi scena se pandit.' Bengel.

XXIII. 1. *τότε*] after our Lord had put the Pharisees and Sadducees to silence. This chapter is peculiar to Matthew, though much of the matter is found in L. 11 and 13. *τοῖς ὄχλοις*] See on Mk. 12:38.

3. *οὖν*] 'because they sit on Moses's seat.' While our Lord plainly exposes the corruptions and errors of the Jewish teachers, he takes no advantage of their unworthiness to decry their legitimate authority. In their judicial capacity, and determination of doubtful points of practice, they were to be obeyed. There is a reference probably to Exod. 18:13–26. The charge given, not to imitate their personal conduct, shews that private judgment may be exercised in deference to Church authority. *ἐκάθισαν*] The Jewish teachers stood to read the Scriptures, and sat to expound them, L. 4:16, 20. The warning addressed to the people to beware of the Scribes is given in Mk. and L. without any qualification, the charge to respect and obey them, is given in M. only. This intimates for whom this gospel was especially written, and the desire of the writer to conciliate the Jews.

4. *δεσμεύουσι*] abused their legitimate power, by exercising lordship over the consciences of men. *φορτία*] not merely the traditions of the elders, but their strained and forced interpretations of the law. See 11:28. *οὐ θέλ. κιν. αὐτά*] re-

τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν· [6] φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς [7] καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων ῥαββὶ ῥαββί. [8] ὑμεῖς δὲ μὴ κληθῆτε ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητὴς ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. [9] καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς. [10] μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητὴς ὁ Χριστός. [11] ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. [12] ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται."

[13] "Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων·

fused to make an effort equal to the moving a heavy load, though they required of others an effort equal to carrying it. They never thought of personally observing those ordinances which they imposed upon others, *v.* 3. What to do they tell you, but how to do it they neither tell nor shew.

5. *φυλακτ.*] Scrolls of parchment inscribed with paragraphs from the law, and worn on the arm and head at times of prayer. The usage arose from a Rabbinical interpretation of Deut. 6:8. Exod. 13:9. See on 26:26. The name *φυλακτ.* is derived by some from their employment as amulets, or charms against diseases or evil spirits, but more probably from *φυλάσσειν τὸν νόμον.* (A. 21:24). *κράσπ.*] In Numb. 15:37–40, the Jews were ordered to put *fringes* on the borders of their upper garments. The object was, to prevent the possibility of their attending any idolatrous rite, or heathen festival, without being known or detected. The Pharisees enlarged the fringes of their garments, as indicating their pretensions to a more exact observance of the law. Perhaps the size and shape of the fringes or tassels indicated the office of the wearer, or some religious ceremony. Cf. *Bacchæ,* 111.; *Il.* XIV. 181.

6. *πρωτοκλισίαν*] The couch along the upper end of the table, in which the middle seat was the post of distinguished honour, *Æn.* I. 698. *πρωτοκαθεδρίας*] the seats of the elders near the ark in which the copies of the law used in Divine service were kept, and which was on the side of the building nearest Jerusalem. These seats were facing the congregation. Cf. Ja. 2:3.

7. *ῥαββὶ ῥαββί*] The reiteration marks the delight they took in the sound of such titles, and the ready officiousness of the people, or their disciples, in giving them.

8. *εἷς γάρ*] With this, cf. 17:5. Three words are rendered Master, *καθηγητὴς, ἐπιστατὴς, διδάσκαλος. καθηγ.*] Syr. *rab,* but in *v.* 10, 'leader or governor,' the word used for *οἱ ἡγούμενοι,* Heb. 13:7,17. Among Christians, there are to be none sitting on the seat of Christ.

9. *πατέρα*] Give no man such a title as Father with respect to you. In eastern usage Father expresses high pre-eminence and authority. Cf. the Roman title 'Pater patriæ.' Also Papa (father) Pope.

10. Our Lord seldom used the word *Χριστός* as his ordinary proper designation. Here and Mk. 9:41, he is speaking anticipatively of the time when he should be removed from them in visible presence. In J. 17:3, we have *Ἰησοῦν Χριστόν.*

11. *ὁ δὲ μείζων ὑ.*] We must understand by this, He who sets himself up as greatest shall be considered least, *v.* 12, Mk. 9:35. Yet we have also the converse implied: He who would be greatest shall gain his object by becoming least: making himself servant of all. See 20:27,28. Mk. 10:44,45.

12. This points out the speedy humiliation of the lofty Pharisees, as well as the universal character of the Divine dealings, Ezek. 21:6,7. Prov. 29:23.

13. *κλείετε*] 'Ye lock up.' This was done by substituting tradition for Scripture. L. 11:52, *ἤρατε τὴν κλεῖδα τῆς γνώσεως.* The absurd mode of interpretation adopted by Talmudists is well shewn

ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. [14] *οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.* [15] *οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.* [16] *οὐαὶ ὑμῖν ὁδηγοὶ τυφλοί, οἱ λέγοντες, Ὃς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.* [17] *μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;* [18] *καί, Ὃς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ*

by Dr McCaul, in *Old Paths*, passim. *ἔμπροσθεν*] 'In the face of,' agreeing well with *εἰσερχομένους* in the next sentence. They closed the gate against those who were 'asking the way to Zion with their faces thitherward.' Jer. 50:5.

14. *κατεσθίετε τὰς οἰκίας*] So *Od.* II. 237, *κατέδουσι βιαίως Οἶκον Ὀδυσσῆος.* They sought to have power over the property as executors and guardians, and enriched themselves by promoting family disputes, making devotees of the widow or children. See on L. 5:17. *περισσότερον κρίμα*] 'Far heavier judgment,' as they practised iniquity under the cloke of piety.

15. *περιάγετε*] The zeal of the Jews to make proselytes is strikingly seen in the conduct of Hyrcanus to the Idumæans, *Τρκανὸς...ἐπέτρεψεν αὐτοῖς μένειν ἐν τῇ χώρᾳ, εἰ...τοῖς Ἰουδαίων νομίμοις χρῆσθαι θέλοιεν· οἱ δὲ πόθῳ τῆς πατρίου γῆς, καὶ τὴν περιτομὴν, καὶ τὴν ἄλλην τοῦ βίου δίαιταν ὑπέμειναν τὴν αὐτὴν τοῖς Ἰουδαίοις ποιήσασθαι.* Joseph. *Ant.* XIII. 9. 1, and cf. Hor. *Sat.* I. 4. 143. The religion of the Pharisees, though based upon the law of Moses, was as a whole a notorious system of imposture, and permitted ample scope for the indulgence of every bad feeling. Their proselytes would practise the corrupt part of the system, but not the more pure. *προσήλυτον*] 'Advena,' a stranger or sojourner, converts to Judaism called also *οἱ σεβόμενοι τὸν θεόν* and *οἱ φοβούμενοι*, A. 13:16, 50. The rabbis distinguished two classes, 'proselytes of the gate,' who without being circumcised agreed to observe 'the seven precepts of Noah,' i. e. to avoid blasphemy, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood. They called the other class 'proselytes of righteousness,' who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship. Cf. Exod. 12:48. Is. 55:6,7. *υἱὸν γεέννης*] i. q. *ἄξιον γεέννης.* So *ὁ υἱὸς τῆς ἀπωλείας*, 2 Thess. 2:3, 'a person devoted to destruction.' Such is the meaning of *υἱὸς* in L. 10:6. 16:8. 20:36. J. 17:12. 1 Th. 5:5. See too 2 Sam. 12:5, Heb. *διπλότερον*] has been thought to mean 'more hypocritical' in analogy with *ἁπλοῦς*, 'simple, guileless,' and the 'duplex Ulysses' of Horace. The correctness, however, of the usual interpretation, may be justly inferred from the employment of this word as an adverb on the same subject by Justin Martyr, *c. Tryph.*, *οἱ δὲ προσήλυτοι οὐ μόνον οὐ πιστεύουσι, ἀλλὰ διπλότερον ὑμῶν βλασφημοῦσιν εἰς τὸ ὄνομα αὐτοῦ.* Columella has 'duplex' in a similar meaning. *τὴν ξηράν*] sc. *γῆν.* 'The dry land.' So LXX. and יַבָּשָׁה, Gen. 1:9, 10. Jonah 1:9. *τὸ ξηρόν* is thus used in Hdt. II. 68. Cf. Milton, 'over moist and dry.'

16—22. Our Lord here condemns the subtle distinctions of the Pharisees concerning oaths. Whatever sanctity belonged to the gold, or the sacrifices, was derived from the Lord of the temple and the altar. The money was holy, because it was subservient to the uses of the temple, like the *ἀναθήματα* among the Greeks, and the *donaria* among the Romans. *μωροὶ καὶ τυφλοί*] in not having the heart or understanding to discern the subtlety of these casuistical distinctions, or rather, in so warping their natural judgment as to tolerate these absurdities. *οὐδέν ἐστι*] i. e. his oath is not obligatory, or not in the same degree. *ὀφείλει*] i. q. *ὀφειλέτης ἐστί*, G. 5:3, he is bound to keep his oath. See M. 5:33—37, and Mk. 7:11.

δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. [19] μωροὶ καὶ τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; [20] ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ· [21] καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· [22] καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ."

[23] "Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. [24] ὁδηγοὶ τυφλοί, οἱ

20. Our Lord shews that what they considered the less, or inobligatory oath, involved the oath which they deemed binding. Next, that an oath which they considered a nullity involved the highest and most solemn kind of appeal. The object of the distinction in favour of the gold and gifts was, doubtless, to promote the practice of making offerings to the temple (5:23 and 15:5). If these acquired a sanctity superior even to that of the temple and the altar, it would follow, in the general opinion, that there was much merit in presenting them. That the obligation of an oath was increased by the greater sacredness of that upon, or by which it was sworn, was an opinion sanctioned by the mediæval Church. Thus Harold is said to have been sworn, without his knowledge, on the relics of certain saints concealed beneath the book of the gospels, and his oath to have been considered all the more binding when the fact was revealed to him.

23. *τὸ ἡδύοσμον*] 'garden mint,' which was frequently strewed on the floors of synagogues. The article strongly marks the contrast between the points which are opposed to each other, i.e. *ἡδ., ἄν., κύμ.* to *κρ., ἔλ., πίστ. ἄνηθον*] 'dill,' not 'anise.' The dill, caraway, coriander, and cummin, belong to the same natural assemblage of plants, and possess virtues nearly allied to each other. *ἀφήκατε*] 'dismiss' from your notice, 'give up,' excuse yourselves and others from performing, *παρέρχεσθε*, L. *τὴν κρίσιν*] L. 11:42, *τὴν κρ. κ. τὴν ἀγάπην, the* justice, *the* mercy, *the* faith which God requires, Mic. 6:8. This passage shews that some duties are of superior obligation to others; that some points are essential, others non-essential. *ταῦτα*] justice, mercy, faith. *ἐκεῖνα*] the tithing of mint, anise, cummin. He instances in things of least value, and of daily use, the *lightest* matters of the ceremonial law. There was a general command to give tithe of the produce of the land (Lev. 27:30), which the scribes interpreted most literally, and were most scrupulous in obeying and enforcing. *τὰ βαρύτερα*] 'the more important.' These are the great general principles and precepts of the Divine law. The scribes applied the general commands and the principles of the ceremonial or positive part of the law with superstitious exactness (see on Mk. 2:23) to every transaction of life: but neglected both to observe and to teach the commands and principles of the moral law. But God preferred the latter to the former, as he had repeatedly taught their fathers, and as one of themselves was constrained to acknowledge, Mk. 12:33. See on 12:7; cf. 1 Sam. 15:22. Isai. 1:11–20. *ἔλεον πίστ.*] correspond to *τὴν ἀγάπην τοῦ Θ.* in L. 11:42, as indicating duty towards God immediately. Both *ἀγάπη* and *πίστις* were laid down as the foundation of obedience in the words which introduced the royal law: 'I am the Lord thy God (*πίστις*), which brought thee out of the land of Egypt, and out of the house of bondage (*ἀγάπη*).'

24. The Jews were forbidden to eat whatever had not fins or scales in the water. It was a question among them whether this applied to the animalculæ in liquids. *διυλίζοντες*] 'strain out,' as in Tynd., Cr., Gen. V., and Parker's Bible, 1568. From the abundance of insects in the East, it was usual to strain the wine before drinking. *διυλισμένον οἶνον* occurs in Amos 6:6, LXX., *ὕλη*, the gross matter, or foreign particles in a liquid. *κάμηλον*] the largest animal known to the Jews, in opposition to the smallest insect (19:24); both being alike unclean.

διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. [25] οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. [26] Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν."

[27] "Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. [28] οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας. [29] οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, [30] καὶ λέγετε, Εἰ ἦμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἦμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. [31] ὥστε μαρ-

25. ἐξ ἁρπαγῆς] 'are filled by extortion, and from unrestricted self-indulgence.' So γεμίσαι τὴν κοιλίαν ἀπὸ... L. 15:16; and cf. 27 infra. Our Lord here again insists on purity of heart as perfectly necessary in order to ensure and exhibit purity of life. See on L. 11:39, &c. ἀκρασία] the character of an ἀκρατής, without self-control, and under no restraint; such as say, 'Who is Lord over us?'

26. τυφλέ] μωροὶ καὶ τυφλοί, 17 and 19. ἄφρονες, L. 11:40. Marking the connexion between a benighted understanding and depraved feelings and conduct. τὸ ἐντὸς τοῦ ποτ.] the inner man; the real character. Effectual reformation of life can only proceed from renewal of the heart. See Jer. 4:14.—The words may also refer to the mode by which they obtained their property, *v.* 14. 'Fill the cup and platter by just and honest means:' a sense which would justify the interpretation of τὰ ἔνοντα, as τὰ ἐντὸς τοῦ π. in L. 11:41.

27. This illustration of hypocrisy is different from that recorded by L. 11:44, though both are drawn from the same object. They were probably spoken at different times, of which that in L. was the earlier. There the tombs are spoken of as ἄδηλα, those over which men could walk, and so contract ceremonial defilement unawares; by which our Lord warns his disciples against unnecessary association with the Pharisees, as involving unconscious proximity to moral pollutions. Here the tombs are clearly visible, objects of beauty and ornament, indicating the inward corruption of the Pharisees, in spite of their outward show of holiness. κεκονιαμένοις] 'whitewashed.' A. 23:3. This was done annually on the 25th of Adar, partly out of respect for the deceased, and partly to avoid the legal impurity of touching them. By comparing this with *v.* 29 and L. 11:44, 47, it appears probable that some ancient tombs of the prophets which had fallen into decay, or were otherwise obliterated, (become ἄδηλα, L.) had very recently been rebuilt, restored and beautified.

28. ὑποκρίσεως καὶ ἀνομίας] 'of hypocrisy and lawlessness,' as they only acted a part, and rejected the spirit of the law which in the letter they professed to regard. Their conduct was the most consummate hypocrisy; they built the tombs out of reverence to the prophets, while they imitated the deeds of their fathers who killed them.

30. εἰ ἦμεν] probably ἤμεθα, a later form. 'If we were, which is not the case.' The fourth form of hypothetical propositions. See 24:42.

31. ὥστε μαρτυρεῖτε] 'so that ye witness to yourselves.' Their conduct furnished a proof that they were their sons, both in the flesh and in the spirit; in the flesh, by building the tombs, in the spirit, by imitating their wickedness. ὥστε is followed both by indicative and infinitive, but with a difference of sense. ὥστε μαρτυρεῖτε, so that ye *actually* witness (G.

τυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν. 33 ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; 34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ αἵματος Ἄβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37 Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλ-

4:16); *ὥστε μαρτυρεῖν*, so as to be *capable* of witnessing, 27:1. There may be an allusion to Ex. 20:5. Num. 14:18.

32. *καὶ ὑμεῖς πληρώσατε*] 'Go on to fill up'—go on until ye have filled up—the measure of your fathers' iniquities: i. e. until ye have equalled them; or completed that course and series of vices which they began (34, 35). The figure is of course that of a vessel capable of containing a certain quantity. Cf. Gen. 15:16. 1 Th. 2:16.

33. *πῶς φύγητε*] Conjunctive deliberative, *ποῖ φύγω μητρὸς χέρας; Medea*, 1268. Jelf, § 417. See 26:54. L. 23:31.

34. *διὰ τοῦτο*] with reference to *v.* 32. Because this is so—that ye may know this is so—to make good what I say. *ἐγὼ ἀποστέλλω*] 'I whom you reject: I, the Wisdom of God (L. 11:49 (see 31). 1 Cor. 1:24), am sending forth to you.' The apostolic office is intimated in the word; as often our Lord's Messiahship in the word 'anoint.' O. T. *προφήτας*] 'inspired persons.' Those to whom an *ἀποκάλυψις* would be given. *σοφούς*] persons endowed with spiritual gifts (1 Cor. 14:26) for the edification of the Church. Cf. 1 Cor. 12:8. 14:6. The 'diversities of gifts' afterwards bestowed are indicated here. 1 Cor. 12:4, 28. *γραμματεῖς*] such as the Evangelists, and writers of Epistles. Among the Jews great rabbis had similar titles. These should truly be what those whom they called *σοφ.* and *γραμμ.* pretended, or were supposed to be.

ἐξ αὐτῶν] sc. *τινάς*. *σταυρώσετε*] An example of this kind of persecution is not recorded in Scripture. But the death of Peter is affirmed by prevalent tradition to have been by crucifixion. Our Lord uttered these predictions, 34, 35, as Head of the Church (*αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, κ.τ.λ.* E. 4:11). Accordingly this passage has been appointed as the gospel for the festival of the first martyr Stephen.

35. *ὅπως*] 'in such a way that.' The malignity of the Jews was such, as to shew the righteousness of God in sending wrath upon them to the uttermost. *Ζαχαρίου*] Reference is thought to be made to Zacharias the son of Jehoiada, who was stoned in the court of the temple, 2 Chr. 24:21. He was the last prophet slain by the nation, i. e. by the king and people, and his appeal for vengeance is distinctly recorded, *v.* 22. Zechariah the prophet was the son of Berechiah (Zech. 1:1), but we have no account of his death, in the manner here related. *Ἄβελ*] See H. 11:4. 1 J. 3:12. Observe here *ἐκχυνόμενον*, present, for a continued, a repeated act. *ἐφονεύσατε*, 1. aor. for a momentary and specific act. *τοῦ ναοῦ*] that which consisted of the vestibule, the sanctuary, and the most holy place, surrounded by the various courts. *θυσιαστηρίου*] the altar of the whole burnt-offerings in the open court of the priests.

36. *γενεάν*] See 24:34. The people of this age, or dispensation; cf. 27:25.

37. The present participles *ἀποκτείνουσα* and *λιθοβολοῦσα* mark the continuance of the action. *ποσάκις*] As our Lord would hardly thus speak of his personal ministry, we may consider this as an indirect and implicit proof of his pre-existence, (comp. Is. 6:1–9 with J. 12:41. Is. 65:2 with R. 10:21. Ex. 19:18–20 with A. 7:38), and of his dealings with them by the prophets. With this compare the tone of the expostulations in Neh. 9:27–31. Jer. 7. Ezek. 20. *οὐκ ἠθελή-*

μένους πρὸς αὐτὴν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 38 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἄπαρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου."

24 ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. 2 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται. 3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν

σατε] See on 22:3. We may here observe the change of number; the apostrophe is made to Jerusalem, the guilt is attributed to the people. ὄρνις] Cf. Ps. 17:8. 36:7, &c., and the simile in Deut. 32:11. Longinus, XXXII. 1.

38. ὑμῖν] emphatic. ὑμῶν] 'your' house; no longer the place where God delighted to dwell, which he defended by his majesty and power. Similar to this may be the force of αὐτῶν in 22:7. ἔρημος] In this is declared the present dispersion of the Jews, and the breaking up of their constitution.

39. ἄπαρτι] 'after this present festival.' οὐ μή με ἴδητε] Our Lord after his resurrection did not shew himself to all the people, but only to chosen witnesses, A. 10:41. 'When next you see me, you will all own me as the Messiah.' Cf. 26:64. εὐλογημένος] In allusion to the Hosannas of his disciples, and the children, 21:9. See Mk. 11:9, 10. The prophecy contained in the words of Ps. 118, thus used by them, and used also on solemn occasions, like the present passover, in the temple service, would be fulfilled by Him when he should next manifest Himself personally and visibly to them and the world.

XXIV. 1. ἐπορεύετο] 'was proceeding.' So, more explicitly in Mk., ἐκπορευομένου αὐτοῦ. οἱ μαθηταί] Mk. 13:1, εἷς τῶν μαθητῶν. So J. 6:8 comp. with L. 9:13. Perhaps his remark arose from our Saviour's language in 23:38, implying the impossibility of such an event. ἐπιδεῖξαι] 'to point out,' probably on attaining some fine point of view in the ascent of the mount of Olives.

2. Josephus, *B. J.* VII. 1, 1: Κελεύει Καῖσαρ τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν...τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδὲ πώποτ' οἰκισθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσιν. So *B. J.* VII. 8, 7, at the close of that affecting address in which Eleazar urged his followers to commit suicide: ταῦτα τὶς ἐννῷ βαλλόμενος ἡμῶν καρτερήσει τὸν ἥλιον ὁρᾶν, κἂν δύνηται ζῆν ἀκινδύνως; τὶς οὕτω τῆς πατρίδος ἐχθρὸς, ἢ τὶς οὕτως ἄνανδρος καὶ φιλόψυχος, ὡς μὴ καὶ περὶ τοῦ μέχρι νῦν ζῆσαι μετανοεῖν; ἀλλ' εἴθε πάντες ἐτεθνήκειμεν πρὶν τὴν ἱερὰν ἐκείνην πόλιν χερσὶν ἰδεῖν κατασκαπτομένην πολεμίων, πρὶν τὸν ναὸν τὸν ἅγιον οὕτως ἀνοσίως ἐξορωρυγμένον.

3. οἱ μαθ.] In Mk., Peter, James, John, and Andrew, are specified. συντελ. τ. α.] means the end of the Jewish dispensation and the consummation of all things. αἰών any indefinite period of considerable length. See on 13:39. By the coming of Christ, παρουσία, the disciples meant his coming as a king to take vengeance on his enemies; which they considered to be contemporaneous with the end of the world. Thus we may in some degree account for the ambiguity of the predictions which follow. He answered their enquiry in regard to both events, so far as to establish in their minds the certainty of their occurrence, and of an analogy or typical relation between them. But he did not remove their misapprehensions of the times and seasons. See *v.* 36. A. 1:7.

4. Mk. 13:5,6. L. 21:8.

αὐτοῖς, "Βλέπετε μή τις ὑμᾶς πλανήσῃ. 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι. 6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος. 7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. 8 πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. 9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. 10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσι καὶ μισήσουσιν ἀλλήλους. 11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολλούς. 12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυ-

6. *μελλήσετε ἀκούειν*] 'ye will have to hear:' *μέλλω* is found generally with the infin. fut., occasionally with the present, rarely with the aorist. It denotes an action *as yet incomplete* rather than wholly future. It frequently expresses that which must occur from the divine will or necessity. *τὰ οὐ τελέεσθαι ἔμελλον*, 'which *were* not *to be* accomplished.' *Il.* II. 36. *ἔμελλον ξυνέεσθαι ὀΐζύι*, '*I was* still *to* live in misery.' *Od.* VII. 270. (Liddell and Scott). *ἀκοὰς πολέμων*] There were threats of war against the Jews under Caligula, Claudius, Nero. 'Metus tunc erat Parthos iterum Syriam Palæstinamque invasuros.' Suet. *Neron.* 39. See on Mk. 13:8. The Parthian power was at this period very formidable and very restless. See *Parad. Reg.* III. ad finem. *ὁρᾶτε, μὴ θρ.*] 'beware, be not troubled;' 'look you.' *πάντα*] In Mk. *δεῖ γὰρ γεν.* L. *δεῖ γὰρ ταῦτα γεν.* Whence it is plain that the occurrences just spoken of are meant, 'they all (*v.* 8) must happen.'

7. λιμοὶ and λοιμοὶ are constantly mentioned together, the one being a frequent consequence of the other. Hence the proverb *μετὰ λιμὸν λοιμός*. See A. 11:28. Joseph. *B. J.* V. 1,4: *κατακαῆναι δὲ πλὴν ὀλίγου πάντα τὸν σῖτον, ὃς ἂν αὐτοῖς οὐκ ἐπ' ὀλίγα διήρκεσεν ἔτη πολιορκουμένοις· λιμῶ γοῦν ἐάλωσαν. ὅπερ ἥκιστα δυνατὸν ἦν, εἰ μὴ τοῦτον ἑαυτοῖς προπαρεσκεύασαν. σεισμοί*] Seneca in A. D. 58 writes thus, *Ep.* 91: 'Quoties Asiæ, quoties Achaiæ urbes uno tremore occiderunt! quot oppida in Syria, quot in Macedonia devorata sunt! Cyprum quoties vastavit hæc clades! quoties in se Paphus corruit! frequenter nobis minitati sunt totarum urbium interitus.' See Joseph. *B. J.* IV. 4, 5. Tacit. *Ann.* XIV. 27, XV. 22. Sueton. *Galba*, 18. and compare the enumeration of natural calamities contemporaneous with the Peloponnesian war, Thuc. I. 23.

8. *ὠδῖνες*] 'perturbationes animi, cruciatus et dolores gravissimi.' Keuchenius. *ὡς ὅταν ὠδίνουσαν ἔχῃ βέλος ὀξὺ γυναῖκα. Il.* XI. 269. 'The pangs of a travailing woman,' to which the troubles and distresses of Israel are frequently compared in O.T. See Jer. 4:31. Hos. 13:13, &c.

9. *τότε*] in L. *πρὸ τούτων. θλῖψιν*] The various species of persecution are enumerated in Mk. and L. q. v. *ἀποκτ. ὑμᾶς*] *ἐξ ὑμῶν* in L. *ἔσεσθε μισούμ.*] 10:21.

10. *σκανδαλισθ.*] Many will take offence at Christianity, and renounce their faith on account of the trouble entailed by its profession. *ἀλλήλ. παραδ., μισ.*] 'Men shall deliver up and hate one another.' This may be spoken of men in general, but chiefly of those who took offence, and apostatized. 'Primo conrepti qui *fatebantur*, deinde *indicio eorum* multitudo ingens.' Tac. *Ann.* XV. 44. Plin. *Ep.* X. 97.

11. *ψευδοπροφῆται*] To these Josephus attributes the great slaughter which followed the burning of the temple. *B. J.* VI. 5, 2: *τούτοις αἴτιος τῆς ἀπωλείας ψευδοπροφήτης τις κατέστη, κατ' ἐκείνην κηρύξας τὴν ἡμέραν τοῖς ἐπὶ τῆς πόλεως, ὡς ὁ Θεὸς ἐπὶ τὸ ἱερὸν ἀναβῆναι κελεύει, δεξομένους τὰ σημεῖα τῆς σωτηρίας. Πολλοὶ δ' ἦσαν ἐγκάθετοι παρὰ τῶν τυράννων τότε πρὸς τὸν δῆμον προφῆται, προσμένειν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες.* See *v.* 24. A. 13:6. and cf. 2 P. 2:1.

12. *τὴν ἀνομίαν*] The mixture of hea-

γήσεται ἡ ἀγάπη τῶν πολλῶν· 13 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος."

15 "Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὸς ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων νοείτω· 16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη· 17 ὁ ἐπὶ τοῦ δώματος μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ· 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ. 19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις

then licentiousness with the profession of Christianity. For a contemporaneous testimony to the fulfilment of these predictions see Ja. 2:6,7. 3:14–16. 4:1–4. 5:1–6: and compare with *v.* 13, Ja. 1:3,4,12. 5:7–11. Our Lord has chiefly in view the state of Jews and Christians in Judæa at the time of which he speaks. *τῶν πολλῶν*] 'of most.'

13. Mk. 13:13. *σωθήσεται*] 'shall be preserved,' shall escape from spiritual and eternal ruin. See *v.* 9, and L. 21:18, 19.

14. *εἰς μαρτύριον*] L. 21:13 has *ἀποβήσεται ὑμῖν εἰς μαρτύριον*· Mk. 13:9, *εἰς μαρτύριον αὐτοῖς*· as a testimony to the righteous decision of God, in rewarding his faithful servants, and punishing his adversaries. Cf. 2 Th. 1:5–9, *εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας*· . . . *ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν. οἰκουμένῃ*] the Roman empire. See L. 4:5. From R. 10:18. Col. 1:6,23, it appears that the apostles spoke of the gospel being preached throughout the world some years before the destruction of Jerusalem. (*τὸ τέλος*) *v.* 6.

15. *βδ. ἐρημ.*] In L. *ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλήμ.* The expression in Daniel is הַשִּׁקּוּץ מְשֹׁמֵם 11:31. 12:11. The word 'abomination' שִׁקּוּץ is in common use in O. T. for 'an idol.' Thus, 'Milcom the abomination of the Ammonites,' 1 Ki. 11:5. Pl. שִׁקּוּצִים idols, 2 Ki. 23:24. Ezek. 20:7,8. Here (in Dan.) 'the idol of the desolator.' Gesen. in v. So the Apocryphal writer of 1 Maccabees says (1:54) that, by the command of Antiochus Epiphanes, 'they set up the abomination of desolation (*βδ. ἐρημ.*) upon the altar,' it being his opinion, doubtless, as it was of the Jews in general, that on that occasion the prophecy of Daniel was fulfilled. But the words of the prophet as interpreted by the expression *βδ. ἐρημ.* can apply to nothing so appositely as to the Roman ensign, (see on Mk. 13:14). It was 'an abomination,' an idolatrous emblem, and most assuredly the very symbol and earnest 'of desolation.' In Dan. 9:27, the words עַל כְּנַף שִׁקּוּצִים מְשֹׁמֵם are rendered by LXX. *ἐπὶ τὸ ἱερὸν βδ. τῶν ἐρημώσεων.* Whence perhaps *ἐν τόπῳ ἁγίῳ* here, and *ὅπου οὐ δεῖ* in Mk. The A. V. has (in Marg.) 'upon the battlements (כְּנַף wing, *πτερύγιον*), shall be the idols of the desolator,' which corresponds with the indication of coming destruction (*ἐρήμωσις*) recorded in L. 21:20. There were, however, profanations of the 'holy place' committed by the Jews themselves, that, according to Josephus, had been foretold by them of old time as signs of the approaching desolation. *Ἦν γὰρ δή τις παλαιὸς λόγος ἀνδρῶν, ἔνθα τότε τὴν πόλιν ἁλώσεσθαι, καὶ καταφλεγήσεσθαι τὰ ἅγια νόμῳ πολέμου, στάσις ἐὰν κατασκήψῃ, καὶ χεῖρες οἰκεῖαι προμιάνωσι τὸ τοῦ Θεοῦ τέμενος*· *οἷς οὐκ ἀπιστήσαντες οἱ ζηλωταὶ διακόνους ἑαυτοὺς ἐπέδοσαν. B. J.* IV. 6.3. *ὁ ἀναγινώσκων*] i. e. the prophecy of Daniel, as our Lord would hardly have spoken of a person reading his own prediction. See Dan. 9:27. His references to the O. T. as a book ordinarily read, are frequent in this Gospel. Cf. Mk. 13:14, n.

17, 18. This direction is given in two forms, to render it more certain and comprehensive; as shewing its application to those whose occupations were in doors and out of doors, at home and away from home: cf. 6:28. 13:31,33. L. 15:4,8. The repetition of the sentiment is an example of the plainness and energy of our Lord's mode of teaching; none of his hearers could fail to apprehend what he meant.

σαις ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε δὲ ἵνα μὴ γένηται
ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ ἐν σαββάτῳ. 21 ἔσται γὰρ τότε
θλῖψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν,
οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι,
οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται
αἱ ἡμέραι ἐκεῖναι. 23 Τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ
Χριστὸς ἢ ὧδε· μὴ πιστεύσητε. 24 ἐγερθήσονται γὰρ ψευδό-
χριστοι καὶ ψευδοπροφῆται καὶ δώσουσι σημεῖα μεγάλα καὶ
τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. 25 ἰδοὺ
προείρηκα ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ
ἐστὶ, μὴ ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

20. *σαββάτῳ*] From the increased difficulties and positive impediments which would attend their flight on that day; or lest they should give offence to the unbelieving Jews, and so compromise their religious character. Observe that this is added by M. only, who wrote for Jewish readers. Joseph. *Ant.* XIII. 8, 4, *οὐκ ἐστὶν ἡμῖν, ἐν τοῖς σάββασιν, οὔτε ἐν τῇ ἑορτῇ, ὁδεύειν.* On our Lord's own principles as set forth in M. 12:10–12, they might lawfully save their lives by flight on the sabbath-day. See L. 6:2–9.

21. Josephus (*B.J.* I. procem. 4) referring to the destruction of Jerusalem: *τὰ γοῦν πάντων ἀπ' αἰῶνος ἀτυχήματα, πρὸς τὰ Ἰουδαίων ἠττᾶσθαί μοι δοκεῖ κατὰ σύγκρισιν. B. J.* V. 10, 5: *μήτε πόλιν ἄλλην τοιαῦτα πεπονθέναι, μήτε γενεὰν ἐξ αἰῶνος γεγονέναι κακίας γονιμωτέραν.* He says also of the captives taken at the siege, *B. J.* V. 11, 1: 'They were first whipped, and tormented with all sorts of tortures, and then crucified before the walls of the city. The soldiers out of the wrath they bore the Jews, nailed those they caught, one after one way and another after another, to crosses by way of jest, when their multitude was so great, that room was wanted for the crosses, and crosses wanted for the bodies. This miserable procedure made Titus greatly pity them.' Cf. L. 21:23, *ὀργὴ ἐν τῷ λαῷ τούτῳ.* 1 Th. 2:16.

22. *ἐκολοβώθησαν*] Various natural causes cooperated with the Divine counsels in shortening the siege; such as the factions prevailing among the Jews themselves; the destruction of magazines of corn and provision by fire before the arrival of Titus (*B. J.* V. 1, 5), the suddenness of his arrival, and the voluntary surrender of parts of the fortifications. Moreover, Herod Agrippa had been prevented by Claudius, A. D. 42, from executing his plan of strengthening the walls. *Ant.* XIX. 7, 2. *οὐ...πᾶσα*] See Mk. 13:20, n.

23. See on L. 17:23.

24. *δώσουσι σ. κ. τ.*] Joseph. *Ant.* XX. 7, 6: *οἱ δὲ γοήτες καὶ ἀπατεῶνες ἄνθρωποι τὸν ὄχλον ἔπειθον αὐτοῖς εἰς ἐρημίαν (v. 26) ἕπεσθαι, δείξειν γὰρ ἔφασαν ἐναργῆ τέρατα καὶ σημεῖα, κατὰ τὴν τοῦ Θεοῦ πρόνοιαν γενόμενα· καὶ πολλοὶ πεισθέντες τῆς ἀφροσύνης τιμωρίας ὑπέσχον.* Compare the warning given by S. Paul in 2 Th. 2:9–11; also Rev. 13:13,14. 19:20. *ὥστε πλανῆσαι*] Mk. *πρὸς τὸ ἀποπλανᾶν...* i. e. to cause them to forsake the true Christ, and to follow some Pseudo-Christ or Anti-Christ. See 1 J. 4:1–3. *εἰ δυνατόν*] This denotes a moral impossibility; by which is meant that high degree of improbability which leaves no room for doubt; as when it is alleged, H. 6:18, *ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν.* (On the different senses of the word 'impossibility,' see Archbp Whately's Logic, *Appendix.*) The *πλανῆσαι τ. ἐκλεκτ.* is precluded for the reason given in M. 18:14. J. 10:28,29. Comp. M. 18:7, n. Free will is not incompatible with the moral necessity for offences coming, nor with the moral impossibility of the elect being deceived. *καὶ τοὺς ἐκλ.*] See 1 J. 2:26, *περὶ τῶν πλανώντων ὑμᾶς,* and cf. *vv.* 18,19 ibid.

25. *ἰδοὺ προείρ.*] See the meaning of this fully evolved in J. 16:1,4.

26. *Ἰδοὺ, ἐν τῇ ἐρήμῳ...ἐν τοῖς ταμείοις*] These words exactly describe the whisperings, and secret intelligence passing from mouth to mouth, among the partizans of a pretender, or of any one likely to head a political faction or insurrection. *ἐν τῇ ἐρήμῳ*] Cf. A. 21:38.

27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται
ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ
ἀνθρώπου. 28 ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται
οἱ ἀετοί.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ
ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ
ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς
γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. 31 καὶ
ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης,
καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων
ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

27, 28. The disciples expected that Jesus would shortly establish the kingdom of God in visible pomp and glory; He declares that his coming, whether personal or providential, will be *manifest* and *sudden*, 'Think nothing of these impostors who pretend to be the Christ; he will never come again, till he come suddenly to judge the world.' He then makes the secondary application of the prophecy to the destruction of Jerusalem, 'Christ will return to punish the Jews, as swift as the lightning, or as the eagles darting upon their prey.' τὸ πτῶμα] The whole Jewish polity. οἱ ἀετοί] the Roman armies. The expression is proverbial; intimating that the Divine judgments will fall on those who are ripe for them, as surely as an eagle or vulture hastens to the carcase when the spirit has left it, Job 39:30. See Trench on Proverbs in phras. Early Protestant commentators adopted from the fathers the opinion, that by πτῶμα was meant Christ, and by οἱ ἀετοί, the faithful, Calvin and Beza in loc. Homily 27, Pt. 1. See L. 17:20, 24.

29. εὐθέως δὲ μετὰ τ. θ.] These words occasion the chief difficulty in the interpretation of the passage. Some would understand by εὐθέως, 'suddenly;' and connect it not with μετὰ τ. θ., but ὁ ἥλ. σκοτ. It is better, however, to consider the words 'immediately after' as having the same meaning with ἐν ἐκείναις ταῖς ἡμέραις μετὰ τ. θ. in Mk., and with the phrase so common in O. T. prophecy, 'In that day.' Cf. Is. 11:10, 11. We should also take into account the great events which took place in the next succeeding period or epoch of the world's history—the disorders, and downfall of the Roman empire synchronously with the growth and spread of Christianity. These may be indicated figuratively by language which literally describes the final judgment of the Church's enemies, and the great catastrophe of the world. Comp. Ezek. 37: 1–12. The phraseology of these predictions is that of the O. T. prophets, and taken from passages which must have been understood to be highly figurative. Is. 13:10, 13. 24:19, 20, 23. Ezek. 32:7, 8. Observe also that the description of the opening of the sixth seal in Rev. 6: 12, &c. closely corresponds with these words of our Lord (and cf. Rev. 7:1–3 with *v.* 31); yet the opening of the seventh seal, under which many important events of many centuries were comprised, had to follow. αἱ δυν. τ. οὐρ.] 'Virtutes cœlorum,' Vulg.; 'the influences of the heavens,' 'the elements,' 2 P. 3:8–12.

30. τὸ σημεῖον τοῦ *v.*] Meaning the Son of Man himself, as in the following clause: but with some reference probably to the demand of a 'sign from heaven' (12:38. Mk. 8:11, and cf. 26:64 infra), as also to the prophecy in Dan. 7:13, which would then be proved to apply to him. κόψονται] See Rev. 1:7.

31. μετὰ σάλπ. φ. μ.] See 1 C. 15:52. 1 Th. 4:16, and cf. Exod. 19:16, 19. 20: 18. H. 12:19. 2 P. 3:10 (ῥοιζηδόν). The other Evangg. do not mention this. Those for whom S. Matthew wrote would be reminded here of the awful sounds and

32 "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος· 33 οὕτω καὶ ὑμεῖς ὅταν ἴδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 34 ἀμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. 35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 36 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. 37 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 38 ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. 41 δύο ἀλήθουσαι ἐν τῷ μύλωνι· μία παραλαμβάνεται, καὶ μία ἀφίεται."

42 "Γρηγορεῖτε οὖν· ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται. 43 ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσ-

sights which accompanied the descent of God upon Mount Sinai, at the giving of the Law.

32, 33. *τὴν π.*] '*its* parable.' *γινώσκετε*] Ye with all others; *ὑμεῖς γ., ye*, distinguished from others, 'take warning,' 'consider.' See notes on Mk. 13:28–37.

34. *γενεά*] often 'race,' or 'family of people,' 'progenies.' Thus *Il.* VI. 146, *Οἵη περ φύλλων γενεὴ τοίηδε καὶ ἀνδρῶν.* Such is possibly its meaning here and in 23:35,36, where the whole people are addressed, 'people of an epoch.' See 12:45. 17:17. L. 16:8. 17:25. A. 2:40, where *γενεά* is virtually the same as *γένος* in 1 P. 2:9. The ordinary interpretation of *γενεά*, as a period of about 40 years (Num. 32:13), is however more natural in this context.

36. *ἐκείνης*] 'the day of judgment.' *εἰ μή*] is used for 'but' in M. 12:4. L. 4:27. J. 5:19. 1 C. 7:17. G. 1:7. Rev. 9:4. See on Mk. 13:32.

37–39. The case of the flood is quoted, not so much on account of its suddenness, but because the warning was unheeded. Cf. Gen. 6:3. H. 11:7. 1 P. 3:20. *ἄχρι ἧς ἡμ. εἰσ.* N.] The deliverance of Noah is glanced at to intimate that there would be salvation for some (*v.* 40); also to give effect, by contrast, to the description of the general ruin. See on L. 17:26, 27. 21:22. *οὐκ ἔγνωσαν*] 'took no heed,' *v.* 50. Our Lord here confirms the historic reality of the flood of Noah.

40. *παραλαμβάνεται... ἀφίεται*] Allusion is perhaps intended to the sudden approach of a hostile army; 'one is taken prisoner, another is suffered to escape.' The use of the present not only renders the description more graphic, but also indicates the suddenness of the action. (In L. 17:34, *παραληφθήσεται... ἀφεθήσεται.*)

41. The occupation of 'women' at the mill appears from Exod. 11:5. Is. 47:2. The same practice prevailed in all parts of the East, and exists at the present day. The Lesbians and Athenians had also the same custom. The mill is turned by two persons sitting opposite to each other. Instances from both sexes are introduced, as in other cases, to denote universality: see on 6:28. 13:33, &c. The complete and searching nature of the visitation is shewn by the different situations in which parties of people are represented, in the field, at the mill, on the dinner-couch, (L.)

43. *εἰ ᾔδει... ἐγρηγόρησεν ἄν*] In this, which is the fourth form of conditional

πότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν· 49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων· 50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, 51 καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων."

25 "Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα

propositions, where both verbs are in the indicative mood, and the consequent in the aorist with *ἄν*, the speaker expresses his conviction that the assumed condition is not realized. So 23:30. 1 C. 2:8.

43. *ποίᾳ φυλάκῃ*] 'at what hour of the night,' Mk. 13:35. L. 12:39, *ποίᾳ ὥρᾳ*. *ὁ κλέπτης*] The saying is alluded to by S. Paul, 1 Th. 5:2.

45. The *ἄρα* is accounted for by Peter's question in L. 12:41. See on M. 18:1. *θεραπείας*] his establishment of *θεράποντες*. So in some MSS. *οἰκετείας*, *familitium*, 'his meyne,' Wiclif. See on L. 12:42; the one whom the master of the house appointed to dispense the proper allowance of provision (*τὸ σιτομέτριον*, L.), to the inferior servants. Under this emblem the preachers of the Gospel are represented as dispensing spiritual food, *τροφήν*, to the people. *ἐν καιρῷ*] denotes that the teacher should watch every opportunity, *εὐκαίρως ἀκαίρως*.

47. *ἀμήν*] Heb. In L. the Greek form *ἀληθῶς*. *καταστήσει*] with dat. 'will settle permanently,' 'establish over;' *κατέστησεν*, *v.* 45 with gen., 'hath set over temporarily.'

48, 49. *ὁ κακὸς δ. ἐκ.*] i.e. 'that evil servant, whom I now suppose the steward to be.' In L. *ὁ δοῦλος ἐκ.* i.e. the same, regarded as possibly acting unfaithfully. *ἐλθεῖν*] 'his arrival;' Mk. *ἔρχεσθαι*, 'his coming.' *μετὰ τῶν μεθ.*] L. *μεθύσκεσθαι*. The expression here is more Hebraic or Oriental: it may also be taken to imply abandonment of proper place, character, and connexion on the part of the steward. L. 12:45, n.

50, 51. *ἥξει*] 'will arrive.' *διχοτομήσει*] The punishment of dichotomy was inflicted by Jews and heathens. Agag, 1 Sam. 15:33. Dan. 3:29. H. 11:37. Some explain its meaning to be, 'He shall separate him from the rest of the servants,' which is favoured by the clause *τὸ μέρος κ.τ.λ.* See on L. *ὑποκρ.*] *ἀπίστων* L. *ἐκεῖ...ὁ κλ. κ.τ.λ.*] The real place and punishment of the unfaithful minister of the Gospel are here intended. See on 8:12. 25:30. This again corresponds best with the latter interpretation of *διχοτ.*

XXV. 1, 2. *Τότε*] At the advent of the Lord in his glorious Majesty to judge both the quick and the dead. Reference also may be made to the marked distinction which existed between the believing and the unbelieving Jews, at the destruction of Jerusalem. When the Divine vengeance fell upon the nation, his protecting hand was over the wise, who had embraced the Gospel.—The groundwork of this parable is taken from the Eastern mode of celebrating a marriage. The bridegroom attended by his friends, *οἱ υἱοὶ τοῦ νυμφῶνος*, 9:15. J. 3:29, goes to the house

παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι καὶ αἱ πέντε μωραί. 3 αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας ἑαυτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. 5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. 7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. 9 Ἀπεκρίθησαν δὲ αἱ φρόνιμοι

of the bride, and in conducting her to his own home with a great procession is met by a similar party from the house prepared for their reception. δέκα] According to Jewish notions a less number than ten would not have formed a company. Where ten Jews lived in a place, there the rabbis held that a synagogue ought to be built. δ. παρθένοις] all who profess to wait for the Son of God from heaven; all are included who desire to reckon themselves in the number of his believing people. λαμπάδας] Torches were in general use among the Greeks and Romans; but among the Jews, oil-lamps were more common. The proper word here would have been λύχνος or ἐλλύχνιον. The lamp indicates whatever is merely outward in the Christian profession; the oil whatever is inward and spiritual. Oil is in Scripture the symbol of the Holy Spirit, Zech. 4:2,12. Cf. R. 8:9. εἰς ἀπάντησιν τ. ν.] 'to the act or business of meeting.' A. 28:15, with dat. αἱ πέντε] 'the remaining five.'

3. αἵτινες μ.] equivalent to αἱ μὲν.... μωραί] The egregiousness of the folly is seen in this; that being of the wedding party, they expected the coming of the bridegroom, had no doubt but that he would come, and yet made no suitable preparation to ensure their being ready when he should arrive. So men have no doubt about the certainty of death and judgment, but do not prepare.

5. χρονίζοντος] Cf. 24:48. Our Lord hints that his return might be delayed, beyond the expectation of his first disciples; his return is possible at any time, that no generation may consider it impossible in their time. 'Latet ultimus dies, ut observetur omnis dies.' August. ἐνύσταξαν] describes the sleep of persons sitting up; not in bed, but watching. Lat. *dormitare*. 'nappiden,' Wicl.

6. μέσης δὲ νυκτός] At the time when deep sleep falls upon men, when the arrival of the bridal party would be accounted least likely to happen, 1 Th. 5:2. κραυγή] either on the part of a watcher, or of the advancing company. ἐξέρχ.] i.e. they were to quit their waiting-place to which they had already come out (*v.* 1), and to be advancing on the road towards the bridegroom. Not only to be in the way, but on the way, when the Lord should come. 1 J. 2:28.

7. ἐκόσμησαν] for κατεσκεύασαν; by pouring on fresh oil, and removing the fungi about the wick; for the latter purpose a sharp pointed wire was attached to the lamp, which is still seen in the bronze lamps found in sepulchres. Virgil's Moretum, 'Et producit *acu* stupas humore carentes.' Becker's *Gallus*.

8. σβέννυνται] 'are going out,' their lamps were once alight, and burned apparently as the lamps of the wise. But they had not the principle of permanency, ῥίζαν ἐν ἑαυτῷ, 13:21. One object of the parable is doubtless to shew, that the near approach of death and judgment will usually manifest the difference between mere profession and true belief.

9. The φρόνιμοι are described 2 P. 1:5–8. The μωραί, 2 P. 1:9. The reply of the wise is strongly elliptical; as in a moment of great earnestness and haste. The reason assigned is a plain argument against works of supererogation. Every man must live by his own faith. There is that which a man can communicate to another, and make himself the richer. There is that which, being divine in its very nature, is not communicable from man to man. We may see in this reply a counsel of love, directing their companions to the source from which true effectual

λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς. 10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν· ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται."

14 "Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· 15 καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν

grace can alone be obtained. 'Non desperatione dictum est, sed sobria et pia humilitate.' August. Οὐ δι' ἀσπλαγχνίαν τοῦτο ποιοῦσαι, ἀλλὰ διὰ τὸ στένον τοῦ καιροῦ. Chrysostom (*De Pœnit.* Hom. 3.)

10. *αἱ ἕτοιμοι*] 'the (virgins) who were ready.' *εἰς τοὺς γάμους*] i. e. 'to the marriage-feast,' 22:2, &c. *ἐκλείσθη ἡ θ.*] See L. 13:25. The opportunity to meet, follow, and honour Christ closed by death, or by termination of a dispensation of grace, a day of visitation.

11. *ὕστερον δέ*] The order which is rendered necessary by the construction of the parable, is the real order in which the decisions of the final judgment will occur. 1 C. 15:23. 1 Th. 4:16,17. So in 34,41.

12. *οὐκ οἶδα ὑμᾶς*] 'I do not recognize you,' treat you as strangers. J. 10:14. So 1 C. 8:3. G. 4:9. And see M. 7:23. Among those who are admitted to the kingdom of heaven some have an abundant entrance, *πλουσίως ἐπιχορηγηθήσεται*, 2 P. 1:11: others are scarcely saved, *ὡς διὰ πυρός*, 1 C. 3:15. Jude, 23. Among the excluded, the condition of some is plain beforehand; they evidently walk in the broad way: others are near the kingdom of God, but yet fall short. Such were the foolish virgins. 1 T. 5:24,25.

13. *γρηγορεῖτε οὖν*] The only certain way to be ready upon *that* day is to be ready *every* day. The words *ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται*, are probably an addition of a later age, to complete the sense. Tertull. *de Anima*, c. 33: 'Ut pendula expectatione solicitudo fidei probetur, semper diem observans, dum semper ignorat, quotidie timens, quod quotidie sperat.'

14. 'While the virgins were represented as *waiting* for their Lord, we have here the servants *working* for him; there the inward spiritual rest of the Christian was described; here his external activity. That parable enforces the necessity of keeping the heart with all diligence, this, the need of attention to the external work. The virgins may represent the more contemplative, the servants the more active working members of the Church. Although every Christian ought to partake both of action and of contemplation, one element may predominate in one man, another in another.' Trench, p. 234. This parable of the Talents has been confounded with that of the Pounds; for the differences between them, see on L. 19:11. This parable is addressed to the disciples; that to the people in general. *ὥσπερ γὰρ ἄνθρ.*] So 'qualis' often introduces a simile without a corresponding word, *Æn.* I. 316. 430. *ἀποδημῶν*] 'going abroad.' See on Mk. 13:34. *τοὺς ἰδίους δούλους*] Slaves in antiquity were frequently artizans, or otherwise engaged in business, deriving their capital from their master, paying him a fixed yearly sum of their profits. If this parable were especially addressed to the apostles, we may regard *ἰδίους* as expressive of the honour they enjoyed, and of the trust reposed in them. *τὰ ὑπάρχοντα*] one's property, all that is at one's command, Thuc. I. 70. *ὑπάρχει μοι*, I have, A. 3:6. Hdt. VI. 109.

15. *τὴν ἰδίαν δύναμιν*] 'his individual capacity,' according to his natural disposition, ability, station, opportunity. The natural character is the ground upon which the spiritual is superinduced, E. 4:15,16. The constitutional differences between Peter, Paul, and John, were not obliterated by grace. Fidelity has a tendency to dilate this individual capacity, which again is contracted by unfaithfulness.

δύναμιν· καὶ ἀπεδήμησεν εὐθέως. 16 πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα. 17 ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18 ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ' αὐτῶν λόγον. 20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 21 Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 22 Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. 23 Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. 24 Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπι-

16. *εἰργάσατο*] This word is applied to husbandry or any other employment by which a livelihood is gained. *ἐργαζ. ἐν τοῖς ἔργοις*, to work in the mines. · So *ναυτικοῖς, ἐν ἐμπορίᾳ. ἐν αὐτοῖς*] *ἐν* is here used of the instrument or means. *ἐκέρδησεν*] 'gained by traffic.' *κερδαίνετ', ἐμπολᾶτε... χρυσὸν... ἤλεκτρον, Antig.* 1037. *κερδαίνειν κάκα*, 'make unfair gains,' Hes. *Op.* 350.

18. *ἀπέκρυψε*] 'kept it out of sight.' But the word is often used as *κεύθειν, Antig.* 1039: *τάφῳ δ' ἐκεῖνον οὐχὶ κρύψετε.* 'Condit opes alius, defossoque incubat auro,' Virg. *G.* IV. 29.

19. *συναίρει μ. α. λόγον*] See on 18:23.

20, 21. The faithful servants here come forward to mention their gains; an example of that boldness in the day of judgment which faithful believers may shew, 1 Th. 2:19. 2 C. 1:14. Ph. 4:1. In this parable the servants have multiplied their different sums in the same proportion; in the parable of the Pounds, the faithful multiply the same sum in different proportions. This parable teaches that accordingly as we have received, so will it be expected from us. That parable shews that as men differ in ability, zeal, and labour, so will they differ in the amount of their recompense, 1 C. 3:8. 2 J. 8. *τὴν χαράν*] The master celebrates his return by a festival, to which the faithful servants are invited. This of itself was an act of manumission; henceforth they were free, J. 15:15. 17:24. Future exaltation and higher trust, more dignified office, a more extensive sphere, are also indicated in the promise *ἐπὶ πολλῶν σε κ. ἐπὶ ὀλίγα*] 'as relates to.' Acting upon the principle laid down in L. 16:10, where we have *ἐν ἐλαχίστῳ, ἐν πολλῷ*.

24. *σκληρός*] 'griping, churlish.' This man had a false view of his master's character; he did not believe in his Lord's forgiving love, and in his gracious acceptance of earnest, though imperfect endeavours; he mistook too the nature of his work, as something to be done for God, instead of a work which God would accomplish in and through his servants. This fully accounts for the *φοβηθείς*. See Ps. 9:10. *θερίζων*] 'bringing in to the storehouse, whence thou hast not given out for the sowing.' This is a very common excuse, 'I cannot be religious; so much is expected that I cannot answer the expectation. But I am not immoral; I have done no harm if I have done no good.' Meanwhile the man neglects plain and obvious duties, which he must allow are in his own power; he has 'left undone

σας· [25] καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. [26] Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· [27] ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. [28] ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. [29] τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. [30] καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων."

[31] "Οταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου

those things which he ought to have done.' *διεσκόρπισας*] is explained of the threshing-floor, 'whence thou hast not purged away the chaff.' Schott. 'Notionem ventilandi frumentum in area repositum exprimit.' *διεσκόρπισεν ὑπερηφάνους*, L. 1: 51, 'has put to the rout the haughty.' See also its use, L. 15: 13. 16: 1. Or *διεσκόρπ.* expresses *sowing* in parallel with *ἔσπειρας* (cf. 26: 31. A. 5: 37 with A. 8: 1, 4. 11: 15); but involving the notion of risk, or venture, in sowing.

25. *ἔχεις τὸ σόν*] God's gifts cannot be restored. They are wasted if they are not improved. Negative goodness is no goodness at all. 'Jactatio superba conservati talenti significat fiduciam et securitatem ejus, qui sibi facile satisfacit.' Cocceius.

26, 27. *πονηρέ*] 'worthless,' especially as he defended himself by calumniating his Lord. His master reasons with him on his own ground; the burying the talent in the earth was not the best way of satisfying an exacting master. *σὺν τόκῳ*] from *τίκτω*, 'the *offspring* of the original sum.' Varro explains fenus to be 'a fetu et quasi a fetura quadam pecuniæ parientis atque increscentis.' The master states the least that he could reasonably expect, *τὸ ἐμὸν* as opposed to *τὸ σόν* in *v.* 25. *τραπεζίτης*, 'a banker,' *κολλυβιστής*, 'an exchanger;' though the banker performed the office of an exchanger. This portion of our Lord's answer may be regarded as extrinsic to his main purpose, and simply as the drapery of a picture. Olshausen's interpretation (Trench, p. 247) is however worthy of attention. Dr Burton quotes the following from Phil. Jud. II. 404: 'The gifts of the Great Ruler of the universe which he gives to some are for the common profit of all, not that they should bury them, or pervert them to the injury of others, but that by bringing them into the common stock, *ὥσπερ ἐν δημοθοινίᾳ*, they may invite all men, as far as is possible, to the use and enjoyment of them.'

28. *ἄρατε οὖν*] This forfeiture of the talent is partly the penal, and partly the natural consequence of sloth. As the limb which is never called into exercise loses its strength, so the grace of God unexercised is received in vain. And as the limb is nerved and strengthened by strenuous exertion, so by stirring up the grace bestowed, more grace is gained. See on L. 19: 24. The practices and principle of monasticism and eremitism are founded upon the excuse offered by the unworking and useless servant, and are condemned in its rejection.

29. Cf. J. 1: 16, *χάριν ἀντὶ χάριτος*, grace 'in the room' of grace; one grace heaped upon a preceding grace, J. 15: 1–8. *ὃ ἔχει*] S. Luke has *ὃ δοκεῖ ἔχειν*, 8: 18. *ἀπ' αὐτοῦ*] For examples of similar redundancy, see 8: 1.

30. *ἀχρεῖον δ.*] The character we are to give ourselves even if we have acted like the faithful servants, L. 17: 10.

31, 33. By comparing this passage with 24: 30, 31. Mk. 13: 26. L. 21: 27, it will appear plainly, that the visible and personal coming of Christ spoken of in all these places, is the same, and that it will be at the end of the world, for the last

δόξης αὐτοῦ, 32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων· 33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων."

34 "Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα καὶ ἐποτίσατέ με· ξένος ἤμην καὶ συνηγάγετέ με· 36 γυμνὸς καὶ περιεβάλετέ με· ἠσθένησα καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην καὶ ἤλθετε πρός με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα καὶ ἐθρέψαμεν; ἢ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἴδομεν ξένον καὶ συνηγάγομεν; ἢ γυμνὸν καὶ περιεβάλομεν; 39 πότε δέ σε εἴδομεν ἀσθενῆ ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε; 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε."

judgment, as is asserted in the Nicene and Athanasian Creeds, and in the Collects for 1st and 3rd Sundays in Advent. *ἐν τῇ δ. αὐτοῦ*] In 16:27, *τοῦ πατρὸς αὐτοῦ*. See also 19:28. Rev. 20:11, &c. With *π. οἱ ἅγγ. μετ' αὐτοῦ*, cf. Deut. 33:2. Ps. 68:17. *πάντα τὰ ἔθνη*] 'all the nations (of the world).' The criteria of the judgment, *vv.* 40, 45, seem to apply only to those to whom the Gospel shall have been communicated, and among whom its professors shall have lived. Whence we may infer that all nations will have these advantages before the last judgment. But the principle of the criteria may be applied universally. Men will be justified or condemned by their recognition of, and relation to, the character of God, as reflected both from his material works (R. 1:20), and the actions, minds, and consciences of his rational creatures (R. 2:15). *ὥσπερ ὁ ποιμήν*] See Ezek. 34:17. Position on the right and left hand indicates respectively acceptance and rejection. Kimchi observes on 1 Ki. 22:19, on his right is life, on his left is death. So Plato, *de Republ.* x.: *Διὰ καστὰς δὲ μέταξυ τούτων καθῆσθαι, οὗς ἐπειδὴ διαδικάσειαν, τοὺς μὲν δικαίους κελεύειν πορεύεσθαι τὴν εἰς δεξιάν τε καὶ ἄνω διὰ τοῦ οὐρανοῦ—τοὺς δὲ ἀδίκους τὴν εἰς ἀριστεράν τε καὶ κάτω. ἀφορ.*] *ῥεῖα διακρίνων, Il.* II. 474.

34. *ὁ βασιλ.*] the *visible* assumption of the kingly character by the Son of man (*v.* 31) will be on this occasion. *οἱ εὐλογ. τοῦ π.*] See E. 1:3, *ὁ εὐλογήσας ἡμᾶς...καθὼς ἐξελέξατο ἡμᾶς...πρὸ καταβολῆς κόσμου.*

35. *συνηγάγετε*] sc. *εἰς τὸν οἶκον*, as 2 Sam. 11:27. Jud. 19:18, LXX. So in Latin 'convenire,' may be said of one person going to meet another. The principal situations in which distress is experienced, and in which one man can help another, are here enumerated. The assistance to the sick and imprisoned is not healing and release, which only few could render, but just that which all could render, visitation, sympathy, attention, *v.* 43. See Exod. 2:11. 1 Ki. 17:10–15. Jer. 38:7–13. A. 16:15. 2 Tim. 1:16–18. 3 J. 5–8. Persecutions and sufferings for Christ's sake are perhaps intimated.

37. *ἐθρέψαμεν*] 'maintained with food,' stronger than *ἐδώκ. μ. φαγ.*, 35. Not implying that they thought more of their good works than their Lord did, but expressing their sense of what was due from them supposing Him in the circumstances alleged.

40. See 10:41. Mk. 9:41. *ἐφ' ὅσον*] 'as far as,' quatenus, Beza. To the same degree as ye have done it to one such 'for my sake.' Cf. R. 11:13, 'as far as I am,' 'to the full extent of my being,' the

41 "Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα καὶ οὐκ ἐποτίσατέ με· 43 ξένος ἤμην καὶ οὐ συνηγάγετέ με· γυμνὸς καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; 45 Τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον."

26 ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ, 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. 3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, 4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ καὶ ἀποκτείνωσιν. 5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

apostle of the Gentiles, &c.

41. *τὸ ἡτοιμασμένον, κ.τ.λ.*] The kingdom was prepared for men from the foundation of the world; the everlasting fire was prepared originally for the lost spirits, 2 Pet. 2:4,9. 1 J. 3:8. *ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει.* Cf. Jude, 6,13.

43, 44. *ἐπεσκέψασθε*] See on L. 1:25. *διηκονήσαμεν*] 'ministered,' i. e. rendered the suitable assistance in each case. We learn from these parables that our relation to Christ, and the manner in which we have sustained it, will form the criterion of the final judgment. Careful and rational preparation for his coming (Ten Virgins), faithfulness in his service (Talents), love to Him shewn by love to his people (Sheep and Goats), will ensure acceptance; the contrary, rejection.

46. *εἰς κόλ. αἰώνιον*] i.e. *τὸ πῦρ τὸ αἰώνιον, v.* 41. 18:8. cf. Jude, 7. And see Mk. 9:44, &c. *ζ. αἰώνιος* is employed in N.T. to denote a state of everlasting happiness in the world to come. Hence the opposite state of misery or punishment is called in Rev. 2:11. 20:6, &c. 'the second death,' and by S. Paul, *ὄλεθρος αἰώνιος*, 2 Th. 1:9. The word should be rendered *everlasting* in both places (Wicl., Rh.) or *eternal* in both. A.V. is from Tynd.

XXVI. 2. *μετὰ δύο*] 'On the next day but one.' See on Mk. 14:1. *τὸ πάσχα γίνεται*] 'the feast of the passover begins.' *γίνεσθαι* is here used in the sense of 'celebrari.' So 2 Ki. 23:22, LXX., *οὐκ ἐγενήθη τὸ πάσχα τοῦτο.* Xen. *Hell.* IV. 5, 1, *ἐν ᾧ Ἰσθμια γίγνεται. καὶ ...παραδ.*] Not to be construed with *ὅτι. καὶ*, 'when,' together with which event. *εἰς τὸ στ.*] Not indicating the purpose of the betrayer, but the ultimate result of his act as known to the speaker.

3. *τοῦ ἀρχιερέως*] the High Priest properly so called. Caiaphas purchased the office from Valerius Gratus, and retained it during the presidency of Pontius Pilate. *ἀρχιερεῖς*] the heads of the twenty-four courses, L. 1:5.

5. *μὴ θόρυβος γέν.*] From the crowds which were assembled Jerusalem was frequently in a state of irritation at the feast of the passover. Joseph. *Ant.* XX. 5, 3,

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ
λεπροῦ, 7 προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα
βαρυτίμου, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.
8 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ
ἀπώλεια αὕτη; 9 ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ
καὶ δοθῆναι πτωχοῖς. 10 Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί
κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς
ἐμέ. 11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμὲ δὲ
οὐ πάντοτε ἔχετε. 12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ
τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. 13 ἀμὴν
λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ
κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

14 Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκα-
ριώτης, πρὸς τοὺς ἀρχιερεῖς 15 εἶπε, Τί θέλετέ μοι δοῦναι; κἀγὼ
ὑμῖν παραδώσω αὐτόν. Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.
16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

says of Cumanus, 'that he commanded a cohort to arm themselves, and stand in the porticos of the temple, to suppress any riot which might occur; a precaution which the governors of Judæa before him had adopted.' Cf. L. 13:1. Schœttgen observes, *Hor. Hebr.*, 'Christus multos habebat asseclas, quos timebant, ne tumultum pro ipso servando excitarent.'

6. Σίμωνος] The same who is mentioned Mk.14:3. See note on J. 12:2–8. According to Greswell, this occurred on the Saturday, six days before the Passover. M. relates it as a circumstance that had taken place, not as the sequel of the last mentioned, (γενομένου,) but inserts it here as connected with the treachery of Judas. Some harmonists have placed it on the Wednesday, but from the expression in *v.*16, ἀπὸ τότε ἐζήτει εὐκαιρίαν, the earlier day is more probable; for Judas would not have had much opportunity of going to the chief priests, if the anointing had taken place so near the passover. τοῦ λεπροῦ] who had been 'a leper,' as Matthew is called the 'publican.' So ὁ νεκρός, L. 7:15. ὁ τεθνηκώς, J. 12:1. It is supposed that Simon was cleansed by our Lord.

7–9. See on Mk. 14:3. L. 7:37. J. 12:3, who has ἤλειψε τοὺς πόδας. Plato makes it a ceremony in the honourable dismissal of poets from his Utopia, μύρον κατὰ τῆς κεφαλῆς καταχέειν, *De Repub.* III. §9. εἰς τί] Mk. 14:4, inserts γέγονε. Judas made the observation, J. 12:4, which, as it assumed the pretext of charity, was acquiesced in by all the apostles. ἀπώλεια] 'loss.' Wiclif. πολλοῦ] τριακοσ. δηναρ. J. 12:5. ἐπάνω τριακ. δην. Mk. 14:5.

10. Γνούς] Knowing the real purport of the remark, J. 12:6. κόπους παρέχετε] So LXX. in Is. 7:13 (ἀγῶνα). See Ecclus. 29:4 (πόνον). The more common expression is πράγματα παρέχειν. ἔργον καλόν] a work of which you would approve, if you knew what is shortly to befall me.

12, 13. γάρ] introduces the explanation of the words ἐμὲ οὐ πάντοτε ἔχετε. ἐνταφιάζειν and ἐνταφιασμος refer to the practice of *embalming*. The *interment* is expressed by θάπτειν. 'She has done it with reference to the laying out of my body for the burial.' βαλοῦσα] βάλλειν said of liquids. 9:17. J. 13:5. See on Mk. 14:9.

14–16. The regular course of the narrative is here resumed from the close of *v.* 5. *vv.*6–13 may be regarded as a parenthesis. ἔστησαν] 'They *weighed* to him;' placed in the balance ἐν σταθμῷ. τριάκ. δην.] the fine on a man- or maid-servant's accidental homicide. Exod. 21:32. Cf. Zech. 11:12,13, where in LXX. ἔστησαν, 'weighed.' It appears from 27:3 that the money had been actually paid. This fact, and the amount, are stated by M. alone. εὐκαιρίαν] 'Tempus actionis op-

17 Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ
Ἰησοῦ λέγοντες αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ
πάσχα; 18 Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα,
καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς
ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ
ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοί-
μασαν τὸ πάσχα.

20 Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. 21 καὶ
ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παρα-
δώσει με. 22 καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ
ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, Κύριε; 23 ὁ δὲ ἀποκριθεὶς
εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός
με παραδώσει. 24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς
γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ
υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεν-
νήθη ὁ ἄνθρωπος ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδοὺς
αὐτὸν εἶπε, Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλο-

portunum Græce εὐκαιρία Latine appellatur *occasio*.' Cic. *Off.* I. 40.

18. *εἰς τὴν πόλιν*] Our Lord was probably at Bethany the whole day. Mk. 14:17, *ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα*. *τὸν δεῖνα*] 'quemdam,' 'one whom we could name, if we thought proper;' or, one whom the speaker did name, but in terms which the narrator does not care to specify. M. uses the word because he does not relate the circumstances by which the person was to be known. Mk. 14:13. *ὁ διδάσκαλος*] So in Mk. 14:14. L. 22:11. This implies that the man was a disciple. Cf. J. 11:28. *ὁ καιρός μου*] In S. Matthew only. This expression, being addressed to an ordinary disciple, shews that our Lord was now raising the expectation of his disciples generally for some great event. *πρὸς σέ*] 'apud te.' So 1 C. 2:3. *ποιῶ τὸ πάσχα*] H. 11:28. Xen. *Hell.* VII. 28, *ποιεῖν τὰ Ὀλύμπια*. Lys. *Or.* 13, *οἱ δὲ μυστήρια πεποιήκασι*.

19. *οἱ μαθηταί*] Peter and John L. 22:8. *συνέταξε*] 'had settled with,' 'had instructed.' 27:10.

20. *ὀψίας*] on the evening of Thursday. Some think that our Lord *anticipated* the proper day for the observance of the Passover, but perhaps it would be more just to conclude that the Pharisees *deferred* its celebration a day in accordance with their traditions. It is natural also to conceive that this is a point on which the Jews would follow the interpretations of different Rabbis, so that what one party considered the fourteenth of Nisan, would to another be the thirteenth.

23, 24, *ὁ ἐμβάψας*] This tense implies a single and momentary act in opposition to one which is repeated and continual. Perhaps Judas was at that instant dipping his hand in the dish. Mk. *ὁ ἐμβαπτόμενος*. Ps. 41:9. See on Mk. 14:21.

25. *Σὺ εἶπας*] So Xenophon, *αὐτὸς ἔφη, τοῦτο λέγεις, ὦ Σώκρατες, Mem. Socr.* III. 10, 15. The expression implies assent. See 26:64. 27:11. Mk. 15:2. L. 22:70. The question of Judas is recorded by S. Matthew only; that of John, and our Lord's answer, by S. John only, 13:25, 26. Thus the actual indication of the person is related by those two of the Evangelists who were eyewitnesses; an exactness most natural, and confirmatory of the truth of the narratives.

26. *τὸν ἄρτον*] the loaf. *εὐλογήσας*] (*εὐχαριστήσας*, *v.* 27). See on Mk. 14:22. *ἔδίδου*] Mk. and L. *ἔδωκε*. The imperfect marks the continuous distribution. See Mk. 8:6. *τοῦτό ἐστι*] and *v.* 28. Cf. (*ἐστι*) 12:50. L. 12:1. H. 10:20.

γήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. [27] *καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες·* [28] *τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.* [29] *λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς*

And see 2 Sam. 23:17, where David calls water 'the blood of the men that went in jeopardy of their lives' to fetch it. *εἰ αἷμα τῶν ἀνδρῶν πίομαι.* LXX. Cf. also J. 6: 48. *ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.* Transubstantiation, like other errors of the Romish Church, though indeed we might say like many of the sub-apostolic age, is partly of Jewish, partly of pagan origin. The interpretation which Romish expositors put upon the words *τοῦτο ἐστι τὸ σῶμά μου* is completely Rabbinical. Compare the literal acceptation of the command concerning the law, Deut. 6:8, as exemplified in the use of phylacteries; and the interpretation of the law of two witnesses, as excluding women from bearing testimony, because the word for witnesses is masculine. (*Old Paths*, p. 182). So the Rabbis understand literally the numbers in Amos 2:6, as meaning that a man is pardoned for three sins, but not for four. Maimon., *Yad Hachaz.* On repentance, III. 9; *Bab. Talmud Yomah*, § 8. For the Pagan notions which have been canonized by this heresy, we need only refer to the ordinary language employed by poets, philosophers, and indeed by all classes in common conversation, respecting their Deities. 'Illud, quod erat a deo datum, nomine ipsius dei, nuncupabant: ut quum fruges *Cererem* appellamus, vinum autem *Liberum;* ex quo illud Terentii' (*Eun.* IV. 5,6). 'Sine Cerere et Libero friget Venus,' Cic. *N. D.* II. 23, 60. '*Liberum* et *Cererem* pro vino et pane,' Cic. *Quint.* VIII. 6, 24. 'Condita quum verax aperit præcordia *Liber*,' Hor. *Sat.* I. 4,89. '*Minerva* dicta quod bene moneat. Hanc enim pagani pro sapientia ponebant,' Festus. Cf. Cic. *N. D.* I. 30, III. 23. 'Invita Minerva,' Hor. *A. P.* 385, Cic. *Off.* I. 31. *Οὗτος θεοῖσι σπένδεται θεὸς γεγώς*, Eurip. *Bacchæ*, 284. Compare too the familiar use of Neptunus, Æolus, Morpheus, and the like in our own language.

27. *πίετε... πάντες*] The command is recorded by S. Matthew alone, the act of compliance by Mk. See also L. 22:18.

28. *τὸ αἷμά μου τὸ τ. κ. δ.*] 'My blood, (which is) the blood of the N. T.' i.e. the blood of which that of the sacrifices under the O. T. was a type: the blood which ratifies the new and everlasting covenant (H. 13:20), between God and man. *διαθήκη*, a 'disposition,' 'arrangement.' In Aristophanes and the Greek Orators it repeatedly means the disposal of property by 'will and testament;' but probably it never has this meaning in N. T. See H. 9:16,17,n.; also a 'convention,' 'arrangement between two parties,' 'covenant,' i. q. *συνθήκη*, Suidas. Spoken of the covenant with Abraham of which circumcision was the sign, *ἡ διαθ. περιτομῆς*, A. 7:8. L. 1:72, 73. G. 3:17; of the covenant entered into at mount Sinai, called *ἡ πρώτη διαθήκη*, 'the old or Jewish dispensation,' in reference to the Gospel, H. 9:15, 20. 8:9. Also the *new* covenant promised and prefigured from the fall of man; 'the Gospel dispensation,' called *διαθ. κρείττων*, H. 7:22. 8:6, (cf. Jer. 31: 31,33,34). *δευτέρα*, 8:7. *αἰώνιος*, 13:20. So G. 4:24, *αἱ δύο διαθῆκαι*, the 'two principal dispensations' having the character of covenants. *πολλῶν*] (In L. *ὑπὲρ ὑμῶν.*) This word may be employed to denote the limited *acceptance* of salvation; for the *offer* is made universally: 1 Tim. 2:6, *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων* (Mk. 10:45). *εἰς ἄφ. ἁμ.*] In M. only. The baptism of John (Mk. 1:4. L. 3:3), and Christian baptism are said to be 'for the remission of sins;' but only as means to that end: the blood, i. e. 'the sacrifice of the death' of Christ is the procuring cause 'whereby *alone* we obtain remission of our sins.' Exhortation to Communion.

29. *γεννήματος τῆς ἀμπ.*] So Pind. *Nem.* IX. 123, *ἀμπέλου παῖς.* Anacreon, *γόνος ἀμπέλου. καινόν*] In L. 22:18, the words corresponding to these are represented as uttered after the drinking the Paschal Cup, and before the institution of the Eucharist. The wine is the token and the pledge of the new dispensation, *διαθήκης καινῆς*, which S. Paul describes, H. 9:15–18. Our Lord calls it *καινόν*, to denote the obsolete and abrogated character of the ancient dispensation as contrasted with the new and abiding character of the Gospel dispensation: *τῆς*

ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης. 32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 33 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. 34 Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. 35 Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. 38 τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ

καινῆς διαθήκης, *v.* 28. See H. 8:13. But in a similar manner the present *οἰκονομία* of the Gospel dispensation must give place to a future, a higher, a *καινὴ οἰκονομία*, in its consummation in the kingdom of God. See 1 C. 15:24–28. Theophylact explains *καινόν* by *ἕτερον*, i. e. wine of a different nature, such as will be found in the *new heavens and new earth*, L. 22:30. See on Mk. 14:25.

30,31. *ὑμν.*] Mk. Πατάξω] Πατάξατε *τοὺς ποιμένας καὶ ἐκσπάσατε τὰ πρόβατα*, LXX. Zech. 13:7. 'Smite (sing.) the Shepherd,' Heb. in which the words are addressed to the sword of God concerning one whom Jehovah calls 'my shepherd, the man (גֶּבֶר 'virum'), who is my fellow;' (עֲמִיתִי with deriv. of which cf. *πρὸς τὸν* Θ. J. 1:1,2).

32. *προάξω*] But though ye will all leave me and be dispersed, and go to your own homes again in Galilee, ye will find me arrived there before you. See 28:7.

33–35. The germ of Peter's offence and denial may be detected in his own previous feelings, and expressions, when forewarned (16:22) of what was now about to happen.—The *ἀλεκτοροφωνία* was properly at three in the morning. In Mk. 14:30, *δὶς φωνῆσαι.* Κἂν *δέῃ...ἀπαρν.*] Our Lord's explanation (*v.* 34) of what he meant (*v.* 31) by *σκανδαλισθ. ἐν ἐμοί* drew from Peter this still more energetic declaration that he would not be one of the 'offended.' See J. 13:37.

36. See Mk. 14:32, n. *ἐκεῖ*] 'there' pointing to the place. First our Lord took all the twelve with him; then only the three whom he most favoured; then, leaving these, he entered upon the scene of his agony alone. They who were permitted to witness his glory on the Mount of Transfiguration might not be spectators of his agony. Observe also his humiliation in exhibiting the feelings described in *v.* 37 before his disciples, and still more in acknowledging them (*v.* 38), and still more in requesting their sympathy. S. Luke, who relates more fully than the others the actual circumstances of the agony, has omitted these preliminaries.

38. *περίλυπος*] Sin itself, the sins of the whole world, with all the temporal evils and eternal sufferings flowing therefrom, were present to his mind, L. 22:44. H. 5:7. *ἕως θανάτου*] In Jonah 4:9, we find *σφόδρα λελύπημαι ἐγὼ ἕως θανάτου*, LXX. and Heb. This expression

μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. 43 Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών. 45 τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε ἄγωμεν. ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

47 Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ

recorded only by M. and Mk. is strongly corroborative of the circumstance of 'the bloody sweat' recorded only by S. Luke.

39. *οὐχ ὡς ἐγὼ θέλω*] Mr Alford well remarks: 'The Monothelite heresy which held *but one will* in the Lord Jesus, is here plainly convicted of error. The distinction is clear, and marked by the Lord himself. In his *human soul* he willed to be free from the dreadful things before Him; but this human will was overruled by the inner and Divine purpose; the Will at unity with the Father's will.' *ὡς*] Mk. *τί*.

40. *Οὕτως*] expresses a degree of censure mingled with astonishment answering to the English word 'so.' 'Even so?' Rhem. V. See Mk. 4:40. 1 C. 6:5.

41. *γρηγορεῖτε*] There is here a turn from the *natural* to the *figurative* sense of the verb. See 1 Th. 5:6,10. If the disciples would sustain their own declaration in *v.* 35, they had need of vigilance and prayer.

42. *πάλιν ἐκ δευτέρου*] Similar pleonasms occur in J. 4:54. 21:16. A. 10:15. Homer, *Il.* I. 27. The repetition of the prayer is given by S. Matthew alone; and he alone affirms expressly that our Lord prayed thus a third time. There is an important variation in the terms of the prayer on the second occasion. He first (*v.* 39) prays explicitly for deliverance on the supposition of its possibility, and adds a declaration of readiness to acquiesce in the Divine will, which implies a diversity of his human will. Now (*v.* 42) he utters no direct petition for deliverance, but puts the supposition of its impossibility, and makes his declaration of acquiescence in the Divine will the chief proposition of his prayer, without any mention of his own will. Hence it is probable that the terms of this third prayer expressed entire and cordial coincidence with the will of his Father. Cf. J. 12:27,28.

43. *βεβαρημένοι*] L. 22:45 adds, *ἀπὸ τῆς λύπης*. Sleep is elsewhere mentioned as the effect of grief: *κλαίοντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος, Od.* XII. 311.

44. *λόγον*] Mk. 14:39, in reference to the second time; 'the same prayer,' but not the same exact words. See *v.* 42.

45. *καθεύδετε*] ironical, i.e. sleep if you can. *τὸ λοιπόν*] denoting the future, 'hereafter,' 'henceforward,' occurs A. 27:20. 2 T. 4:8. H. 10:13. *καὶ ὁ υἱ.*] 'when,' cf. Mk. 15:25. *ἁμαρτωλῶν*] The word is generally employed to denote notorious offenders of the lowest class. Such probably were many of the mob sent to apprehend our Lord. And the term will also apply in a strict Jewish sense to the Romans, 20:19. L. 18:32. A. 2:23. See G. 2:15. But our Lord classes under it all who were about to take part in his apprehension, trial, and crucifixion,

τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. 48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. 49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε ῥαββί· καὶ κατεφίλησεν αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἐφ' ᾧ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. 53 ἢ δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; 54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι;

55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. 56 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

including the chief priests and elders.

48. *φιλήσω*] Sc. *στόματι* as in Xen. *Cyr.* 1. 4, 27, *φιλοῦντάς τὸν Κῦρον τῷ στόματι*. The kiss was an ordinary mode of salutation among the Jews. Exod. 4: 27. 18: 7. R. 16: 16. See L. 7: 45, n.

50. *ἑταῖρε*] used on occasions of remonstrance or rebuke, 20: 13. 22: 12. *ἐφ' ᾧ πάρει*] 'For what a purpose art thou here!' L. 22: 48.

51. *τὸν δοῦλον τ. ἀρχ.*] So in all the Evangelists: see on J. 18: 10. '*The* servant of the high-priest.' Rh. V., Wiclif.

52–54. This reply is recorded by M. only. 'If you appeal to arms you expose yourselves to the risk of death, and my cause to the danger of defeat; you subject my kingdom, together with yourselves, to the hazards of human warfare.' The words *πάντες κ.τ.λ.* have a proverbial tone. *ἄρτι*] 'Even in this crisis.' Bloomf. *παραστήσει*] place 'at my side,' 'at my disposal,' 'huc sistat mihi;' Beza, *present* me with; hence perhaps arose the word *presently*, in the Rh. V. and A. V. 'Give to me now,' Wiclif; 'give me (even now),' Cr. *λεγεῶνας*] See on Mk. 5: 9. Twelve legions are named, from the number of the disciples. Our Lord had just been receiving from his Father support and consolation by the personal ministry of an angel. The coincidence between this fact recorded by L. and his words here, may be compared with that noticed by Paley between J. 18: 11 and M. 26: 39, 42. *πῶς οὖν*] 'How then,' if I resist or destroy my assailants, if I do not yield myself up to them. *πληρωθῶσιν*] conj. deliberative. *αἱ γραφαὶ, ὅτι*] *ὅτι* depends on *γραφαὶ*, which includes the idea *ἐν αἷς γέγραπται, v.* 24.

55, 56. *ἐκαθεζόμην διδάσκων*] denoting his habitual practice while he was in Jerusalem, 'day by day;' indicating the quietness, deliberation, publicity and freedom of his conduct; how widely different from the roaming, stealthy, and violent habits of the *λῃστής*, such an one as might be found lurking *outside* the city, on the mountain, by night, in arms; cf. Is. 53: 12. *τοῦτο δὲ ὅλον*] This is a continuation of our Saviour's words, 'In all this which has been done the Scriptures of the prophets have been fulfilled.' An equivalent expression is clearly assigned to him by Mk., and a development of it by L., after the words *οὐκ ... με*. It was natural that he should repeat to the

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν
τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθη-
σαν. 58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρε-
τῶν, ἰδεῖν τὸ τέλος. 59 οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ
τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ,
ὅπως αὐτὸν θανατώσωσι, 60 καὶ οὐχ εὗρον· καὶ πολλῶν ψευδο-
μαρτύρων προσελθόντων, οὐχ εὗρον· ὕστερον δὲ προσελθόντες
δύο ψευδομάρτυρες 61 εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν
ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου
καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ
ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος,
ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ. 64 Λέγει αὐτῷ
ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἄπαρτι ὄψεσθε τὸν υἱὸν
τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. 65 Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ
ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν

multitude what he had just said to Peter, *v.* 54.

57. *πρὸς Καϊάφαν*] Jesus was led to Annas first, J. 18:13,14, who sent him to Caiaphas.

58. *Πέτρος*] With another disciple, probably John, J. 18:15. *ἀπὸ μακρόθεν*] Jelf, § 644. Similar forms occur, *v.* 42. 27:51. Mk. 5:6. L. 16:23. *Il.* VIII. 365, *ἀπ' οὐρανόθεν.* Soph. *Phil.* 550, *ἀμφὶ σοῦ 'νεκα.* Achill. Tat. *βοτανῶν ἕνεκεν χάριν. τὸ τέλος*] 'the result,' or 'full accomplishment,' of the proceeding.

59. *τὸ συνέδριον ὅλον*] 'the whole Sanhedrim.' Yet there were some who 'were not consenting to the counsel and deed of them.' L. 23:51.

60, 61. *οὐχ εὗρον* (bis)] They endeavoured to find such evidence as would sustain the charge of blasphemy, *v.* 4, that they might justify their conduct to the Jews. For some time the evidence which they suborned was not sufficient for the purpose; it was manifestly contradictory, Mk. 14:56. Afterwards they made up their minds to accuse him of sedition before Pilate, 27:1. *δύο*] in Mk. *τινες.* S. Matthew writing for Jews, intimates that they produced the number required by the law of Moses, Deut. 19:15. According to Mk., these also contradicted each other. S. Luke omits the circumstance altogether. See Mk. 14:58. J. 2:19.

63. *ἐσιώπα*] So, before Pilate, 27:12–14. To fulfil, Is. 53:7. *ἀποκριθεὶς*] spoken in consequence of our Lord's silence, 11:25, n. *ἐξορκίζω σε*] is equivalent to 'I put thee on thy oath.' To an adjuration thus solemnly made an answer was indispensable, Lev. 5:1. See 5:34, n. Our Saviour accordingly no longer hesitates to aver his Messiahship.

64. *σὺ εἶπας*] Mk. *ἐγώ εἰμι* (14:62). *ἄπαρτι*] 'when ye see me next,' L. 22:69, *ἀπὸ τοῦ νῦν.* See note on 23:39, and on J. 1:51. In *ἐκ δεξ. κ.τ.λ.* there is an allusion to Ps. 110:1, and Dan. 7:13. See on Mk. *τῆς δυνάμ.*] 'The Almighty.' L. adds *τοῦ Θεοῦ.*

65. *τὰ ἱμάτια*] his outer robe; not however his pontifical robe, which he would not wear on this occasion. Cf. A. 23:5. In Mk. *τοὺς χιτῶνας*, his under dress, tunic, &c. So 2 Ki. 6:30. He did this in affected horror at the blasphemy, (2 Ki. 19:1). By such an act he did not offend against Lev. 21:10, which was meant to prohibit the High Priest from appearing as a mourner for the dead. *τί ἔτι...αὐτοῦ*] S. Luke attributes these words to the whole assembly. They all

μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστί. 67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν 68 λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

69 Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ. καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. 70 ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις. 71 Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθως καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. 74 Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε. 75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ

joined in the expression of the opinion, when one, and he their chief, had given utterance to it. *ἠκ. τὴν βλ.*] In Mk. *τῆς βλ.* 'ye hear the utterance of blasphemy.' Jelf, on *ἀκούειν* with gen. and acc. § 487. 1. note *a*.

68. S. Matthew does not mention that Jesus was blindfolded, (see Mk. 14:65. L. 22:64), but it is implied in the word *προφήτευσον*, 'guess,' 'divine.' *Χριστέ*] employed with peculiar sarcasm, q.d. 'as Christ thou art a prophet and a king; let Christ, the prophet, divine who has smitten Christ the king.'

69. *ἔξω*] Mk. *κάτω*. It is said in *v.* 58, that Peter *εἰσελθὼν ἔσω ἐκάθ.*, and by Mk. that he followed, *ἕως ἔσω εἰς τὴν αὐλὴν τ. ἀρχ.* Hence he was 'within' the building, but 'without,' and 'below,' the principal apartment. The scene of the denial was, therefore, probably the open court into which the *πυλών*, or porch, immediately led, and round which the house was built (L. 5:19). The circumstance of a fire being lighted, *ὅτι ψῦχος ἦν* (J. 18:18), is corroborative of this supposition.

70. *οὐκ οἶδα τί λέγεις*] a common form of denial, Soph. *Aj.* 270, *οὐ κάτοιδ' ὅπως λέγεις*. See on Mk. 14:68.

71. *ἄλλη*] Mk. says that it was the same, 14:69. L. says *ἕτερος*, 22:58. But they may be reconciled by S. John, who says, *εἶπον αὐτῷ*. There were more than one speaking at the same time, and probably more than three denials. See on J. 18:17.

73. From J. 18:25, it would appear that this last denial took place at the fire. S. Luke says that the interval, here and in Mk. expressed by *μετὰ μικρόν*, was about an hour. Peter then, in the restlessness of his anxiety and fear, had probably moved back again from the porch to the middle of the court, Mk. 14:69. Such changes were perfectly natural in his situation. *οἱ ἑστῶτες*] One of whom was a relation of Malchus, J. 18:26. *οἱ παρεστῶτες*, Mk. *ἡ λαλιά σου*] The Galilæan dialect partook much of the Samaritan and Syriac idiom. Peter had evidently joined in conversation during the interval here mentioned (L. 22:59), and had perhaps talked a good deal, as suspected persons, and especially those conscious of being justly suspected, in such circumstances often do. We are also told that he had previously denied with an oath. Much talking, and especially energetic talking, is always observed to draw forth provincialisms, both in accent and idiom. From the word *προσελθόντες*, we may conjecture that these persons had withdrawn and held a conference about Peter, of which this charge with which they 'came up' to him was the result. *δῆλόν σε ποιεῖ*] 'detects thee,' 'maketh thee known.' Wiclif.

74, 75. *κατ. κ. ὀμν.*] Mk. 14:71. *τοῦ Ἰ. εἰρηκότος*] 'which said,' A. V. i.e. 'who had said,' 'the word of Jesus, that he had said.' Wiclif. *πικρῶς*] So in L.,

εἰρηκότος αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

27 Πρωΐας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν· 2καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

3Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτὸν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ

not in Mk. His weeping is not mentioned in J.

XXVII. 1. *Πρωΐας*] 'on Friday morning.' *ὥστε θανατῶσαι*] 'so as to be capable, or likely to procure his death.' See 23:31, n. Cf. *ὥστε καταπατεῖν*, L. 12:1. They considered what accusation they should bring against him before the governor.

2. *δήσαντες...ἀπήγ.*] Not that they then for the first time bound him; for he had been bound when seized, and sent bound to Caiaphas by Annas. It is not unlikely that he was now *so* bound as to denote that he was considered a malefactor of the worst class, A. 21:33. *ἀπήγαγον*] to the prætorium or governor's house. *ἡγεμόνι*] This was the title given to the proconsular governors of the Roman provinces. Pilate's proper title was *ἐπίτροπος* or Procurator. But the frequent rebellions of the Jews rendered it necessary to invest the procurator of Judæa with the power of life and death, subject to appeal to the proconsul of Syria. Josephus applies both titles to Pilate. He succeeded Valerius Gratus, and held the office from A.D. 26 to A.D. 36. His government was marked by excessive cruelty and extortion, for which he was banished to Vienne in Gaul, where he committed suicide. Tacitus, *Ann.* XV. 44, 'Auctor nominis ejus Christus, Tiberio imperante per Pontium Pilatum procuratorem supplicio affectus est.'

3. *τότε*] Judas seems to have had an opportunity of addressing the Sanhedrim, or at least a considerable body of its members, who appear to have assembled in the temple (*v.* 5). If this was at the time apparently indicated by the word *τότε*, we must suppose that he gained access to them during their deliberation after the trial and condemnation of our Lord before the High Priest. He could not have held conference with them, nor could they have been in the temple, after Jesus had been taken before Pilate; for they were the parties who accused him, and they were also present at the crucifixion. Nor can we suppose that this scene took place after the condemnation by Pilate,—much less after the crucifixion, without doing violence to the terms in which S. Matthew introduces the account of it, and dislocating it from its obviously intended connexion. The remorse and protest of Judas came in most suitably as a witness and warning to them against the deed of treachery, injustice, and cruelty, they were about to commit. *ἰδὼν...μεταμεληθείς*] These words afford ground for supposing rather, that Judas had not calculated upon the chief priests proceeding to such extremities, than that he had acted upon the conviction that Jesus could and would deliver himself out of the hands of his enemies and assume his kingdom, when the only alternative should be ignominy and death. On the latter supposition, the fact of the condemnation does not account for his remorse and despair, for he must have anticipated it; and, besides, the power of Jesus to release himself remained still the same, and had still opportunity to be displayed. On the former, we have an instance of the very natural conduct of a weak and wicked man who has committed a base and mischievous action to gain some petty end, shutting his eyes to the consequences, or fallaciously reasoning himself out of responsibility for them. Such an one, becoming suddenly aware of the real nature and extent of his guilt, and of the degradation and infamy to which it has reduced him, is likely to make foolish and frantic efforts to undo or atone for his crime, and then, on his failure, to commit some desperate action like that of Judas. *ὅτι κατεκρίθη*] 'that his condemnation was resolved on.' *μεταμεληθείς*] The word is not so expressive of a heart-change, real repentance, as *μετανοέω*, nor so frequently used. Beza observes, 'Nec enim resipis-

τοῖς πρεσβυτέροις [4]λέγων, Ἥμαρτον παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἶπον, Τί πρὸς ἡμᾶς; σὺ ὄψει. [5]Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο. [6]οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον, Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. [7]συμβούλιον δὲ λαβόντες, ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. [8]διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. [9]τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ· [10]καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι Κύριος.

cit quemcunque pœnitet.' ἀπέστρεψε] as we say 'return,' for 'restore;' 'put back,' i.e. 'sheathe,' in 26:52.

4. αἷμα ἀθῷον] (θωή penalty). So in 1 Sam. 19:5. Ps. 94:21 (LXX.), 'to sin against—condemn—innocent blood,' i.e. as explained in the former passage, 'to slay, or cause to be slain, a righteous person without a cause.' Thus also, αἷμα ἀναίτιον, αἷμα δίκαιον. 'Blood' is often used (Heb.) in a concrete sense, to denote 'a person whose blood is shed,' e.g. 'let us lay wait for blood,' 'a matter between blood and blood,' &c. ἀθῷον ἐᾶν, 'to acquit.' See v. 24. σὺ ὄψει] is considered a Latinism, 'Tu videris,' intending to cast the responsibility of an action upon another. So in v. 24. A. 18:15. But in Soph. *Phil.* 843, we have τάδε μὲν θέος ὄψεται. The unfeeling, heartless reply of the priests, contrasted with their scruples about the disposal of the money, strikingly shews the blinding and selfish effects of a form of godliness without the power.

5. ῥίψας] in an ecstasy of indignation and disgust against them and himself. ἐν τῷ ναῷ] This shews that the Sanhedrim met in the temple. Hereby also a part of the prophecy in Zech. 11:12,13, which seemed incongruous with another part, was fulfilled. ἀπελθὼν ἀπήγξατο] So 2 Sam. 17:23, LXX. From A. 1:18, it would appear probable that the rope by which he was suspended broke, and in the fall his bowels gushed out.

6. κορβανᾶν] Syr. 'beith kurbono,' 'place of the offering.' τιμὴ αἵματος] 'Merces sanguinis.' Juv. XIV. 164. See on Mk. 7:11.

7. τὸν ἀγ. τοῦ κ.] The field having had its clay exhausted, and its whole area cut up and excavated, would be of little value.

8. Perhaps the ξένοι, for whom the field was purchased, were foreign Jews who attended the festivals. In the time of Jerome the poorest outcasts were buried there. In A. 1:19, the Syriac name Ἀκελδαμά is used. ἕως τῆς σήμ.] So in O. T. frequently; of course, 'until the time of this present writing' is meant. Josh. 4:9.

9. Ἱερεμίου] The passage cited occurs in Zech. 11:12. It has been thought that S. Matthew omitted the name of the prophet altogether, and that Ἱερεμίου was inserted by some transcriber, who confused this transaction with the purchase of the field from Hanameel by Jer. c. 32; or that Jeremiah standing first in the Rabbinical order of prophets gave a title to the whole series, as in L. 24:44, the Psalms are put for the Hagiographa. The name of the prophet is omitted in Syr. and Pers. ἀπὸ υἱῶν Ἰσ.] is perhaps to be joined with τετιμημένου, 'who was valued by the sons of Israel—whom they valued.' We thus get nearer to the Heb. of Zech. 11:13, הַיֹּקֵר אֲשֶׁר יָקַרְתִּי מֵעֲלֵיהֶם 'The value at which I was valued *by them*.' 'Pretium æstimati qui æstimatus fuit a filiis Israel.' Beza. The A. V. seems to be the first of the English versions that supplies *of* or *whom* before ἀπὸ υἱῶν Ἰσ., and gives in the margin, 'whom they bought of the children of Israel,' the rendering of the other E. V.

10. ἔδωκαν...εἰς τὸν ἀγ.] evidently from the Heb. 'cast it...I cast them to the potter.' LXX. ἐνέβαλον εἰς...τὸ χωνευτήριον, (smelting-furnace). We are reminded of the Cerameicus at Athens, part of which was a burial-place for those who fell in battle. Leake's *Athens;* Pau-

11 Ὁ δὲ Ἰησοῦς ἔστη ἔμπροσθεν τοῦ ἡγεμόνος. καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη αὐτῷ, Σὺ λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σοῦ καταμαρτυροῦσι; 14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. 16 εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. 17 συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ

sanias, *Attica*, c. 29.

11. Pilate put this question to Jesus, as the Jews said that he called himself Christ a King, L. 23:2. J. 18:33,34. The accusation is stated explicitly and formally in L. alone.

12. *κατηγορεῖσθαι*] i.e. of stirring up the people, forbidding to give tribute (with which charge compare that in 26:61). See on L. *οὐδὲν ἀπεκρ.*] 26:62. Nothing, after the simple admission, in the fewest possible words, that he was a king.

14. He would have spoken, probably, had it been necessary for his vindication. But he left it to his accusers to shew the futility of their charge; which they did effectually, for neither Pilate nor Herod believed it.

15. *κατὰ ἑορτήν*] may mean 'at every festival;' but in conformity with J. 18:39, it seems to mean 'at every passover.' *τῷ ὄχλῳ*] 'to the populace.' Mk. and L. *αὐτοῖς*.

16. *ἐπίσημον*] 'notorious.' So 'insignis' is used by Cicero, *Rabir.* § 9, 'omnibus insignem notis turpitudinis.' Polyb. XVIII. 38, 1, *ἐπίσημος ἦν ἡ φιλαργυρία*. Jos. *Ant.* v. 7, 1, *οἱ διὰ πλῆθος ἀδικημάτων ἐπίσημοι*. Thus *δεινός* and *sacer* are used in apparently opposite senses.

17. *συνηγμένων αὐτῶν*] referring to *τῷ ὄχλῳ*. It appears from Mk. 15:8, that the people had begun to demand the customary release of a prisoner. This had probably been preconcerted by the priests, who knew that Barabbas was popular with the people. *τὸν λεγ. Χρ.*] *v.* 22. Mk. 15:12, *βασιλέα τῶν Ἰουδ.* an equivalent expression. The order of Pilate's proceeding seems to be that intimated in L. 23:16,17. He proposed to release Jesus in conformity with the custom. Then the priests incited the people to ask for Barabbas.

18. See on Mk. 15:10. *παρέδωκαν*] Sc. *οἱ ἀρχιερεῖς*, Mk.

19. *καθημένου δέ*] '*Now* when.' *ἡ γυνή*] The governors of provinces had but lately been allowed to take their wives with them. Tacit. *Ann.* III. 33,34. This is a mark of the exact correspondence of the Gospel narrative with the history of the times. The name of Pilate's wife was said to be Procula. There is a tradition that she was converted by this dream; which was probably due to natural causes, but occurred in the Providence of God in order to influence the mind of Pilate. The Greeks and Romans attached much importance to dreams, their own and those of others. Such dreams are of the nature of events not under our own control, and form part of the moral and spiritual discipline prepared for us by God. See Job 33:15,17. *μηδὲν σοὶ κ. τ. δ. ἐ.*] Cf. Mk. 1:24, *τί ἡμῖν καὶ σοί*. The description *δικαίῳ ἐκείνῳ*, (and see *v.* 24), shews how fully our Lord had accomplished his avowed object, 3:15, *πληρῶσαι πᾶσαν δικαιοσύνην*. Compare the attestation of the centurion, L. 23:47. *ἔπαθον... δι' αὐτόν*] The character of the dream is obvious from these words. It was of a terrific kind: probably like dreams of the last judgment, which are not uncommon. This is related by M. alone.

ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, Βαραββᾶν. 22 λέγει αὐτοῖς ὁ Πιλάτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες, Σταυρωθήτω. 23 ὁ δὲ ἡγεμὼν ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων, Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. 25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν· τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν· 28 καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· 29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν

20. See notes Mk. 15:10, 15. L. 23:18. J. 18:40.

23. ἔφη] *τρίτον*, for the third time, according to S. Luke, who seems to include all that is related here from *v.* 17 to *v.* 22 under Pilate's second attempt and proposal to release Jesus, the words of which he does not give, L. 23:20. ἔκραζον] 'kept crying.' ἔκραξαν, Mk. 'uttered the cry.'

24. ὠφελεῖ...γίνεται] præs. increasing the graphic effect of the narrative. θόρυβος γίν.] 'a riot is getting up.' ἐπέκειντο φωναῖς μεγάλαις, L. ἀπενίψ.] This was a Jewish mode of asserting innocence, see Deut. 21:6. Ps. 26:6. This circumstance is related by M. alone. One reason for this act might be the greatness of the multitude. They could not all hear what Pilate said, but they could all see and understand what he did. τοῦ δικ. τούτου] perhaps suggested by the words of his wife, *v.* 19, τῷ δικ. ἐκείνῳ.

25. τὸ αἷμα αὐτοῦ] i. e. We will bear the consequences whatever they are. Cf. Deut. 19:10. 1Ki. 2:32,33,37. This utterance was prophetic, and may be compared with the prophecy of Caiaphas, J. 11:49, 50. The exact fulfilment of the imprecation may be remarked in the punishment inflicted after the capture of Jerusalem, διὰ τὸ πλῆθος χώρα τε ἐνελείπετο τοῖς σταυροῖς, καὶ σταυροὶ τοῖς σώμασι, Joseph. *B. J.* v. 11. 1. The chief priest, A. 5:28, displays a lurking apprehension of this imprecation being fulfilled. ἐπὶ τὰ τέκν. ἡμ.] on whom a curse as of Cain has rested unto this day. Gen. 4:12–16. Deut. 28:65. Cf. 23:35.

27. πραιτώριον] 'The governor's house.' αὐλή, Mk. 15:16. σπεῖραν] is sometimes translated 'cohort,' though it seems to have been much smaller, Polyb. II. 23. Perhaps by this time it had been enlarged, for an ἑκατόνταρχος was attached to a σπεῖρα, A. 10:1. 27:1, and even a χιλίαρχος, J. 18:12. A. 21:31. There were always soldiers in the fortress Antonia during the festivals.

28, 29. χλαμύδα κοκκίνην] The χλαμὺς was a military dress called also 'saga.' In Mk. 15:17, πορφύραν. See also J. 19:2. The two adjectives were sometimes interchanged. Pliny says, 'coccum imperatoriis dicatum paludamentis.' The salutation χαῖρε, ὁ βασιλεύς, is that with which they approached the emperors, 'Cæsar ave.' στέφ. ἐξ ἀκ. κάλ.] The wreath of thorns as a regal crown, the reed as a sceptre. The ἄκανθα was a bramble, 7:16. H. 6:8, various kinds of which were indigenous in Palestine.

αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες, Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· 30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. 35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον. 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην, Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ,

30. *τὸν κ.*] With one, and upon the other, of the symbols of mock sovereignty, they inflicted indignity. With the sceptre snatched from the hand they struck the head encircled by the crown. After this Pilate made another attempt, or series of attempts, to effect the deliverance of Jesus, as related in J. 19:4–16.

32. *ἠγγάρευσαν*] See on M. 5:41.

33, 34. See on Mk. 15:22, 23. L. 23:36. *χολῆς*] In M. only. Reference to the prophecy, Ps. 69:21.

35. The passage *ἵνα πληρώθη...ἔβαλον κλῆρον*, is considered to be an interpolation from J. 19:24.

36. *καθ. ἐτήρ. α. ἐ.*] 'kept guard over.' So *v.* 54, and *οἱ τηροῦντες*, 28:4. They were allowed to sit, as the duty was tedious, and there was no occasion to remain under arms.

37. See notes, Mk. 15:26. J. 19:19, 20, (*τίτλος*). Mention of the 'titulus,' or small tablet declaring the crime of a malefactor which was placed at the top of the cross, is made by Suetonius, *Calig.* 32, *Domit.* 10; Eusebius, *Hist. Eccles.* v. 1.

39. *οἱ δὲ παραπορευόμενοι*] From this we should infer that the place of execution was near a high road. S. John observes that it was 'nigh unto the city.' *κιν. τ. κεφ.*] According to the prophecy, Ps. 22:7. Cf. Ps. 109:25. So Jer. 18:16. Lam. 2:15.

40. *ὁ καταλ....οἰκοδομῶν*] It is evident that our Lord's saying, or rather the perversion of it, here recited, had greatly exasperated the feeling which the priests and Pharisees had contrived to excite against him. It is referred to as the principal fact brought out in evidence on his trial (cf. A. 6:13, 14), as an offence for which he deserved to suffer. And it is very remarkable that now, while it was receiving its real fulfilment, it should be made more public and more impressive by the insulting proclamation of his enemies. Hence the importance attached to it after the resurrection, J. 2:22. *εἰ υἱ. εἶ τ. Θ.*] So 43. M. only. It was especially neces-

κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, 42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. εἰ βασιλεὺς Ἰσραήλ ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ. 43 πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν· εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός. 44 Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. 46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἠλὶ Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου Θεέ μου, ἱνατί με ἐγκατέλιπες; 47 Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν φωνεῖ οὗτος. 48 καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν. 50 Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ

sary to keep before the mind of Jews the fact that Jesus was condemned and crucified as a claimant of divine honours.

41–43. See on Mk. 15:31. *εἰ θέλει αὐτόν*] An exact fulfilment of Ps. 22:7, 8, the words of which were unconsciously, or by a kind of compulsion, used by the priests and scribes. There is a similar use of *θέλω* in Ps. 18:19, *ῥύσεταί με ὅτι ἠθέλησέ με*. 41:11. Deut. 21:14. LXX. Comp. in L. *ὁ Χ. ὁ τοῦ Θεοῦ ἐκλεκτός*.

44. *οἱ λῃσταί*] L. 23:39, says, *εἷς τῶν κακούργων*. So also compare M. 14:17 and Mk. 6:38 with J. 6:8; M. 26:8 with J. 12:4. Some however have thought that both reviled him at first. They were perhaps charged with the same crime as Barabbas.

45. *σκότος ἐγένετο*] That this darkness could not have been an ordinary eclipse is manifest from the time of its appearance and duration. An eclipse of the sun always occurs at the new moon, and perfect obscuration never exceeds fifteen minutes. This darkness occurred at the full moon, and lasted for three hours. *ἐπὶ πᾶσαν τὴν γῆν*] In Mk. and L., *ἐφ' ὅλην τ. γ.* Probably 'over all the land,' i. e. of Judæa, as in L. 4:25. The darkness may have been the natural accompaniment of the earthquake. Darkness is often, though by no means ordinarily, a precursor of this phenomenon. In this case it would be of course confined, or nearly so, to the district affected by the earthquake.

46. *σαβαχθανί*] is a Chaldee and Syriac word. In Mk. 15:34 the words are all Chaldee. Ps. 22:1, (Heb.) עֲזַבְתָּנִי

49. *οἱ δὲ λοιποί*] See Mk. 15:36, n.

50. *ἀφῆκε τὸ πνεῦμα*] Our Lord's dissolution was not the necessary effect of the sinking and decay of vital power, brought on by the slow agony of crucifixion, but was his own voluntary act, his own concession to the reign of death. *γενόμενος ὑπήκοος μέχρι θανάτου*, Ph. 2:8. *ἀφιέναι τὸ πνεῦμα*, is used elsewhere in the same sense, and we meet also with *animam agere* in Latin; but in the case of our Lord the moment of expiring was premeditated and announced, *φωνῇ μεγάλῃ*; a circumstance recorded by all the first three Evangelists, and evidently noticed, especially in Mk. 15:39, as something extraordinary. The words which he uttered are preserved in L. 23:46 and J. 19:30.

51. *καταπέτασμα*] 'The veil' which divided the holy place from the Holy of Holies. See Ex. 26:33. H. 9:3. The rending of this veil was doubtless an indication that the distinctions between Jew and Gentile were abolished, and that the Jewish dispensation had fulfilled its end,

ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν·
52 καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημέ-
νων ἁγίων ἠγέρθη· 53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν
ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν
πολλοῖς. 54 Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν
Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφό-
δρα, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος.

55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι,
αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι
αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ
Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμα-
θαίας, τοὔνομα Ἰωσὴφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ·
58 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. 59 καὶ λαβὼν
τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ 60 καὶ ἔθηκεν

and was to be done away, Mk. 15:38, n. ἐσείσθη] Africanus and Phlegon bear testimony to this earthquake. Lucianus and Cyril of Jerusalem, who wrote at the beginning and middle of the fourth century, spoke of traces being visible in their day.

52. τῶν κεκοιμ. ἁγίων] This would be understood by Jewish readers to mean holy men of old, saints of the Old Testament who had slept with their fathers. Cf. 2 P. 3:4: ἀφ' ἧς οἱ πατέρες ἐκοιμήθησαν. 1 C. 7:39: ἐὰν κοιμηθῇ ὁ ἀνὴρ αὐτῆς.

53. τὴν ἔγερ. αὐτ.] The Syr. V. omitting ἐκ τ. μν. connects these words with εἰσῆλθον, 'went out, and after his resurrection entered,' which is probably correct. In the power of his death they were delivered from the grave, H. 2:14; in the power of his resurrection they appeared among the living. By τὴν ἁγ. πόλιν, many of the fathers understand the heavenly Jerusalem. Hieron. *Op.* I. p. 203, 331.

54. Ὁ δὲ ἑκατόνταρχος] The centurion who had the charge of the crucifixion. Mk. 15:39, uses the Latin word κεντυρίων. λέγοντες] Mk. εἶπεν, L. λέγων. The soldiers assented to what the centurion said. Θ. υἱ.] as he had been charged with asserting himself to be, *v.* 43, (cf. 14:33). Not an impostor therefore, but δίκαιος, innocent and true, L. 23:47.

55. The Virgin Mary and the other women had been near the cross before Jesus expired, J. 19:25.

56. Μαγδαληνή] See on L. 7:37. 8:2. ἡ μήτηρ] i. e. Salome, named in Mark. See on L. 23:55.

57. ἐμαθήτευσεν] Mk. and L., προσεδέχετο τὴν βασ. τ. θ. Verbs in -εύω are formed from nouns; and have generally an intransitive signification of being in some state, or in possession of some quality; but they frequently express transitively some action implied in, or consequent upon, that state or quality. Jelf, § 330. 2. *a*. In Plutarch we have μαθητεύειν τινι. So δουλεύω, βασιλεύω, θηρεύω, φονεύω. Ἀριμαθαίας] There were several towns of this or a similar name; Ramathaim-zophim, or Ramah, 1 Sam. 1:1, 19. Aruma, Judg. 9:41. Ramath-mizpeth, Jos. 13:26. Ramah, 19:29. πλούσιος] indicates the fulfilment of the prediction in Is. 53:9, and is inserted by M. only. For his full character see on J. 19:38. Cf. Mk. 15:44, n.

59. σινδόνι] a fine Indian cloth, muslin probably from Ἰνδός, Sind. Mk. 14:51. σινδὼν βυσσίνη is especially used for mummy-cloth, Hdt. II. 86, λούσαντες τὸν νεκρὸν κατειλίσσουσι πᾶν αὐτοῦ τὸ σῶμα σινδόνος βυσσινῆς τελαμῶσι κατατετμημένοισι. ἐν ὀθονίοις, J. 19:40. 20:5–7. So Lazarus, κειρίαις, J. 11:44. See n.

60. μνημείῳ] Several of the fathers refer to the cave, as an object of veneration. Cyr. (*Cateches.* XIII.) speaks of τὸ μνῆμα τὸ πλήσιον, ὅπου ἐτέθη, καὶ ὁ ἐπιτεθεὶς τῇ θύρᾳ

αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον 63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. 64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς κλέψωσιν αὐτὸν καὶ εἴπωσι τῷ λαῷ, Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 65 Ἔφη δὲ αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. 66 Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

28 Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν

λίθος, ὁ μέχρι σήμερον παρὰ τῷ μνημείῳ κείμενος. ἐλατόμησεν] λᾶς or λᾶας 'stone,' τέμνω, 'hew stones.' ἐν τῇ πέτρᾳ] Thus obviating the possibility of any clandestine entrance. 'In monumento novo, quod excisum fuerat in petra, conditus erat; ne si ex multis lapidibus ædificatum esset, suffossis tumuli fundamentis, ablatus furto diceretur.' Jerome. λίθ. μέγ.] See on L. 24:2.

61. ἡ ἄλλη] named in 56. ἦν] referring to the first person named, and followed by a plural referring to both as in L. 24:9.

62–66. In M. only. τῇ δὲ ἐπ.] They would not probably employ themselves in this business on the evening of the crucifixion, because 'the high day' had already begun. For the same reason it is likely that the request was preferred, and the guard set, after six on the Saturday evening. νυκτός, *v.* 64, probably indicates that the application to Pilate was made just before the night of the second day.

63. μετὰ τρεῖς ἡμέρας] is equivalent to τῇ τρίτῃ ἡμέρᾳ, 16:21. 17:23. 20:19. In Deut. 14:28, μετὰ τρία ἔτη answers to ἐν τῷ ἔτει τῷ τρίτῳ, in 26:12. So 1 Ki. 12:5 and 12. πλάνος] 'deceiver.' The word is used by Cicero, *Clu.* 26, 'Hic ille planus improbissimus.'

64. ἡ ἐσχ. πλ.... πρώτης] The error or imposture arising from his death shall be worse than the imposture of his life. Repetition of the idea in ἐκ. ὁ πλ. *v.* 63. Their words exemplify the statement in *v.* 18. See Mk. 15:10.

65, 66. ἔχετε κουστωδίαν] 'See, I have given you a guard.' ὡς οἴδατε] means, 'in the best manner you can.' κουστ.] a Latin word, 'custodia,' only found in M. μετά] 'as well as having the watch.' 'Made the sepulchre sure with watchmen, and sealed the stone.' Tynd., Cr., Gen.

XXVIII. 1. The following harmony of the particulars of our Lord's resurrection, may tend to remove some prevailing misconceptions on this topic. There were two parties of women who visited the sepulchre; the party of Salome, M. 28:1–4. Mk. 16:1,2, and the party of Joanna, L. 24:1–9. When the apostles hear the report of the women, Peter and John visit the sepulchre in haste, L. 24:10–12. J. 20:3–10. Mary Magdalene returns to the tomb, sees two angels; and then our Lord. J. 20:12,16. Mk. 16:9. Meanwhile, perhaps, on the departure of the first company of women, the guard go to the city, M. 28:11–15. See also on J. 20:1. Our Lord then appears to Cleopas, and another of his disciples, on the way to Emmaus, Mk. 16:12. L. 24:13–32, which fact on their return to Jerusalem they communicate to the rest, and

τάφον. [2] καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. [3] ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών· [4] ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. [5] ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. [6] οὐκ ἔστιν ὧδε· ἠγέρθη γὰρ καθὼς εἶπε. δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. [7] καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ εἶπον ὑμῖν. [8] Καὶ ἐξελθοῦσαι ταχὺ

then learn that our Lord had appeared to Peter (1 C. 15:5). In the midst of this conversation our Lord appears to the *eleven*, Thomas being absent, L. 24:36–43. J. 20:19–25. Eight days afterwards he again appears to the eleven, Thomas being present, Mk. 16:14. J. 20:26–29. 1 C. 15:5. Our Lord then appears to the disciples in Galilee, M. 28:16–20. See M. 26:32. He appears again at the sea of Tiberias, J. 21:1–23. Next he meets the eleven at Jerusalem, and commissions them to convert the world, Mk. 16:14–18. L. 24:45–49. A. 1:4–8, and finally leads out his disciples to Bethany, and ascends visibly up to heaven, L. 24:50–53. A. 1:9–12. Ὀψὲ δὲ σαββάτων] 'after the Sabbath.' διαγενομένου τοῦ σαββάτου, Mk. 16:1. So Xenophon, *Hell.* II. 1. 23, ὀψὲ τῆς ἡμέρας. σάββατα is here used in its two senses of the Sabbath, and the week. τῇ ἐπιφωσκούσῃ] See on L. 23:54. μίαν] the cardinal number put for the ordinal πρώτην, which is frequently done in Hebrew, and occasionally in Greek and Latin. ἡ ἄλλη Μαρία] 27:56,61. The mother of James the less, Mk. 15:40. L. 24:10. θεωρῆσαι τὸν τ.] and to anoint the body, Mk. 16:1.

2. ἀπεκύλισε] The attendance of the angel, and his preparatory act, add much to the dignity of the scene. This was before the women arrived. Not one of the Evangg. describes or mentions the coming forth of the Lord. M. alone relates the descent and action of the angel. ἐκάθ. ἐπ. αὐ.] as in triumph and contempt.

3. ἰδέα] 'appearance.' So in Ezek. 1:14, 'the living creatures ran and returned as the *appearance* of a flash of lightning.' מַרְאֶה here used (from רָאָה to see), is equivalent to εἶδος or ἰδέα. It is sometimes translated 'countenance,' as in Judg. 13:6. (εἶδος, LXX.) Dan. 1:13, 15. (ἰδέα, LXX.) See Gesenius, B. Davidson. ἰδέα, 'form,' 'figure,' 'person,' in Aristoph. *Plut.* 559.—With this description comp. Ps. 104:4. Dan. 10:6. M. 17:2. Rev. 1:16. 10:1. ἔνδυμα... χιών] All the Evangg. give a similar description of the angel or angels seen on this occasion. In Mk. στολὴν λευκήν. L. ἐν ἐσθήσεσιν ἀστραπτούσαις. J. ἐν λευκοῖς. Cf. Mk. 9:3, (transfiguration). A. 1:10. 10:30.

4. αὐτοῦ] The objective genitive, as 10:1. J. 7:13. So 2 C. 1:5, τὰ παθήματα τοῦ Χριστοῦ, 'ærumnæ propter nomen Christi Christianis exantlandæ.' Valck. Col. 1:24, θλίψεις τ. χ. 'ærumnæ propter Christum inferendæ.' So *Prom. V.* 396, θρῆνος οὐμός, 'grief on my account.' *Choeph.* 294, πάτρος πένθος. In Latin, 'injuriæ Cæsaris,' 'metus hostium.' ἐσείσθησαν] a strong expression, 'were convulsed with fear,' 21:10.

5. ὑμεῖς] emphatic, and alluding to the fear of the soldiers just described.

6. δεῦτε] In Mk. 16:5 and L. 24:3 it is stated that they entered the sepulchre, after which, according to the former, they were thus invited to 'see the place,' &c. The object of the invitation was to satisfy them of the absence of the body. It thus coincides with and corroborates the account given in J. 20:6,7 of the action and observations of Peter.

7. Γαλιλαίαν] 26:32. The disciples appear, from J. 21:1,3,7, to have returned to Galilee, and to have resumed their usual employments. ἰδοὺ εἶπον ὑμῖν] This is equivalent to 'There now go.'

8. φόβ. κ. χαρ.] Mingled emotions, such as would naturally be excited by so

ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

9 Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.

11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. 12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις, 13 λέγοντες, Εἴπατε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

remarkable a train of circumstances. The comparison of this with Mk. 16:8, shews the perfect independence of the two Gospels; and bears the characteristic of credible human testimony, which is 'substantial truth under circumstantial variety.'

9. *ὡς δὲ ἐπορεύοντο*] i. e. in the course of the proceedings which may be thus described. See on *v.* 1, and J. 20:1.

10. *Μὴ φοβεῖσθε*] Our Saviour's customary address when amazement had been excited; 14:27. 17:7. *τοῖς ἀδελφοῖς μου*] So in J. 20:17.

11. *τινὲς τῆς κουστ.*] These had left the sepulchre, on the way to the city, before the women arrived. This description as applied to a Roman guard in these circumstances, is suggestive of men returning in a scattered agitated state after a defeat, or successful surprise of their post. They would of course properly make their report only to their own commander, but probably they met some of the chief priests, who would be anxiously watching to see what would happen.

12. *ἱκανά*] for *πολλά*. Enough to satisfy the soldiers, so as to secure their consent. See 8:8, n. Compare 'assez.' *ἱκανός* is a very favourite word with S. Luke.

13. *ἔκλεψαν*] So of a similar, but real exploit. 2 Sam. 21:12.

14. *ἐὰν ἀκουσθῇ... πείσομεν*] The second form of hypothetical proposition, which suggests the realization of the assumed condition; 'when it is heard.' The subjunctive with *ἄν* in the hypothetical, the indicative future in the consequent clause. *ἀκουσθῇ*] Cf. 1 C. 5:1, and *ἀκοή*, 'a report,' M. 4:24. So *ἀκούειν κακά*, 'audire male,' to have evil said of one. *ἐπὶ τοῦ ἡγ.*] 'at the court of,' reported as a criminal information. *κρίνεσθαι ἐπὶ τῶν ἀδίκων*, 1 C. 6:1. *πείσομεν*] i. e. *ἀργυρίῳ*. Pilate was notoriously accessible to bribery. Cf. A. 24:26. From the strict discipline which was maintained in the Roman army, we may be sure that the soldiers would not have acceded to this proposal, without an assurance of indemnity. *ἀμερίμν. ποιήσ.*] 'we will keep you out of trouble.' This proposal of the chief priests is a striking proof of the deceitfulness of sin; as if their counterworking could divert or arrest the manifest effects of the Almighty power. Compare the conduct of the Jews in J. 12:10,11, and of those who murmured against Moses and Aaron, Num. 16:41.

15. *διεφημίσθη*] 9:31. Mk. 1:45. According to Justin Martyr, (*Dial. c. Tryph.*) the Jews sent messengers into every country to spread this tale. *λόγος*] S. Matthew alone records it, and its industrious circulation; and as he wrote at

16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. 18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοὶ πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην

an early period, and for the Jews, he must be understood as appealing to his countrymen, whether they had any other way of accounting for the disappearance of our Lord's body than this most improbable story.

16. *τὸ ὄρος*] The particular mountain which Jesus had appointed. Mr Birks connects this with the occasion on which our Lord appeared to more than 500 brethren at once, 1 C. 15:5, and draws from this casual mention of the locality an argument for the early date of S. Matthew's gospel. The Evangelist alludes to this appearance as the most public and notorious, as a circumstance already known. But it is clear that so large a number could not have been gathered together at one place without a previous appointment; and that by our Lord himself. It is quite natural that S. Matthew should refer to it in this general manner supposing that he wrote this gospel about twelve years after the ascension, for this appearance must have been most prominent in the faith and memory of the Jewish believers, and living eye-witnesses of the event were dispersed in every part of the land. He assumes that the appearance made in the mountain appointed was still fresh in the minds of his readers. Such an assumption would be out of place in the narratives of a later date, and accordingly no trace of it appears in the other gospels. *Hor. Evang.* p. 248.

17. *οἱ δέ*] for *τινές*. Xenophon uses *οἱ δέ* without *οἱ μέν*. *Anab.* I. 5, 13, *ὥστε ἐκείνους ἐκπεπλῆχθαι, καὶ αὐτὸν Μένωνα καὶ τρέχειν ἐπὶ τὰ ὅπλα. οἱ δὲ καὶ ἔστασαν ἀποροῦντες.* Cf. 26:67. Perhaps our Lord was at a distance when some doubted; afterwards, when *προσελθὼν ἐλάλησεν*, they were sure that it was Jesus. (Paley). Cf. L. 24:37,41. J. 21:4,7,12. Each Evangelist has recorded instances of doubt and unbelief on the part of Apostles. Mk. 16:11–14. L. 24:41. J. 20:24, &c. *ἐδίστασαν*] 14:31.

18. *ἐξουσία*] as the Mediator between God and man: 'regnum providentiæ universalis.' Vitringa. The simplicity of this language is in striking contrast with the profundity of the thought. A like instance of true sublimity occurs in Rev. 1:17,18. Compare the magnificent expansion of the same idea by S. Paul in Ph. 2:9–11. Col. 1:15–19.

19. *μαθητεύσατε*] 'make disciples,' convert to the faith. So in A. 14:21. A promise is implied in the command: the thing commanded is contemplated as done. Mk. 16:15. L. 24:47. In this *μαθητεύειν* two distinct processes are enunciated: (1) the bringing the nations to a formal acknowledgment of discipleship; the receiving them into the ark of Christ's church by baptism, the sign and seal of their professed subjection to Jesus, (*βαπτίζοντες*); upon this would follow (2) all the catechetical and pastoral instruction necessary, (*διδάσκοντες*), for the willing susception and complete fulfilment of the duties entailed by that profession, and for the realization of the privileges to which they were admitted. *αὐτούς*] i. e. *τὰ ἔθνη*. *εἰς τὸ ὄνομα*] 'into the name,' *εἰς* marks the final end or aim, L. 3:3, a mental and practical consecration of true discipleship, the being 'very members incorporate in the mystical body of Christ, which is the blessed company of all faithful people.' In 1 C. 1:13, S. Paul repudiates the idea that any *εἰς τὸ ὄνομα τοῦ Παύλου ἐβαπτίσθησαν*, implying that this would be to make himself the founder of a new religion. On the other hand he declares, 1 C. 10:2, that the Israelites were baptized *εἰς τὸν Μωσῆν*, were brought under a public and recognised obligation to obey all that God enjoined by the ministry of Moses. An ancient writer (in the works of Justin Martyr) thus explains the attestation here given to the doctrine that 'such as the Father is, such is the Son, and such is the Holy Ghost.' *Εἰ τοίνυν, ἐν τῇ τοῦ βαπτίσματος διδαχῇ, συνημμένως ἡμῖν τὸ Πάτρος καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος ἐν ὄνομα παραδέδοται, τὶς ἀφαιρήσεται λόγος τὸν Υἱὸν καὶ τὸ Πνεῦμα, μὴ τῆς Θείας οὐσίας καὶ μακαρίας*

ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

ὑπάρχειν; *Expositio Fidei.* In R. 6:3, we have simply, *ἐβαπτίσθ. εἰς* Χρ. Ἰη.; so in G. 3:27. So A. 8:16. 19:5. This is in conformity with J. 17:3. Ph. 3:10, *τοῦ γνῶναι αὐτόν.* Cf. 1 J. 5:20, (Gr.)

20. *μεθ' ὑμῶν*] *μετά* 'in the midst of,' denoting companionship, fellowship; community of action, *τοῦ κυρίου συνεργοῦντος*, Mk. 16:20: community of feeling and interest, *Σαοὺλ τί με διώκεις*, A. 9:4. H. 4:15. *πάσας τὰς ἡμ.*] all *the* days (of the age), *ἕως τ. συντελ. τ. αἰ.* 'till time shall be no more,' 24:3.—We may compare this promise with God's promise to Moses, 'Certainly I will be with thee,' Ex. 3:12; renewed to Joshua, Deut. 31:23. Josh. 1:5; to Jeremiah, Jer. 1:8. 15:20. Cf. A. 18:10. This is a strong corroboration of our Lord's Divinity. His promise to his inspired followers is the same as that of Jehovah to his prophets. These words were addressed to the eleven in their threefold character of apostles, ministers, and disciples. The characteristic qualification of an apostle was that he had seen the Lord, 1 C. 9:1. In this the eleven had no successors, though in a lower sense, the word may be applied to chief pastors; as in the collect for the festival of S. Matthias. The promise is fulfilled to them and their successors, as the ambassadors of Christ; its blessedness is still felt by all who have grace to hear and receive the word of the Gospel, not as the word of man, but as the word of God. 1 Th. 2:13. Mr Birks (*Hor. Evang.* p. 508) has the following remarks on the spiritual character of this gospel: 'It bears in every part the marks of a secret and spiritual unity. It is emphatically the gospel of the kingdom. It sets before us the Lord Jesus in his predicted character as the Righteous Branch, whom the Lord would raise up to David, the King who should reign and prosper, and execute judgment and justice in the earth. The style throughout answers to this purpose of the narrative. It is brief, sententious, and authoritative; sparing in all the minuter details of our Lord's history, in his more tender utterances of loving sympathy, or higher revelations of his Divine glory; but copious, full, and various in its exhibitions of his moral purity, his holy commandments, his warnings of judgment, his denunciations of woe against iniquity, and his promises of future recompence to his faithful servants. It begins with the promise to David, and the lowly reverence of the wise men before the infant Jesus, and leads our thoughts, in its closing sentences, to the gathering of all nations before the judgment-seat of the eternal King.'

INTRODUCTION TO S. MARK.

THE writer of this Gospel is generally supposed to have been John, surnamed Mark, sister's son to Barnabas, converted to the faith by Peter, A. 12:12, 25. Col. 4:10. 1 Pet. 5:13. His mother was a person of distinction among the disciples of Jerusalem; and the family probably had property, A. 4:36, 37. He accompanied Barnabas in the journey from Jerusalem to Antioch, A.D. 44, A. 12:25, and attended Paul in his first apostolical journey, as far as Perga, together with his uncle. There he left them, returning to Jerusalem, A. 13:13, where his mother resided. On Paul's second apostolical journey, Barnabas wished to take with them his nephew, who in the intervening five or six years seems to have left Jerusalem, and to have resided at Antioch. This proposal gave rise to the painful rupture between Paul and Barnabas, A. 15:37. While Paul went through Syria and Cilicia attended by Silas, Barnabas and Mark went to Cyprus, with which the former was connected by birth, and probably by property, A. 4:36. We have no specific account of S. Mark's preaching. Ancient writers report, that he met with Peter in Asia, and continued with him till the period of his martyrdom. The intimacy between them was so close, that Mark is usually styled by these writers, secretary of Peter, ἑρμηνευτής, *interpres*, and is asserted by Jerome to have written this Gospel at the dictation of Peter. A similar statement is made by Eusebius, (*Hist. Eccles.* III. 39,) on the testimony of the presbyter John, and of Papias. He is generally supposed to be the person whom Peter in his 1 Ep. (5:13) calls 'Marcus my son.' It would appear that he was with Paul at Rome during his first imprisonment, (Philem. *v.* 24,) and was sent by him to Asia Minor, probably to Colossæ. The letters of recommendation, which the Colossians received concerning him, (Col. 4:10,) give an incidental confirmation of the want of confidence which Paul previously felt concerning him, and attest the perfect harmony which now existed between them. He seems to have visited Rome, and exercised his ministry there towards the close of Paul's second imprisonment; for Timothy was instructed by the apostle to bring Mark with him, probably from Asia Minor, 2 Tim. 4:11. Epiphanius and others inform us, that Mark introduced the Gospel into Egypt, that he founded the church at Alexandria, and that he died in the eighth year of Nero's reign.

From the explanation of Jewish customs, seasons, and localities, (7:2, 11. 12:18. 13:3. 14:12. 15:6, 42,) it is inferred that this Gospel was written for Gentile Christians. The same view is confirmed by the scarcity of quotations from the Old Testament; and by the omission of the genealogy of Christ and of the Sermon on the Mount; which were subjects of great importance to the design of the first Gospel, as setting forth the relation of Christ to the old dispensation. It is generally considered that S. Mark wrote at Rome, A.D. 65; but Mr Birks (*Hor. Evang.* p. 233,) maintains that this Gospel was written at Cæsarea, about A.D. 48, with especial reference to Roman converts in the neighbourhood of Palestine. The characteristic peculiarities of this record consist in two points, (1) The works of our Saviour are reported, rather than his discourses. (2) The details are given, in most instances, with greater minuteness, and with more graphic effect, than by S. Matthew or S. Luke.

Some have spoken of this Gospel as a mere abridgment of S. Matthew's; an opinion for which there is no better foundation than an unfortunate and casual expression of S. Augustine. In thirteen instances the author deviates from the order of events as they stand in Matthew, in above twenty instances he notices points about which that Evangelist makes no mention whatever; indeed as to chronological arrangement, he is far more exact than S. Matthew or S. Luke. With the exception of 3:31-53. 14:3-9, perhaps there is no important deviation from the regular sequence of events. It is true indeed, that most of the materials of S. Mark's narrative, occur also in Matthew or Luke; but he has some statements of an historical character peculiar to himself, 2:3, 28. 3:21, 31. 4:38. 5:5. 6:20. 7:24, 32-37. 8:22-26, 32. 9:21-24, 27, 32, 36 (cf. 10:16). 10:10, 17, 24, 32, 50. 11:11, 20, 21. 12:28, 34. 13:3, 32-37. 14:51, 56, 59, 72. 15:21, 42, 44. 16:9, 18. He alone relates the parable of the seed growing insensibly, 4:26-29.

This Gospel supplies the best basis for constructing a harmony of the four evangelists; and on this account is that which deserves to be studied first in order of time by students who would gain a thorough acquaintance with the biographical memoirs of our Lord. In the words of Blackwall, (*Sacred Classics*), 'Simplicity and conciseness are its characteristics; for the majesty of the subject, the variety of actions recorded, and the surprising circumstances attending them, together with the important doctrines and precepts laid down, this is the shortest, the clearest, the most marvellous, and at the same time the most satisfactory history in the world.'

ΚΑΤΑ ΜΑΡΚΟΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

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1 ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ Θεοῦ· 2 ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ ἐγὼ ἀποστέλλω
τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν
σου ἔμπροσθέν σου· 3 Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε
τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων
βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 καὶ ἐξεπορεύετο
πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ οἱ Ἱεροσολυμῖται· καὶ
ἐβαπτίζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολο-
γούμενοι τὰς ἁμαρτίας αὐτῶν. 6 Ἦν δὲ Ἰωάννης ἐνδεδυμένος
τρίχας καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ

I. 1. Ἀρχὴ...τ. Θεοῦ] This is the title of S. Mark's narrative. εὐαγγελίου] 'good tidings.' Homer uses the word to signify the reward of good tidings, *Od.* XIV. 152, 166. From the general use of the word to denote the great facts of Christianity, it was naturally applied to any written narrative of those facts. Cf. Rev. 14:6. Ἰησ. Χρ. κ.τ.λ.] The title proclaims the subject of the book to be, the religion, from its origin, of Him who was the fulfilment of O. T. prophecy, and the object of Christian worship. In M. the former part alone of the predicate concerning Jesus is announced in the title. As a comment on both see R. 1:1–4.

2. ὡς γέγραπται] The only other instances in which S. Mark records the fulfilment of prophecy are 7:6. 9:12, 13. 14:21, 27. 15:28. In M. there are twenty such instances. This passage is found in Mal. 3:1. Is. 40:3. This is the protasis; the apodosis commences with ἐγέν. Ἰω. βαπτ. Cf. L. 3:3, 4. The prophecy of Malachi is not referred to in this connexion by M. and L., but is recorded by them as applied by our Lord to John (M. 11:10. L. 7:27).

3. τῇ ἐρήμῳ] properly an adjective. τῇ ἐρ. χώρᾳ. See 6:31. M. 14:13. ἔρημος -ον in Herodotus and in Attic writers usually. So φρόνιμος -ον. M. 25:2. This was not a barren desert, but a thinly inhabited fen district in the neighbourhood of Jerusalem. So מִדְבָּר is literally a place to drive cattle on, from דָּבַר. Cf. ἐρήμους σταθμούς, Xen. *Anab.*

4. βάπτ. μεταν.] See on M. 3:7, 8. L. 3:3.

5. Ἰορδάνῃ] Heb. יַרְדֵּן, from יָרַד, to descend, flow down. It is remarkable for the great declivity of its course. According to Josephus it rises in the lake Phiala, near Cæsarea Philippi, at the foot of Antilibanus, from which it passes under ground and emerges from a cave at Banias, anciently Paneas, (from the worship of Pan). *B. J.* III. 10. 7. Modern observations place its sources at Banias and Tell el-Kady (Dan, or Laish). Thence it flows due south, intersecting the lake Merom, and the sea of Galilee, i. e. the lake of Gennesareth, L. 5:1. On leaving this the river enters a broad valley, or Ghor, which varies in width from five to ten miles between mountains on each side, until it loses itself in the lake Asphaltites, or the Dead Sea. The whole course of the Jordan is about 117 miles. The addition of the word ποτάμῳ to Ἰορδάνῃ shews that S. Mark wrote for those who were not well acquainted with the geographical features of Palestine. The same remark applies to Ναζαρὲτ τῆς Γαλιλαίας, *v.* 9. μετὰ τῶν θηρίων, *v.* 13. πάντες] emphatic from position.

6. τρίχας καμήλου] See M. 3:4. John's ascetic life was symbolical of his teaching. It was also a protest against the lax in-

ἐσθίων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ ἐκήρυσσε λέγων, Ἔρχεται
ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων αὐτοῦ. 8 ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν
ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ
Ναζαρὲτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν
Ἰορδάνην. 10 καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομέ-
νους τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν καταβαῖνον
ἐπ' αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, Σὺ εἶ ὁ υἱός μου
ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα. 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκ-
βάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσα-
ράκοντα πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων·
καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

difference of the Sadducees, and the hypocritical austerities of the Pharisees. It was real mortification and renunciation of the world. The Jews ascribed his self-denying life to demoniacal influence. See M. 11:18, and on J. 10:20. The Baptist preached the law, as leading his hearers to Christ, G. 3:24. When the Saviour commenced his personal ministry the forerunner concluded his teaching by directing his disciples to Him, J. 1:29. 3:30.

7. *ἐκήρυσσε*] *v.* 4. See M. 3:1. *ὁ ἰσχυρότερος*] 'he who is mightier than I;' so *ὁ (ὀπίσω μου) ἐρχόμενος ἰσχ. μ. ἐστι*, M. 3:11. *κύψας λῦσαι τ. ἱμ. τ. ὑποδ.*] 'To loosen the thong of his sandals.' In M. 3:11, *τὰ ὑποδήματα βαστάσαι*. S. John probably used both expressions on different occasions; a trifling variation in itself; but one of the minor indications which shew that S. Mark's narrative is not an abridgment of S. Matthew's. *ὑπόδημα* was merely a sole bound under the foot. Lat. 'solea.' To put on, pull off, or take away the sandals, was an office reserved for slaves. In L. simply *λῦσαι*. The introduction of *κύψας* presents more vividly the idea of inferiority, or servility. See on L. 3:16. M. 3:11.

9. The Baptist is supposed to have commenced his ministry in April or May; and our Lord was baptized probably in the following October or November. Shortly after this event the Baptist was withdrawn from public labour. J. 3:24. On the alleged use of *εἰς* for *ἐν*, see M. 2:23. *Ναζαρέτ*] is not mentioned in the O. T. or by Josephus. The expression of Nathanael, J. 1:46, might imply that it had obtained an evil notoriety; perhaps however it was suggested only by its obscurity. It is situated about six miles W.N.W. from mount Tabor, on the western side of a depressed valley. It contains now about three thousand inhabitants, of whom two-thirds are Christians. See on L. 4:29.

10. *εὐθέως*] is to be connected with *ἀναβαίνων*, 'as soon as he came up.' So *v.* 29. 5:36. 6:54. 11:2. *εἶδε*] sc. *Ἰησοῦς. τὸ πν. ὡσ. π.*] A circumstance recorded by the four Evangg. L. 3:22, n.

12, 13. *εὐθύς*] See J. 2, n. on the time of the temptation. *ἐκβάλλει*] 'hurries him forth;' in a milder sense *v.* 43. 5:40. M. 9:25. 13:52. J. 10:4. M. *ἀνήχθη...ὑπὸ τοῦ* Πν. L. *ἤγετο ἐν τῷ* Πν. *μετὰ τ. θηρ.*] This particular is recorded by S. Mark alone, and would have been superfluous in a narrative written for those who were well acquainted with that part of the globe, unless we conceive it introduced to mark graphically the loneliness and privations of our Lord. The addition of this feature confirms the view presented of the locality in M. 4:1. *διηκόνουν*] administered divine solace and refreshment to the body and spirit of the Lord Jesus. That bodily refreshment was given is probable from the use of the same expression in M. 8:15, and also from his present need of such relief. But how much greater the solace which such a token of his Father's love and sympathy must have afforded to his spirit! Perhaps this display of heavenly love fortified his humanity in many a subsequent hour of weary encounter, and sustained its sinking energies with the consoling assurance of eter-

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς
τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ,
15 καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία
τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.
16 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σί-
μωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβληστρον
ἐν τῇ θαλάσσῃ· ἦσαν γὰρ ἁλιεῖς· 17 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς,
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλιεῖς ἀνθρώπων.
18 καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ.
19 Καὶ προβὰς ἐκεῖθεν ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου

nal felicity and triumph. Cf. M. 26:53. L. 22:43, and see H. 1:14.

14. *τὸ παραδοθ. τ. Ἰωάνν.*] Mentioned as a well-known fact. The circumstances are related afterwards in 6:17, &c. Γαλιλαίαν] the northernmost of the three principal divisions of Palestine. The name occurs in the Hebrew form of Galil, Jos. 20:7. 21:32, and Galilah, 'a circuit,' 'tract of country,' Jos. 22:10, 11. Upper Galilee was called Γαλιλαία *τῶν ἐθνῶν*, as in Is. 9:1, Γαλ. *ἀλλοφύλων*, 1 Macc. 5:15, from its having a mixed population less purely Jewish than other parts. Its principal city was Cæsarea Philippi, 8:27. M.16:13. Lower Galilee was the district most honoured with the presence of our Saviour. Its principal towns were, Chorazin, Bethsaida, Nazareth, Cana, Capernaum, Cæsarea of Palestine, and Ptolemais. The Galileans spoke a dialect which was accounted rude and impure, 14:70; they are spoken of as a turbulent rebellious people, disaffected to the Roman authority, L. 13:1. Their seditious character was such, that an instant effect was produced on Pilate's mind when he heard that our Lord was connected with Galilee, L. 23:6. The time when our Lord commenced his public ministry in this despised district was about a year after his baptism, M. 4:12. The incidents recorded in J. 2 occurred previously. *κηρ.*] Compare the preliminary proclamation of John, *v.* 4, which also announced the approach of the kingdom of God, M. 3:2. The gospel, or glad tidings of the kingdom, consisted in the fact that the King, the Messiah, had come. Jesus called upon men to believe on Himself personally as the fulfilment of O. T. prophecy, the bringer of salvation, L. 4:21. A. 19:4.

15. *ὁ καιρός*] When the fulness of time was come, G. 4:4. E. 1:10; the period assigned by Divine wisdom, Dan. 9:24–27. *μετ. καὶ πιστ.*] Repentance, the condition of forgiveness, required by the forerunner John, is combined with faith, as the condition of citizenship and inheritance in 'the Kingdom.' So A. 20:21. *πιστ. ἐν τῷ εὐαγγ.*] That these were the words of our Lord and not a condensed phrase of the Evangelist, for the truths in general which he taught, appears from his evidently habitual use of the expression to denote his coming and doctrine, M. 24:14. Mk. 8:35. 14:9.

16. *τὴν θάλ. τῆς* Γ.] See on L. 5:1. *Σίμ. κ. Ἀνδρ.*] Andrew attached himself to Jesus from the address of the Baptist, J. 1:40. He then brought his brother Simon. Philip of the same city, Bethsaida, was next summoned. He again brought Nathaniel, supposed by some to be Bartholomew. After this, the sons of Zebedee were enrolled among the followers of Christ. The appointment to the apostleship had not yet taken place. See on M. 4:19. From the ready compliance of Andrew, the Church teaches us to pray that 'we being called by thy holy word may forthwith give up ourselves obediently to fulfil thy holy commandments.' The Apostles left little, but they left their all; and left it for harder work, not greater gain. No offer of an equivalent in any kind was made to them at the time. To leave little for less is not the way of the world.

17. *ἁλιεῖς*] Many fanciful absurdities have been drawn from this metaphor, which has been extended by comparing the faithful to fish. In two points only can the work of the Christian ministry be aptly likened to that of fishers, — the bringing in to the Church, as the enclosing within the net; and the bringing safely to the final kingdom, as the landing the net upon the shore. See M. 13:47. The title of 'shepherd' or 'pastor,' expresses that which the term 'fisher'

καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα· 20 καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καπερναούμ· καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς συναγωγὴν ἐδίδασκε. 22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. 23 Καὶ ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε, 24 λέγων, Ἔα, τί ἡμῖν

leaves untouched; the habitual daily care for the members of Christ after they are brought into the fellowship of his Church.

19. *καταρτίζ.*] H. 13:12. 'adjust, put in order again, repair, refit,' 'set' a broken bone. We have here an instance of the exactness of the sacred historians; a forger would probably have only thought of 'washing,' but the mending of nets is a great part of a fisherman's art. *μισθωτῶν*] shews that the disciples were not of the lowest rank, though their occupation was humble. *καὶ αὐτούς*] 'themselves also' employed upon their nets and fishing as the others. So A. 15:27, 32. They were partners with Simon and Andrew, L. 5:7, 10.

21. Capernaum was more favoured with our Lord's personal residence than any other place after his entrance on his public ministry, and on this account is called 'his own city,' M. 9:1. *ἡ μὲν γὰρ ἤνεγκεν αὐτὸν ἡ Βηθλεέμ· ἡ δὲ ἔθρεψεν, ἡ Ναζαρέτ· ἡ δὲ εἶχεν οἰκοῦντα, ἡ Καπερναούμ,* Chrysos. *εὐθέως τοῖς σ.*] i. e. as soon as the sabbath was come, on the very next sabbath, and at once, *v.* 29. *σάββατον*] שַׁבָּת, 'rest.' *τὰ σάββατα* used for the singular; though we may take it here in the plural literally, that Jesus began the custom of teaching on the sabbaths. *σάββατον* means also a period of seven days; a week, Mk. 16:2, 9. M. 28:1. L. 18:12. The Jewish sabbath was originally kept by a total cessation from labour, even to the lighting a fire; but until the introduction of public assemblies, after the captivity, there was no public solemnity, except an addition to the daily sacrifice in the temple, and the changing of the shew bread.—It is supposed that synagogues took their origin from the appointment of a provincial place of worship by Samuel, 1 Sam. 7:17. 9:12, 14. They were probably formally instituted during the Babylonish captivity to preserve the religious feelings of the pious Jews. Allusion is supposed to be made to them in Lam. 2:6. Ps. 74:8. מוֹעֲדֵי־אֵל, 'meeting-houses of God.' They were built in all towns or villages where ten Jews resided of competent attainments and respectable character. (Maimonides). The service consisted of prayers and reading the Scriptures, attended by an 'exposition.' This last was the peculiar feature of the synagogue, as the offering of sacrifice was expressly restricted to the service at the temple. For the officers of the synagogue see 5:22, note.

22. *ἐξεπλήσσ. κ.τ.λ.*] See on M. 7:28, 29. Among the various surmises of learned men, and particularly of German divines, one has been that this Gospel was the most ancient, that S. Luke amplified it, and that S. Matthew made additions to both. But if we compare this passage 21–28 with L. 4:31–37, we may reasonably ask why S. Luke should have made the following changes, *κατῆλθεν* for *εἰσπορεύονται, ῥίψαν* for *σπάραξαν, ἐγένετο θάμβος* for *ἐθαμβήθησαν, ἦχος* for *ἀκοή.* In every instance, where from the A. V. we might conclude that Mk. copied from M. or L., or either of these from one another, we find minute differences in the original which cannot be well preserved in any translation, from which we must also conclude that the copyist made variations designedly, in order to conceal the fact that he had made direct and conscious use of the writing of his predecessor. Such a supposition as this is destructive to the character of the evangelists for honesty, and is inconsistent with the artless simplicity of their narratives.

23. *ἐν πνεύμ. ἀκαθ.*] subaud. *ἐχόμενος.* 'The Son of God was manifested in the flesh that he might destroy the works of the devil.' During the period of our Saviour's ministry the fallen spirits were permitted to display their malice and power, in a peculiar way, over the bodies of men. For

καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. 26 Καὶ σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκάθαρτον, καὶ κράξαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. 27 καὶ ἐθαμβήθησαν πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς λέγοντας, Τί ἐστι τοῦτο; τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι κατ' ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 28 Ἐξῆλθε δὲ ἡ ἀκοὴ αὐτοῦ εὐθὺς εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς συναγωγῆς ἐξελθόντες ἦλθον εἰς τὴν οἰκίαν Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. 30 ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθέως λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρὸς αὐτῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐθέως, καὶ διηκόνει αὐτοῖς.

32 Ὀψίας δὲ γενομένης, ὅτε ἔδυ ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· 33 καὶ ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν. 34 καὶ ἐθεράπευσε πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιε λαλεῖν τὰ δαιμόνια, ὅτι ἤδεισαν αὐτόν.

35 Καὶ πρωῒ ἔννυχον λίαν ἀναστὰς ἐξῆλθε καὶ ἀπῆλθεν εἰς

this two reasons may be assigned; one temporary, applicable to that age, the other perpetual, applicable to all ages; the expulsion displayed in the most striking manner the grace and power of Jesus, the possession furnishes us with a type of the reality, tyranny, and misery of the rule which Satan still maintains in the children of disobedience.

24, 25. ἔα] The Vulgate has *sine*, 'let us alone,' as from ἐᾶν; but it may be merely an exclamation, 'Alas,' 'Ah,' Cr., Gen. There is no equivalent for it in Syr. V. ἀπολέσαι ἡμᾶς] 'to destroy our power.' So καταργήσῃ...τὸν διάβολον, H. 2:14, and cf. M. 8:29. L. 8:31. ὁ ἅγιος τοῦ Θεοῦ] This was a recognised title of the Messiah from Ps. 16:10. For construction, see J. 9:19. φιμ.] See 4:39. M. 22:12.

26. σπαράξαν] 'tear,' 'rend,' Lat. 'lacerare,' referring to the violent agitation of the limbs caused by throwing him on the ground. So we say a 'tearing' cough, 'convulsion,' (akin to σπάω σπαίρω) 'spasm.' μηδὲν βλάψαν αὐτόν, L. 4:35.

27, 28. διδαχή] 'mission,' 'ministry,' spoken of by its chief characteristic, J. 3:2. A. 13:12. So βάπτισμα Ἰωάννου, 11:30. See M. 7:28. περίχωρον] 'The whole region of Galilee.'

29–31. εὐθέως...ἐξελθ.] 'as soon as,' 'the next thing after.' λέγουσιν αὐτ.] L. says they 'asked;' M. merely, that 'he saw' her. διηκόνει] See on M. 4:11. This fact shews the completeness of the cure; restored at once to her usual strength; thus anticipating the objection of rationalism, that the fever ceased of its own accord. Comp. 5:43. 2:9. 6:43. Some think that this private miracle was wrought especially to confirm the faith of the disciples. Cf. J. 2:11.—Our Lord applies to himself the word διακονεῖν, L. 22:27. S. Paul also applies it to him, R. 15:8. The word is used in the widest meaning, expressive of an assumed or real inferiority.

32–34. ὀψίας] See on Mk. 3:4. ἤδεισαν] The evil spirits knew our Saviour, and feared his wrath; the persons possessed, by whose organs they spake, had no peculiar means of recognising him. This is one of the points which prove the reality of the possession.

35–37. πρωῒ ἔννυχον λίαν] In the morning

ἔρημον τόπον, κἀκεῖ προσηύχετο. 36 καὶ κατεδίωξαν αὐτὸν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ· 37 καὶ εὑρόντες αὐτὸν, λέγουσιν αὐτῷ, Ὅτι πάντες ζητοῦσί σε. 38 Καὶ λέγει αὐτοῖς, Ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα κἀκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξελήλυθα. 39 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς, παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ, Ὅτι ἐὰν θέλῃς, δύνασαί με καθαρίσαι. 41 Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, καὶ λέγει αὐτῷ, Θέλω, καθαρίσθητι. 42 καὶ εἰπόντος αὐτοῦ εὐθέως ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ ἐμβριμησάμενος αὐτῷ, εὐθέως ἐξέβαλεν αὐτὸν, 44 καὶ λέγει αὐτῷ, Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλ' ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ἃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

while yet it was quite night, or very dark. προσηύχ.] 'continued in prayer.' This circumstance is noted on the present occasion by S. Mark only. That it was his habit to retire to remote places for the purpose of prayer may be collected from 6:46. M. 14:23. L. 6:12, and especially L. 5:16. κατεδίωξαν] followed him up till they found him. πάντες] L. 4:42, οἱ ὄχλοι ἐπεζήτουν αὐτόν.

38. ἄγωμεν... ἐξελή.] Our Lord's reply seems rather obscure, and does not exactly correspond with the preceding verse, but S. Luke removes the obscurity, for he adds, 4:42, κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ἐχομένας] 'neighbouring,' 'bordering,' ἔχεσθαι, 'hold oneself to,' 'be closely connected with.' κωμοπόλεις] places larger than a village, but smaller than a city; unwalled towns.

39. εἰς] In this passage εἰς is said to be used for ἐν, but it is evident that motion is implied, *v.* 14. M. 2:23.

40—42. ἐὰν θέλῃς, δύνασαι] This applicant had some doubts as to the Saviour's willingness, but the fullest conviction in his power to heal. From this we may learn that the essence of faith consists in a direct application to Christ, and that true faith may be mixed with human infirmity. 2:5. 5:33.—The leprosy was an expressive emblem of sin. It began in a single spot, Lev. 13:2, which soon spread over the whole body; the disorder was hereditary, and was incurable by human means. Our Saviour *prefigures* his power to forgive sin by curing the leper (see on J. 6:27,35); in 2:10, he asserts and proves this power by healing the sick of the palsy.

43, 44. ἐμβριμησάμενος] Hesych. μετ' ἀπειλῆς ἐντελλόμενος, M. 9:30, n. ἐξέβ.] 'hurried him away.' εἰς μαρτ. αὐτ.] 'for a testimony against them,' against their unbelief in their refusing to acknowledge me as the Christ. Trench, *Miracles*, 220. Silence was perhaps enjoined, lest the priests through envy should refuse to give him the certificate of cure, which was requisite before he could be restored to society; or from a desire to avoid an outbreak of popular displeasure, similar to that which occurred at Nazareth, L. 4:28.

45. The report would be still more widely spread if (as is most probable) our Saviour intended the leper to go and shew himself to the priest at Jerusalem. This would seem to be necessary in order to fulfil the injunction προσένεγκε κ.τ.λ. ἤρχοντο] imperfect; implying that this was habitual, 3:11,12. L. 5:15,16.

2 ΚΑΙ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ
ἠκούσθη ὅτι εἰς οἶκόν ἐστι· 2 καὶ εὐθέως συνήχθησαν πολλοί, ὥστε
μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.
3 Καὶ ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες αἰρόμενον
ὑπὸ τεσσάρων· 4 καὶ μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν
ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι
τὸν κράββατον ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. 5 ἰδὼν δὲ ὁ
Ἰησοῦς τὴν πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ, Τέκνον, ἀφέων-
ταί σοι αἱ ἁμαρτίαι σου. 6 Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ
καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν, 7 Τί οὗτος
οὕτω λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ εἷς
ὁ Θεός; 8 Καὶ εὐθέως ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι
οὕτως διαλογίζονται ἐν ἑαυτοῖς, εἶπεν αὐτοῖς, Τί ταῦτα διαλογί-
ζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9 τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ

II. 1. Καπερναούμ] Heb. 'village of Nahum,' a town on the north-western side of the lake of Gennesareth, in the confines of Zebulon and Naphtali, M. 4:13. It was so much frequented by our Lord after the commencement of his public ministry, that it is called ἡ ἰδία πόλις, M. 9:1. Not mentioned in the O. T. and only once by Josephus. The exact site is very uncertain, as if in literal fulfilment of M. 11:23. δι' ἡμερῶν] 'after the interval of days.' διὰ χρόνου, 'after some time,' Xen. *Cyr.* διὰ τρίτης ἡμέρας, 'every third day,' Herod. Also of intervals of space, διὰ πόλλου, 'at a great distance,' Thuc. III. 94. εἰς οἶκον] i.e. the house mentioned in 1:29, most probably.

2. συνήχθ.] 1:33. ὥστε μηκ. χωρ. ... θύραν] 'so that no longer even the part near the door afforded room.' χωρεῖν, 'to change place,' 'proceed,' M. 15:17. J. 8:37; 'to have place for,' 'afford place,' 'receive,' 'contain,' M. 19:11. J. 2:6. J. 21:25. 2 C. 7:2; 'to retire,' 'give place,' not in N. T. Cf. Thucyd. II. 17, οὐ γὰρ ἐχώρησε ξυνελθόντας αὐτοὺς ἡ πόλις. Hdt. I. 51, ὁ κρητὴρ χωρεῖ ἀμφορέας ἑξακοσίους.

3, 4. ὑπὸ τεσσ.] The number is given by Mk. only. ἄνδρες φέροντες, L. 5:18. τὴν στέγην] Many oriental houses have a court, or quadrangle, in front; the buildings which form the house occupy one or more of its sides. The internal part of such a house is often screened by a corridor below, having the various household offices behind it, and a gallery above, from which is the entrance to the family apartments. This gallery is roofed over, and its roof is of about the same height as the roof of the house. Bearing this in mind, we may account for the following description in this way. The quadrangle is full of people; our Lord instructs them from the gallery; the Pharisees are in the family apartments adjoining the gallery; the friends of the sick man cannot enter the quadrangle from the street; or if this could be done, they cannot reach the corridor, from which there were steps leading to the gallery; they ascend therefore the stairs, from the back or side of the house leading to the roof, and break open the roof or verandah which covered the gallery. The house-roof was used for a terrace, and was built of strong materials; the gallery roof was of very slight construction, of the same character as a covered balcony.

5. τὴν πίστιν αὐτῶν] The faith of those who brought the paralytic. A blessing is conferred on the sick man, as an honour to the faith of his friends, and as an encouragement to us to promote the spiritual welfare of all who are connected with us. We may observe too, that a greater blessing than they sought is granted, a spiritual blessing where they asked only for a temporal one; in order to exhibit the virtue and grace of the Saviour. True and efficacious faith has respect not so much to the subject, the thing believed about, as to the object, the Person believed in. M. 8:10, 11. L. 17:15–19.

7–9. This objection on the part of the

παραλυτικῷ, Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἔγειραι καὶ ἆρόν σου τὸν κράββατον, καὶ περιπάτει; [10] ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι ἐπὶ τῆς γῆς ἁμαρτίας, λέγει τῷ παραλυτικῷ, [11] Σοὶ λέγω, ἔγειραι καὶ ἆρον τὸν κράββατόν σου, καὶ ὕπαγε εἰς τὸν οἶκόν σου. [12] Καὶ ἠγέρθη εὐθέως, καὶ ἄρας τὸν κράββατον ἐξῆλθεν ἐναντίον πάντων· ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν Θεὸν, λέγοντας, Ὅτι οὐδέποτε οὕτως εἴδομεν.

[13] Καὶ ἐξῆλθε πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. [14] καὶ παράγων εἶδε Λευὶν τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. [15] καὶ ἐγένετο ἐν τῷ κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ

Pharisees was just, on the supposition that Jesus of Nazareth was merely man. To remit sins, and to heal a paralytic, are acts alike beyond the reach of human power. Our Saviour gave them ocular demonstration that he was able to perform the latter act; from which he left them to infer that he who could perform one act of Deity, was able to perform any other which he might affirm to be within his power. *ἀφέωνται*] 'have been remitted,' M. 9:2. *εἰ μὴ εἷς ὁ Θεός*] 'except God only,' as in L. 5:21, *μόνος ὁ Θεός*. *ἐπιγνούς*] To know the thoughts of others at all times and at once is an attribute of Deity, Ps. 139:2. Our Saviour had already given proofs that he possessed this attribute, J. 2:24,25. Similar instances occur M. 12:25. Mk. 12:15. L. 6:8. *οὕτως διαλογ....ταῦτα*] L. has simply *διαλογίζεσθε*. M. *ἐνθυμήσεις...ἐνθυμεῖσθαι πονηρά*. *τί*] subaud. *κατὰ*, 'for in what respect.' *ἆρον...κρ.*] This part of the challenge is not in M. or L. Mk. brings out very prominently the corroborative fact of the man carrying the bed, cf. *vv.* 3,9,11,12.

10. *ὁ υἱὸς τ. ἀνθρ.*] This title, (Dan. 7:13), occurs sixty-one times in the Gospels, and is uniformly used by our Lord of himself. Stephen uses it A. 7:56, and S. John Rev. 1:13. On the hypothesis that our Saviour was a *mere* man, the title is most unmeaning; for why should he so frequently term himself the 'Son of man?' According to the Catholic belief, the title is most expressive, for it intimates that our Saviour's human nature was not his original form of existence; and it glances at his present humiliation and future exaltation. The term is employed by Daniel, when he describes the everlasting dominion of the Messiah, and may lead us to consider the condescension of Deity, in submitting to be made man, in partaking of flesh and blood, and the exaltation of humanity in the person of Christ Jesus, as the possessor of all power, M. 28:18. Col. 1:18, and as the future Judge of quick and dead, J. 5:27.

12. *κράββατον*] Lat. 'grabatus,' 'nudi sponda grabati,' Martial; a rough mat, or a padded quilt doubled for a mattress, and a single quilt for a covering. The easiest way of carrying a sick person was to wrap him up in his bed. They are carried so in the East to the present time. 1 Sam. 19:15. *κράββ.* is distinguished from *κλινὴ* in A. 5:15. In M. 9:6, it is called *κλινὴ*, and in L. 5:18,19, *κλινὴ* and *κλινίδιον*. By this act the man testified his perfect recovery, so as to silence the cavils of the prototypes of modern Rationalists. See 1:31. *πάντας*] 'the multitude,' M. 9:8. The scribes are silenced, not willing to commend, nor able to censure; the common people are more generous and open to conviction. *οὕτως εἶδ.*] 'We never saw any thing like this.' 'We never saw the like.' Rh. V. *παράδοξα*, L. 5:26. So *οὐδέποτε ἐφάνη οὕτως ἐν τ.* 'I. M. 9:33.

14. S. Mark is thought to have observed the order of time in recording the call of S. Matthew, but to have anticipated the feast, if we suppose this to be the meal mentioned in M. 9:10–17. See also on L. 5:29. Mk. alone has given the name of Levi's (i.e. Matthew's) father.

15–17. *καὶ πολλ. τελ.*] *καὶ* 'at the same

τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθησαν αὐτῷ. [16] καὶ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, ἰδόντες αὐτὸν ἐσθίοντα μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Τί ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; [17] καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

[18] Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ, Διατί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσι; [19] Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι νηστεύειν; ὅσον χρόνον μεθ' ἑαυτῶν ἔχουσι τὸν νυμφίον, οὐ δύνανται νηστεύειν· [20] ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. [21] καὶ οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιῤῥάπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἴρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. [22] καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς

time,' having an adverbial force. See 15:25. *τελ. καὶ ἁμαρτ.*] See on M. 9:10. *ἠκολούθησαν*] followed him on this occasion (aor.) to partake of the entertainment given by Levi, L. 5:29, 'there were many that followed him,' Wiclif, Luth., Tynd., &c.; better as in A. V., 'and.' *τί ὅτι*] 'What is the cause that?' 'How is it that?' In L. 5:30, *διατί.* *δικαίους*] righteous persons. *ἁμαρτωλούς*, sinners, M. 9:13. The article is also omitted in classical writers, where state, character, or condition is denoted. Soph. *Œd. Col.* 955, *θανόντων δ' οὐδὲν ἄλγος ἅπτεται.* Æsch. *Ag.* 38, *μαθοῦσιν αὐδῶ κοὐ μαθοῦσι λήθομαι.* *Ag.* 1373, *πρὸς εἰδότας λέγω.*

18. The continuance of the narrative is interrupted. In all probability this did not occur in S. Matthew's house. *νηστεύουσι*] (*νῆστις*, 'not eating,' *νη-εσθίω*). The object and scope of John's mission laid his disciples under some engagements which did not apply to our Lord's followers; it is thought that many of the Baptist's disciples were Essenes, a kind of hermit Jews habituated to great abstinence. See on L. 5:33–39. The introductory clause informing the reader of the custom of these parties in regard to fasting, is inserted by Mk. alone. John's disciples asked the question, according to M.

19–21. *μὴ δύνανται*] This is the usual form of interrogation where a reply in the negative is expected, 'They are not able to fast; are they?' So 1 C. 12:29. *οἱ υἱοὶ τ. νυμφ.*] a Hebraism, as M. 23:15, *υἱὸν γεέννης.* These were called by the Greeks *παρανυμφίους* or *νυμφαγωγούς.* Our Saviour alludes to the words of J. 3:29, *τοὺς φίλους τοῦ νυμφίου*, the attendants of the bridegroom when he went to bring the bride to his own home. See Judg. 14:11. The marriage-feast among the Jews lasted *seven* days; the newly-married woman was considered to be a bride for thirty days. Buxtorf says of the *παρανυμφίοι*, 'Non invitati omnes, sed qui sponsis magis a secreto erant, ubi summa tantum lætitia, absque ullo doloris signo, ad quod publice tenebantur,' *Syn. Jud.* c. 28. *ἐπίβλημα*] a patch. *ἀγνάφου*] usual form is *ἀγναπτος*, uncarded, *κνάπτω*. *εἰ δὲ μή*] (*οὕτως ποιῶσιν*), if men do not observe that rule of prudence. See on L. 5:36. The construction probably is, *τὸ πλήρωμα αὐτοῦ* (sc. *τοῦ παλαιοῦ*) *τὸ καινὸν αἴρει ἀπὸ τοῦ παλαιοῦ.*

22. *βάλλει*] is used in *Od.* II. 330, in

παλαιούς· εἰ δὲ μή, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

23 Καὶ ἐγένετο παραπορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σπορίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντες τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ, Ἴδε τί ποιοῦσιν ἐν τοῖς σάββασιν ὃ οὐκ ἔξεστι; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς, Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχε καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ

the same connexion, *ἔνθεν θυμοφθόρα φάρμακ' ἐνείκῃ,'Εν δὲ βάλῃ κρητῆρι. ἀσκούς*] These were principally goat-skins, Josh. 9:4,13. Job 32:19. *Ἀσκῷ ἐν αἰγείῳ, Il.* III. 247. *Od.* VI. 78. Such are still used instead of casks in Madeira and Spain. *οἶνον νέον...βλητέον*] The construction of this verbal adjective implying necessity might have been *οἶνος νέος... βλητέος*. Fasting would enter into the new dispensation; but as things were at that time, to incorporate Christianity with that part of the old system would be as absurd as to put undressed cloth on a worn out garment, or new fermenting wine into old leathern bottles. This attempt at a coalition between the religion of Jesus and of the Pharisees, was the grand fault of the Judaizing teachers. They wanted to amend, *τὸ παλαιούμενον καὶ γήρασκον*, H. 8:13, so as to prevent its entire disappearance. They proposed therefore to put the new wine of the Gospel into old bottles, i. e. the antiquated ceremonies of the Mosaic law, and the traditions of the elders. See on L. 5:36–39.

23. This incident took place after the feast, J. 5:1. In Deut. 23:25, express permission is given to casual passengers to pluck the ears of standing corn. And see Robinson's *Bibl. Researches*, II. 192. For many ages the Jews had been most neglectful of the sabbath-day; but now a superstitious observance succeeded to its profane desecration. The simple act of the disciples was considered a servile work equivalent to reaping, thrashing, winnowing, &c., the penalty for which was stoning. They supported this view by the argument *sorites*, Hor. *Epist.* II. 1. 47. They considered too that the law enjoined rest, not only for man and beast, but also for plants and trees, that the cutting a branch or plucking a leaf was unlawful. *ἤρξαντο ποιεῖν*] for *ἐποίουν*. See 4:1. 6:7,55. A. 1:1. *ὁδὸν ποιεῖν*] 'to walk along.' S. Matthew supplies the important circumstance *ἐπείνασαν*. This was the spontaneous act of the disciples, who must have known that it was contrary to the precepts or principles of the Pharisees. Hence we may reasonably infer some previous instruction by their Master on the subject of legal observances, and the corruptions or additions of their former teachers: such as are exemplified in M. 23:4, 16–18, 23–25.—From 2:23 to 3:19 we have one continuous narration.

26. Ahimelech was high priest at this time; Abiathar shortly succeeded his father in the office, and was better known from the prominent part which he took in the reign of David. Perhaps he is mentioned here, in the same manner as we may speak of an event occurring in the days of William the Conqueror, although it took place before he was the Conqueror. By this reference our Lord wished to remind the objectors, that there might be obligations of a force superior even to that law of Moses, which gave way in the urgency of David's need. He tacitly assumes the existence of a distinction between moral precepts and positive ordinances. *οἶκον τ. Θ.*] Not the tabernacle, but its precincts or enclosure, including the sacred pavilion and the court. *τοὺς ἄρτους τῆς προθ.*] 'the loaves of presentation.' Twelve were placed on the golden table before the ark of the covenant every sabbath. לֶחֶם פָּנִים לִפְנֵי Ex. 25.23–30. With *ἐπὶ Ἀβιάθαρ τοῦ ἀρχιερέως* compare *ἐπ' εἰρήνης*, 'in *time* of peace,' *ἐπὶ προτέρων ἀνθρώπων, Il.* v. 637: *ἐπ' ἐμεῦ*, 'in my time,' Hdt. I. 5. It has been supposed by

ἔδωκε καὶ τοῖς σὺν αὐτῷ οὖσι; 27 Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

3 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγήν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν χεῖρα· 2 καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασι θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένην ἔχοντι τὴν χεῖρα, Ἔγειραι εἰς τὸ μέσον. 4 καὶ λέγει αὐτοῖς, Ἔξεστι τοῖς σάββασιν ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. 5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. 6 καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον ἐποίουν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

some that this was on the sabbath, from 1 Sam. 21:5 (margin), 7. See M. 12:5, n.

27, 28. The sabbath was instituted for the real good, and general benefit of man, for his happiness temporal and eternal; man was not created for the purpose of doing homage to a positive institution. Whatever interferes with man's highest interest, infringes on the sanctity of the sabbath; whatever too is compatible with the welfare of all ranks and classes at all times, is consistent with its devout observance. The Lord of the sabbath claims his right to expose those superstitious inventions of men, who will yield nothing to the claims of necessity and mercy. *κύριός ἐστι*] This declaration recorded by three Evangg. is made in Mk. an inference from the preceding *τὸ σάββατον διὰ κ.τ.λ.*, which he alone records. The 'second man,' who is 'the Lord from heaven,' has authority over that institution which was designed for man's benefit, just as He has 'authority to execute judgment,' '*because* he is Son of man,' J. 5:27, n.

III. 1. *πάλιν*] on another sabbath, L. 6:6, referring probably to the miracle wrought in the synagogue, 1:23. Our Lord enforces the lesson previously urged, respecting the superiority of the spirit of the law to the tradition of the elders. *ἐξηραμμένην*] In M. and L. *ξηρά*, in L. *ἡ δεξιά*. Probably both hand and arm were rendered useless by a paralytic affection. 1 Ki. 13:4.

4. *ἀγαθοποιῆσαι*] The Pharisees were bent on doing evil, on destroying the Saviour's life; our Lord, on doing good, on saving life, or at least on restoring health. Some of the Jews considered that it was unlawful to attend the sick, or administer medicine on the sabbath-day. Perhaps in 1:32, it is meant that they waited for the setting of the sun, and the close of the sabbath, before they brought the sick.—In M. 12:11 the illustration of a sheep fallen into a pit follows these words.

5. *πωρώσει*] 'hardness,' 'callousness,' 'blindness,' akin to *πήρωσις*, *πωρόω* 'petrify,' like Lat. 'obdurare.' *ὀργῆς*] 'indignation,' that mental displeasure which a sense of injury or injustice, done or designed, lawfully excites. *συλλυπ.*] as in Latin 'contristatus.'

6. The Herodians were a political party, attached to the family and fortunes of Herod, rather than a religious sect. By comparing M. 16:6, with Mk. 8:15, we may conclude that the Herodians in their religious opinions were Sadducees. They supported Herod in his scheme of subjecting the country to the Romans, and complied with many idolatrous usages; such as raising statues, erecting temples, instituting games in honour of Augustus. The Pharisees took a directly opposite view of what was due to Cæsar, from Deut. 17:15. The origin of these practices is recorded in 1 Mac. 1:11–14, under Antiochus Epiphanes, circ. 174: 'The king gave them licence to do after the ordinances of the heathen.' 'They built a

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς
τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολού-
θησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας, 8 καὶ ἀπὸ Ἱεροσολύμων,
καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ
Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούσαντες ὅσα ἐποίει, ἦλθον
πρὸς αὐτόν. 9 καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον
προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν.
10 πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ
ἅψωνται, ὅσοι εἶχον μάστιγας. 11 καὶ τὰ πνεύματα τὰ ἀκά-
θαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ ἔκραζε λέ-
γοντα, Ὅτι σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλὰ ἐπετίμα
αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἤθελεν

place of exercise at Jerusalem (a gymnasium) according to the customs of the heathen.' The concert of the Herodians and Pharisees proves that their political and religious differences were suspended from animosity to our Lord. Cf. *Agam.* 659:

> Ξυνώμοσαν γὰρ ὄντες ἔχθιστοι τὸ πρὶν
> Πῦρ καὶ θάλασσα, καὶ τὰ πιστ' ἐδεξάτην
> Φθείροντε τὸν δύστηνον.

7,8. ἀνεχώρησε] 'retired,' to the sea of Galilee, from the dominions of Herod Antipas on the western side, to those of Philip on the eastern, that he might preserve himself from the effects of the enmity which was occasioned by his claim 2:28, and his conduct 3:3–5. This Idumæa is the southern part of Judæa, allotted to the tribe of Simeon, and half the tribe of Judah. Idumæa is properly the land of Edom, afterwards called Arabia Petræa: the inhabitants of this district, in the time of the Babylonish captivity, occupied the southern part of Judæa, which thenceforth was known by the name of their native land. οἱ περὶ T. κ. Σ.] See on M. 12:21.

9,10. πλοιάρ. προσκαρτ.] This passage accounts for the repeated occurrence of τὸ πλοῖον, 'the boat,' in parts of the narrative, which occurs for the first time in M. 8:23. ἐπιπίπτειν] Cf. ἐπικεῖσθαι, L. 5:1. μάστιγας] 'bodily afflictions,' θείᾳ μάστιγι, 2 Mac. 9:11, an Hellenistic use of the word; μάστιξ, 'whip, scourge,' used here as πληγὴ δίος, Soph. *Aj.* 137, 'a heaven-sent plague,' reminding us that bodily disorders are frequently part of the Divine retribution for sin. See Trench on the meaning of the word *plague*.

11,12. The use of the imperfect tense ἐθεώρει, προσέπιπτεν, ἐπετίμα, denotes that the thing was constantly recurring, 1:45. The injunction of secrecy laid upon these unclean spirits shews the reality of the possession; for it is plain that the exclamations of madmen would have obtained attention from no one. It is easy to see why the demons trembled at his appearance, as they knew our Lord in his pre-existent state; they were acquainted with the object of his humiliation, H. 2:14. 1 J. 3:8, and were confounded by the majesty of his presence. Such testimony he refused to receive, L. 4:41.

13. τὸ ὄρος] Probably the hills on the western side of the lake not far from Capernaum, *v.* 20. ἀναβαίνει] in the evening, to pray. L. 6:12. Cf. 1:35 supra. προσκαλεῖται] in the morning, when the people assembled. οὓς ἤθ. αὐτός] emphatic words intended to draw attention to the fact that the call to the apostleship originated in him, and that his will and choice rendered the call efficacious, J. 15:16. ἀπῆλθον] 'went off,' away from the rest to Jesus. Arnold, Thuc. II. 49, remarks that verbs compounded with ἀπὸ and followed by an accus. of their object with ἐς, imply the leaving other things, and the turning to this one object. ἀποβλέπειν ἐς πατέρων θήκας, III. 58, 'to draw off one's eyes from other objects in order to turn them to the tombs of our fathers.' ἐς τοῦτο πάντα ἀπεκρίθη, 'all disorders were turned from their own nature into the plague.' So Agathias, II. 3, ἅπαντα πάθη εἰς ὄλεθρον ἀπεκρίνετο. Hdt. III. 82, ἀποβαίνειν ἐς μουναρχίην, 'to have its issue in monarchy.' Cf. ἀποστρο-

αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. [14] καὶ ἐποίησε δώδεκα ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, [15] καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκβάλλειν τὰ δαιμόνια. [16] καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· [17] καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ Ἰακώβου, καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργές, ὅ ἐστιν υἱοὶ βροντῆς· [18] καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, [19] καὶ Ἰούδαν Ἰσκαριώτην ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχονται εἰς οἶκον. [20] καὶ συνέρχεται πάλιν ὄχλος,

φή, 'a place of refuge,' Xen. *Anab.* II. 4; 'a resort,' 'a resource,' Eurip. *Med.* 603. Such is the force of the preposition in H. 12:2, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν.

14. ἐποίησε] ποιεῖν is used in the same sense in 1 Sam. 12:6. Heb. and LXX. H. 3:2. ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀπ.] The distinction of purposes is very strongly marked. They were to be qualified for their future work (1) by being *with Him*, and so capable of attesting the reality of his life and actions, and subsequently of his resurrection (A. 1:21,22); thus also they would most thoroughly imbibe his doctrines, principles, and spirit, and most closely observe his example: (2) by practising under his direction the duties, and exercising the powers, with which afterwards and in his absence they were to be fully entrusted. ἀποστέλλῃ explains their well-known name ἀπόστολοι, given them by our Lord himself, οὓς καὶ ἀποστόλους ὠνόμασε, L. 6:13; used in Hdt. I. 21, for an 'ambassador,' 'envoy,' and in Demosth. i. q. στόλος, 'a fleet ready for sea.'

16. Πέτρον] This name was given to Simon on his first becoming acquainted with our Lord, J. 1:42, implying the important part he would take in admitting Jews and Gentiles into Messiah's kingdom. See on M. 16:18.

17. This was the James who was killed by Herod Antipas, A. 12:2. John the evangelist, ὃν ἠγάπα ὁ Ἰησοῦς, J. 13:23. Βοανεργές] בְּנֵי רֶגֶשׁ. So in Syr. Ver. which explains רֶגֶשׁ by ܪܥܡܐ, thunder. The Heb. word רֶגֶשׁ is used in Ps. 55:14 for a multitude, or perhaps the 'tumult of a multitude.' A. V., 'company.' Ps. 64:3 and Ps. 2:1, 'rage,' (verb). This name was given them from the remarkable power of speech with which they were endued. Thus it was said of Pericles, ἐβρόντησε καὶ ἤστραψε.

18. Ἀνδρέαν] J. 1:40. Φίλιππον] J. 12:21. Βαρθολομαῖον] בַּר־תַּלְמַי, the son of Tolmai, generally considered to be Nathaniel, though our Church in her services for S. Bartholomew's day does not sanction this idea. The principal reason for thinking so is that in J. 21:2 Nathaniel is mentioned as present with the Apostles, and the name of Bartholomew is omitted. See on J. 1:45. Ματθαῖον] See on M. 9:9. Θωμᾶν] J. 11:16. 20:24. Ἰάκωβον] His mother's name was Mary. Mk. 16:1. L. 24:10. He was called also ὁ μικρός, 15:40, either as being younger than James the son of Zebedee, or on account of his low stature. Most identify this James with ὁ ἀδελφὸς τοῦ Κυρίου, G. 1:19; if so, he had the further title of James the Just, the first bishop of Jerusalem (A. 15:13. 21:18. G. 2:12), the writer of the General Epistle which bears his name. Θαδδαῖον] a surname of Jude called Lebbæus, M. 10:3. Cf. L. 6:16. Σίμωνα τὸν Κανανίτην] Probably the Canaite, i. e. the man of Cana, to distinguish one of so common a name from others. We may however conceive that our Lord adopted it as a title of honour, as Boanerges, Peter. It is an Aramaic word of the same signification as Ζηλωτής, L. 6:15. A. 1:13. No circumstance beyond the fact of his apostleship is recorded of him.

19. Ἰσκαριώτην] Some MSS. in J. 6:71 have ἀπὸ Καριώτου, which favours the conjecture that this word is framed from the Hebrew implying a man of Carioth, a city in the tribe of Judah, Jos. 15:25. The apostles, though appointed at this time, were not sent forth to preach till a subsequent period. M. 10. Mk. 6:7. L. 9. See on M. 4:19. In this place harmonists insert the sermon on the mount.

ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, Ὅτι ἐξέστη.
22 Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλε-
γον, Ὅτι Βεελζεβοὺλ ἔχει, καί, Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων
ἐκβάλλει τὰ δαιμόνια. 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παρα-
βολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;
24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται
σταθῆναι ἡ οἰκία ἐκείνη· 26 καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν
καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. 27 οὐ
δύναται οὐδεὶς τὰ σκεύη τοῦ ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν
αὐτοῦ, διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ· καὶ τότε
τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμὴν λέγω ὑμῖν, ὅτι πάντα
ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασ-
φημίαι ὅσας ἂν βλασφημήσωσιν· 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ
Πνεῦμα τὸ ἅγιον οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός
ἐστιν αἰωνίου κρίσεως. 30 Ὅτι ἔλεγον, Πνεῦμα ἀκάθαρτον ἔχει.

20. *αὐτούς*] i. e. Jesus and his disciples: examples to ministers of the patient endurance of similar inconveniences resulting from the public character of their office. The converse or complementary example is found at 6:31. *μήτε*] neither eat nor do anything else.

21. *ἐξέστη*] means generally astonishment from some sudden perturbation. In 2 C. 5:13 it is well rendered 'we are beside ourselves.' *φρενῶν ἐξέσταναι*, 'to lose one's senses,' Eurip. His relatives, *οἱ παρ' αὐτοῦ*, feared that his zeal and ardour would carry him forward so as to impair his health; his earnestness led him to neglect ordinary rules. Their arrival is mentioned in *v.* 31.

22–27. The remark of the scribes is here introduced abruptly. The circumstances which gave rise to it are related M. 12:22. L. 11:15. Βεελζεβούλ] The same as Baalzebub the god of Ekron, 2 Ki. 1:2, 'the god of flies.' How this particular name of a heathen object of worship came to be used among the Jews as a title of the Evil One, does not appear. The principle of such an adaptation is to be found in the contemptuous titles bestowed by the language of inspiration on idols ('an abomination,' 'vanity,' 'a lie'), and in the fact stated by S. Paul from Moses, and doubtless generally received as such among the Jews, that 'the things which the Gentiles sacrifice they sacrifice unto devils,' שֵׁדִים, 'lords,' Deut. 32:17, the passage quoted by S. Paul, 1 Cor. 10:20. Cf. Baalim, שְׂעִירִים, 'satyrs,' hairy monsters, Lev. 17:7. Is. 13:21. The use of the name Lucifer (the morning-star), to denote the 'prince of darkness,' seems to have been an early Christian application of the same principle, founded on L. 10:17, 18.—This charge shews us that our Lord's miracles were performed in the presence of enemies, and underwent a careful and rigorous examination on the spot. The scribes did not dispute the performance of miraculous works, but attributed them to the agency of the devil. Our Lord reminds them, that Satan's kingdom would soon be destroyed, if he fought against himself; that his own actions proved Him to be more powerful than Satan, as well as his enemy. See on M. 12:24–30.

24–26. *οὐ δύν. σταθ.*] In M. and L. *βασιλ... ἐρημοῦται, οἰκ... πίπτει.*

27. See on L. 11:21. *σκεύη*] 'goods' in the widest sense. *σκεῦος*, a vessel or implement, Mk. 11:16; the utensils of the Levitical service, H. 9:21; a large sheet or wrapper, A. 10:11; furniture, baggage. Xen. *Mem.* III. 13,6. Applied to 'persons' as the objects of choice, A. 9:15. R. 9:22; the 'human body' as the vessel of the soul, 1 Th. 4:4; and in Plato, *Soph.* § 8,

30. *ὅτι ἔλεγον, Πν.*] We find here stated

31 Ἔρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ, καὶ ἔξω
ἑστῶτες ἀπέστειλαν πρὸς αὐτὸν φωνοῦντες αὐτόν. 32 καὶ ἐκάθητο
ὄχλος περὶ αὐτόν· εἶπον δὲ αὐτῷ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελ-
φοί σου ἔξω ζητοῦσί σε. 33 Καὶ ἀπεκρίθη αὐτοῖς λέγων, Τίς
ἐστιν ἡ μήτηρ μου ἢ οἱ ἀδελφοί μου; 34 καὶ περιβλεψάμενος
κύκλῳ τοὺς περὶ αὐτὸν καθημένους λέγει, Ἴδε ἡ μήτηρ μου καὶ οἱ
ἀδελφοί μου. 35 ὃς γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Θεοῦ, οὗτος
ἀδελφός μου καὶ ἀδελφὴ μου καὶ μήτηρ ἐστί.

4 ΚΑΙ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ
συνήχθη πρὸς αὐτὸν ὄχλος πολύς, ὥστε αὐτὸν ἐμβάντα εἰς τὸ
πλοῖον καθῆσθαι ἐν τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θά-
λασσαν ἐπὶ τῆς γῆς ἦν. 2 καὶ ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς

the *gravamen* of the unpardonable sin. In this charge they ascribed our Lord's miracles to magic, as we learn by the writings of the Fathers against Celsus. It was to repress this mischievous solution of his wonderful works, perhaps the most efficacious, in that age, in preventing belief, that our Saviour uttered the strong and awful denunciation in *v.* 29. The representation of our Blessed Lord as an impostor, which was made, in substance, by infidels of the Voltaire school, comes up to the same allegation. See on M. 12:31.

31. οὖν] resumptive from *v.* 31. His brethren, the sons of Joseph by a former wife as the ancients thought, or more probably his cousins, the sons of Mary the wife of Cleophas. The Virgin acted upon the lawful impulse of maternal anxiety, see on *v.* 21. Some however of the Fathers erroneously charge her with vain glory and unbelief in endeavouring to withdraw Jesus from his labours; they at least did not speak of the blessed Virgin with the superstitious veneration which mediæval and modern Romanists display. There was, no doubt, in her conduct, from whatever motive, an unwarrantable interference with his ministry, which he rebuked and repelled, as on two former occasions, L. 2:49. J. 2:4, see n. ἀπέστ. φωνοῦντες αὐτόν] The 'sending,' and direct 'call,' are related by S. Mark alone, and are in accordance with his statement in *v.* 21. He exhibits more strikingly than the other Evangelists the determination and presumption of our Lord's relatives.

31–35. This event probably occurred after the delivery of the parables recorded in 4:1–34. See L. 8:19, n.

IV. 1. πάλιν] M. connects this account of his teaching with the circumstance last related, by the words ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ.... 13:1. τὸ πλοῖον] 3:9.

2. ἐν παραβολαῖς] Our Lord did not speak in parables, till the scribes and Pharisees accused him of working miracles by the power of an evil spirit. Among the reasons which induced our Lord to adopt this mode of instruction, the chief are that it was, (1) The custom of the East; (2) the best mode of communicating spiritual truths to rude and uncultivated minds; (3) most calculated to command attention, to affect the heart, to impress the memory, to excite enquiry, see on M. 13:3; and (4) that it furnished a test of character, 4:34. M. 13:24. παραβολή occurs in the N. T. in the following senses: (1) A simple comparison, ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν, M. 24:32. (2) An obscure similitude, M. 15:15, πᾶσα φυτεία, (13), the system of the Pharisees. (3) A simple allegory, M. 13. Mk. 4. (4) A common proverb or adage, L. 4:23. (5) A type, representation, figure, H. 9:9. 11:19. (6) An ancient or obscure prophecy, M. 13:35 from LXX. παραβολή occurs in the LXX. in some additional senses, such as a by-word or term of reproach, 2 Chr. 7:20; a frivolous discourse, or disregarded address, Ezek. 20:49; a wise sentence, as the Proverbs of Solomon, Prov. 1:6.

The classes of parables are various, (1) A story with characters and incidents, which may be real or fictitious. Among the real we may include the parable of the good Samaritan, the nobleman who went to receive a kingdom, and perhaps the story of Lazarus (Eleazar). (2) An action ordinary and general, the sower, the shepherd in J. 10, called also παροιμία. (3)

πολλὰ, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, 3 "Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι· 4 καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν· καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό. 5 ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε διὰ τὸ μὴ ἔχειν βάθος γῆς· 6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε. 8 καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλὴν, καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν." 9 Καὶ ἔλεγεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

10 Ὅτε δὲ ἐγένετο καταμόνας, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὴν παραβολήν. 11 καὶ ἔλεγεν αὐτοῖς, "Ὑμῖν δέδοται γνῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ· ἐκείνοις

Objects or processes in nature; the mustard-seed, the seed growing insensibly. In some, many of the incidents are clearly symbolical; such as the marriage feasts, the talents, the ten virgins. These are most nearly allied to the allegory. In others, only the main incident or result is to be considered, as the necessary subject of interpretation; the circumstances contributing only to introduce, illustrate, and give emphasis. Such are the Prodigal Son, good Samaritan, Debtors. Another class is that of historical and prophetical parables, M. 22:1. Mk. 12:1. L. 19:11. As the parable is designed to set forth and illustrate some *spiritual* truth, it has always a tone of deep earnestness; the fable, on the other hand, which exhibits some topic of worldly prudence or morality, is often marked by raillery. In the parable we meet with nothing marvellous or anomalous, with no transgressions of the established laws of nature; the fabulist can sport with these laws, and attribute natural discourse to trees, birds, and beasts. The parable differs too from the myth; for in the myth, truth and fiction are wholly blended together; it is not until the myth has ceased to receive hearty credit, that the distinction between its different elements is recognised. The words parable and proverb are frequently used as equivalent to each other, both being 'dark sayings' in which a part of the meaning is plain, and the rest is to be inferred; both also are comprehended in Hebrew under one term מָשָׁל. The Syr. V. has two terms, one corresponding to *παραβολή*, generally (ܡܬܠܐ cognate to Heb. מָשָׁל); the other, to *παροιμία, ἀλληγορία*, ܐܝܟܬܐ and used in J. 10:6. 16:25. Gal. 4:24. The proverb is very commonly parabolical, and rests upon some comparison expressed or implied, 2 P. 2:22. The parable differs from the allegory in form, rather than in substance. In the allegory the interpretation proceeds hand in hand with it; the qualities, properties and relations of the thing which signifies being transferred to the thing signified. J. 15:1–7.

3–9. See on M. 13:4, &c.

5. ἄλλο] 7,8. M. uses ἄλλα, and L. ἕτερον, throughout.

8. ἐδίδου] The Ionic and Doric form. The usual form ἐδίδω does not occur in N. T. The description is rendered far more graphic and vigorous in Mk. than in the other Evangg. by the introduction of the words ἀναβ. κ. αὐξ. and the employment of the ascending climax, 30, 60, 100.

10. καταμόνας] Mk. alone specifies this. οἱ περὶ αὐτ. σὺν τοῖς δ.] In M. and L. οἱ μαθηταί, comprising, as we here find, others besides the apostles. τὴν π.] So in L. M. makes them ask, 'Why speakest thou to them in parables?' but implies, by our Lord's answer (13:18), that they needed, expected, and might claim the interpretation.

11, 12. ἐκείνοις δὲ τοῖς ἔξω] 'but to

δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται, 12 ἵνα βλέποντες
βλέπωσι καὶ μὴ ἴδωσι, καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνιῶσι,
μήποτε ἐπιστρέψωσι καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα." 13 Καὶ
λέγει αὐτοῖς, "Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς
πάσας τὰς παραβολὰς γνώσεσθε; 14 Ὁ σπείρων τὸν λόγον
σπείρει. 15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ
λόγος, καὶ ὅταν ἀκούσωσιν, εὐθέως ἔρχεται ὁ σατανᾶς καὶ αἴρει
τὸν λόγον τὸν ἐσπαρμένον ἐν ταῖς καρδίαις αὐτῶν. 16 καὶ οὗτοί
εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἳ ὅταν ἀκούσωσι
τὸν λόγον εὐθέως μετὰ χαρᾶς λαμβάνουσιν αὐτὸν, 17 καὶ οὐκ
ἔχουσι ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἶτα γενομένης
θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθέως σκανδαλίζονται. 18 καὶ
οὗτοί εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν
λόγον ἀκούοντες, 19 καὶ αἱ μέριμναι τοῦ αἰῶνος τούτου, καὶ ἡ
ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευό-
μεναι συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ οὗτοί
εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσι τὸν
λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἓν τριάκοντα, καὶ
ἓν ἑξήκοντα, καὶ ἓν ἑκατόν."

21 Καὶ ἔλεγεν αὐτοῖς, "Μήτι ὁ λύχνος ἔρχεται ἵνα ὑπὸ τὸν
μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν ἐπιτεθῇ; 22 οὐ γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο

them, I mean, to those without,' 'to those who are not my disciples.' See L. 8:10. 1 C. 5:12, *τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; ἐν παραβ. τὰ πάντα γίν.*] 'the whole (of my teaching) is in,' 'all things happen by,' Cr. The words (Is. 6:10) *καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα* are taken from the Chaldee paraphrase. The LXX. have 'and I will heal them,' (*ἰάσομαι*). Heb. 'and there be healing to it,' (the people).

13–16. *τὰς παραβολάς*] 'my parables.' He implies that this parable is not difficult of interpretation; but that others would be. *ὅταν ἀκ.*] M. adds, *μὴ συνιέντος* (*παντὸς ἀκ.*) *οἱ σπειρόμενοι*] 'They who received the seed.' See on M. 13: 1–23.

19. *αἱ περὶ τὰ λ. ἐπιθ.*] In L. *ἡδοναὶ τοῦ βίου.* Sensual pleasures and enjoyments are undoubtedly meant. The division is (1) business, (2) wealth, (3) pleasure, 1 J. 2:16. *εἰσπορευόμεναι συμπν.*] i. e. into their hearts. L. says, *πορευόμενοι* (i. e. the people themselves) *συμπνίγονται.* The former implies the facilities of the tempters; the latter, the liability to temptation.

20. *παραδέχονται*] 'receive' into their inward life and souls, their business and bosoms; more expressive than *κατέχουσι*, 'retain,' 'hold fast,' L. 8:15, or than *τηρεῖν*, 'observe,' J. 8:51. In H. 12:6, *παραδέχεται* corresponds to *ἀγαπᾷ*, 'adopts,' 'takes into the family.' Cf. *παραλαμβάνειν*, M. 1:24. 2:14. *ἓν τριάκ.*] a return to the exact words of the parable, *v.* 8.

21. *μήτι*] 'numquid,' 'whether at all,' M. 12:23. L. 6:39, n. *ὁ λύχν...τὸν μ. ...τὴν κλ.*] Monadic nouns: hence the use of the article. There would be one only of a sort in an ordinary room. The connexion between these words and the preceding parable may be traced by reflecting that they who possess opportunities for receiving or communicating spiritual good, are bound to make use of them, *v.* 24. See M. 5:14, 15.

ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ. 23 εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω." 24 Καὶ ἔλεγεν αὐτοῖς, "Βλέπετε τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν τοῖς ἀκούουσιν. 25 ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ."

26 Καὶ ἔλεγεν, "Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς, 27 καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός. 28 αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ. 29 ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός."

30 Καὶ ἔλεγε, "Τίνι ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ, ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς· 32 καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται πάντων τῶν λαχάνων μείζων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε

22. ἵνα] 'the result, or the event, is that.' See on M. 1:22. 2:15. ἵνα is adopted from *v.* 21, to give strength to the antithesis, ἀπόκρ. ... εἰς φαν.

24, 25. The proverb here has not the same meaning as in M. 7:2. L. 6:38, but is applied to hearing and profiting. According to the measure of attention shall be your measure of profit. This is an instance of the general rule in *v.* 25. Our Lord may be understood, however, to be alluding to the future position and occupation of his disciples as dispensers and 'sowers' of the word, and to their present opportunities of preparation. ὃς γὰρ ἂν ἔχῃ] He that retains what he hears and makes a good use of it; otherwise οὐκ ἀκούει ὃ ἀκούει. And cf. parable of talents, M. 25:28,29.

26. This parable is related by Mk. alone. Its general tenor is, that as the seed grows to maturity, without the interference of the husbandman, so the Saviour no longer directly and visibly promotes the growth of his kingdom by miraculous agency, and supernatural intervention, but leaves it to the operation of natural causes, and the general direction of his Providence (L. 22:35,36), nor will he again 'come out of his place,' and visibly display his Almighty power, till the consummation of all things. In a lower and derivative sense, every minister sows seed which springs up by secret and imperceptible degrees, but the putting in the sickle belongs to Christ alone, as the Lord of the harvest. βασιλεία τ. οὐρ.] See on M. 3:2.

27. καθ. κ. ἐγ. ν. κ. ἡμ.] These particulars are not to be specially interpreted, as each having a peculiar meaning. They describe the ordinary processes of life. Similarly ὡς οὐκ οἶδεν αὐτός, which sets forth the non-interference of the husbandman as a matter of course.

28,29. πρῶτον χ. εἶτα σ. εἶτα πλ. σ.] The progressive development of the kingdom is certainly indicated; but not three definite periods corresponding to χόρτος, στάχυς and πλ. σῖτος. παραδῷ] sc. ἑαυτόν. 'When the fruit presents itself' in a state of maturity. L. 21:30, προβάλωσι. ἀποστ. τὸ δρέπ.] From Joel 3:13. Heb. שַׁלְּחוּ LXX. ἐξαποστείλατε. See Rev. 14:15, 16, πέμψον ... ἔβαλε ... τὸ δρ.

30–32. ἤ] not introducing an alternative of action, but of expression, L. 13:18, καί. See M. 6:24, n. ὡς κόκκον] is perhaps the preferable reading, in the same case as αὐτήν, by a kind of attraction making the comparison more close. καὶ γίν.] adversative, 'and yet,' equivalent to ὅταν δέ, M. So καὶ οὐκ... 7:24. καὶ ὁ πατήρ... M. 6:26. ὑπὸ τὴν σκ. α.] for ἐν τοῖς κλάδοις, M. and L., and more graphic and poetical.

δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν." 33 Καὶ τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν· 34 χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης, Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦν μετ' αὐτοῦ. 37 καὶ γίνεται λαῖλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζεσθαι. 38 καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων. καὶ διεγείρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ, Διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ εἶπε τῇ θαλάσσῃ, Σιώπα, πεφίμωσο. καὶ ἐκόπασεν ὁ ἄνεμος, καὶ

33. τὸν λόγον] 'what he had to say to them.' Some of these parables, such as the tares of the field, the draw-net, are related by Matthew (ch. 13), but we are not to conclude that none were spoken but those which the Evangelists have recorded. The καθὼς ἠδύναντο ἀκούειν may refer to those parables which delineate the gradual progress of the Gospel, and its ultimate extension to all mankind. The teaching of our Lord on these points was directly opposed to the Jewish notions of Messiah's kingdom. It may also be conjectured that our Lord gave intimations of the subjects embraced by S. Paul when he says, H. 6:1, ἐπὶ τὴν τελειότητα φερώμεθα, and prepared their minds for the reception of his further teaching respecting the resurrection of the dead, and eternal judgment. In this way, gradually, and by successive steps, 'life and immortality' was brought to light by the Gospel.

34. χωρὶς παραβολῆς] M. 13:34, n. ἐπέλυεν] 'he solved' the spiritual enigma, M. 13:36. ἐλάλει...ἐπέλ.] The imperfect denoting habit. The import was hidden from those who had pleasure in unrighteousness, and who would not come to the light lest their deeds should be reproved.

36. ὡς ἦν] 'just as he was,' without any preparation; without his leaving the vessel, from which he had been speaking, v. 1. Cf. J. 4:6, ἐκαθέζετο οὕτως. Cf. Æn. II. 644. 'Sic, O sic positum affati discedite corpus.'

37. ἐπέβαλλεν] intrans. 'The waves kept pitching on the vessel.' ἐπιβάλλειν τινί, sub. ἑαυτόν, 'to throw oneself upon,' especially in a hostile sense 'to attack,' Lat. 'irruere.' γεμίζεσθαι] 'it was filling,' γεμίζειν, 'load,' 'freight,' especially of ships, Thuc. VII. 53. γέμουσιν, 'are full,' M. 23:25.

38. πρύμνῃ] 'the stern,' a convenient place for passengers. προσκεφάλαιον] 'a cushion for the head,' a part of the boat formed to receive a cushion. τὸ προσκεφ. the article indicates that there was but one, and that there was always one in such a vessel. The Jordan occasions a strong current in the lake of Gennesareth; when this is opposed by winds sweeping over the mountains, especially from the S.E., the waters are very boisterous and dangerous, σεισμὸς μέγας...ἐν τῇ θαλ. M. οὐ μέλει σοι ὅτι] In Mk. alone. See on L. 8:24.

39. πεφίμωσο] a remarkable metaphor. φιμός, 'a muzzle for a beast,' 'capistrum.' See on M. 22:12. In Ar. *Nub.* 592, φιμοῦν τῷ ξύλῳ τὸν αὐχένα, 'to make fast his neck' in the pillory. The evil spirit was thus addressed, 1:25. ἐκόπασεν] 'lulled,' (κόπος, labour), cease through fatigue as spent with labour, applied to the wind by Hdt. VII. 191, ἐθέλων ἐκόπασε, 'ceased of its own accord;' by the LXX. 'to the stormy sea,' Jon. 1:11,12; 'to the waters of the deluge,' Gen. 8:1; 'to the plague,' Numb. 16:48,50; 'to the fire from the Lord,' Num. 11:2. γαλήνη] (γελάω, smile), the surface of the sea became smooth and level; the wind might have dropped suddenly, but the

ἐγένετο γαλήνη μεγάλη. 40 καὶ εἶπεν αὐτοῖς, Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 καὶ ἐξελθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν ἐν τοῖς μνημείοις· καὶ οὔτε ἁλύσεσιν οὐδεὶς ἠδύνατο αὐτὸν δῆσαι, 4 διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις, καὶ τὰς πέδας συντετρίφθαι· καὶ οὐδεὶς αὐτὸν ἴσχυε δαμάσαι· 5 καὶ διαπαντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς ὄρεσι καὶ ἐν τοῖς μνήμασιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. 6 ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε καὶ προσεκύνησεν αὐτῷ, 7 καὶ κράξας φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν Θεόν, μή με βασανίσῃς. 8 ἔλεγε γὰρ αὐτῷ, Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. 9 καὶ ἐπηρώτα αὐτόν, Τί σοι ὄνομα; καὶ ἀπεκρίθη λέγων, Λεγεὼν ὄνομά μοι, ὅτι πολλοί ἐσμεν. 10 καὶ παρεκάλει αὐτὸν πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ πρὸς τὰ ὄρη ἀγέλη

water would have continued a long time in agitation. So in L. 8:24, *ἐπετίμησε ...τῷ κλύδωνι τοῦ ὕδ.*

40. *δειλοί*] 'cowardly,' 'timid.'

41. *ἐφοβήθησαν*] Not the disciples only, but those who were in the other boats. See *v.* 36. M. 8:27. *ἐφοβ. φ.*] accus. of cognate subst. Jelf, 550 a.

V. 1. *Γαδαρηνῶν*] Gadara was the chief city of Peræa in the district termed Gadaritis, S. E. of the lake. Its inhabitants were mostly heathens. Josephus mentions it in conjunction with Gaza and Hippos as Grecian cities, (*Ant.* XVII. 11, 4). See on L. 8:26. The general opinion is that Omkeis is the ancient Gadara, S.E. of the lake. Some MSS. in M. 8:28 give *Γεργεσηνῶν*, *Γερασηνῶν*. The former reading was introduced on a conjecture of Origen's (though it is not certain that such a place as Gergasa existed), to obviate the difficulty which arose from *Γερασηνῶν*, Gerasa lying at too great a distance from the lake of Gennesareth.

2–5. See M. 8:29. *ἐν πν. ἀκ.*] L. 8:27, *ὃς εἶχε δαιμόνια. μνημείων*] Caves in the rock. Remains of ancient tombs in the midst of rugged mountains are still used as habitations. Josephus speaks of them as lurking-places for robbers. *οὔτε*] i. e. neither (in addition to other things) with chains, 3:20, *μήτε. διεσπᾶσθαι*] as being made of hempen materials. *συντέτριφθαι*] as of iron. *κράζ. κ. κατακόπτ. ... λίθ.*] Mk. alone inserts these particulars of the habits of the dæmoniac.

6. The dæmoniac ran to the Saviour on hearing the command, *v.* 8. *προσεκ.*] L. *προσέπεσεν. βασανίζειν*] to restrain or imprison for the purpose of torture; 'put to the question.' Cf. A. 22:24, *εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν.* See on *βάσανος*, M. 4:24. Their request was, 'Send us not now to punishment, (L. 8:31) suffer us still to wander over the earth.' Job 1:7. 1 P. 5:8. Cf. 2 P. 2:4. Jude 6. This reference to the final sentence awaiting the evil spirits could not be dictated by lunacy.

9, 10. *Λεγεών*] a common phrase with the Jews to express a large number. Cf. M. 26:53. *ἔξω τ. χώρ.*] 'into the deep,' 'the abyss,' or other place of punishment, L. 8:31.

χοίρων μεγάλη βοσκομένη· [12] καὶ παρεκάλεσαν αὐτὸν πάντες οἱ δαίμονες λέγοντες, Πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. [13] Καὶ ἐπέτρεψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν· ἦσαν δὲ ὡς δισχίλιοι· καὶ ἐπνίγοντο ἐν τῇ θαλάσσῃ. [14] οἱ δὲ βόσκοντες τοὺς χοίρους ἔφυγον καὶ ἀνήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἐξῆλθον ἰδεῖν τί ἐστι τὸ γεγονός. [15] καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσι τὸν δαιμονιζόμενον καθήμενον καὶ ἱματισμένον καὶ σωφρονοῦντα, τὸν ἐσχηκότα τὸν Λεγεῶνα· καὶ ἐφοβήθησαν. [16] καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. [17] καὶ ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. [18] καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα ᾖ μετ' αὐτοῦ. [19] ὁ δὲ Ἰησοῦς οὐκ ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ, Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σοὺς, καὶ ἀνάγγειλον

13. *ἐπέτρεψεν*] Our Lord acceded to their request, in order to shew the reality of these possessions. The owners of the swine, if they were Jews, were guilty of breaking the law of Moses; if they were heathen, they were guilty of despising and insulting the national religion. *τοῦ κρημνοῦ*] 'the hanging cliff,' *κρέμαμαι*. *ὡς δισχίλιοι*] Mk. alone preserves the number.

14. The surprise and astonishment excited by this event is vividly expressed by the keepers communicating the intelligence in all parts, and by the effect produced upon those who heard the news. *εἰς τοὺς ἀγρούς*] 'the farms;' with *εἰς* cf. Cæsar, *B.G.* I. 12, 'abdiderunt se in sylvas.'

15. The descriptive power of the evangelist is well shewn in this verse. That there might be no doubt as to the subject of the change, he is spoken of not only as *τὸν δαιμονιζόμενον*, but also as *τὸν ἐσχηκότα τὸν λεγεῶνα*. The reality of the change is forcibly set forth. *καθήμενον*] not merely as opposed to his former restless and furious state, but sitting as a disciple of Jesus, *παρὰ τοὺς πόδας*, L. 8:35; see L. 10:39. *ἱματισμένον*] with garments supplied probably by the disciples at their Master's command. Observe it is not mentioned by Mk. as by L., in the early part of the narrative, that *ἱμάτιον οὐκ ἐνεδιδύσκετο*. *σωφρονοῦντα*] L. 15:17, *εἰς ἑαυτὸν ἐλθών*. The power of Christ to bless and to save is exhibited in numberless instances; his power to punish and destroy is exhibited only in this instance, and partially in those of the fig-tree, and of the multitude in Gethsemane, J. 18:6. Here too the judgment falls on the swine, not on their rebellious owners. See on 11:14.

16. *διηγήσαντο*] i. e. fully related the circumstances. By sight (*θεωροῦσι, v.* 15) and hearing they had ample proof of the power and grace of Jesus. *τῷ δαιμονιζομένῳ*] part. pres. as describing his state at the time spoken of, afterwards *ὁ δαιμονισθείς, v.* 18.

17. *παρακαλεῖν*] In the conduct of the Gadarenes is exhibited a reverential rejection of Christ. His presence would be incompatible with their worldly interests, and the gratification of their carnal desires. They feared the loss of other things which they had no right to possess.

18. This request proceeded, perhaps, from a fear of the evil spirit returning to him, when he had quitted the presence of his Deliverer, or from gratitude for the blessings he had received. It is in marked contrast to the request of his fellow-countrymen, *v.* 17.

19. This injunction is contrary to what was usually given. As Jesus was about to leave them, they could not have the advantage of his personal teaching, and there would be no fear of tumultuous assemblages, which might be apprehended in Judæa. See 7:36. *ὁ Κύριος*] meaning God, the 'Father of all mercies,' L.

αὐτοῖς ὅσα σοι ὁ Κύριος ἐποίησε καὶ ἠλέησέ σε. [20] Καὶ ἀπῆλθε καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.

[21] Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασσαν. [22] καὶ ἰδοὺ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ, [23] καὶ παρεκάλει αὐτὸν πολλὰ, λέγων, Ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλθὼν ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ, καὶ ζήσεται. [24] Καὶ ἀπῆλθε μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλιβον αὐτόν.

[25] Καὶ γυνή τις οὖσα ἐν ῥύσει αἵματος ἔτη δώδεκα, [26] καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ'

8:39. Euthymius remarks: 'Christ in the lowliness of his mind (*μετριοφρονῶν*) attributed the work to his Father; the man who was healed, in the honesty of his judgment (*εὐγνωμονῶν*), assigned it to Christ.'

20. *κηρύσσειν*] 'to proclaim,' as a herald; its uniform meaning. He went beyond his actual commission, which was not that of a public messenger or herald. Yet it is probable that our Lord did not mean to restrict him to his own family or friends: but to send him to them first. *τῇ Δεκαπόλει*] This name is only found in writers of the first century; it denotes not a particular district, but certain ten cities including the adjacent villages which resembled each other in being inhabited by Gentiles, and in their civic institutions and privileges. The following list is given by Pliny (*Nat. Hist.* v. 16): Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Galasa, Canatha, all being east of the Jordan except Scythopolis. Some enumerate fourteen Decapolitan cities. So in the reign of Henry III. the Cinque Ports included seven principal places, besides subordinate towns.

21. The two following miracles were performed at Capernaum, M. 9:1, to which our Saviour returned from Gadara. *καὶ ἦν*] This refers to the multitude who were on the shore waiting for Jesus, (L. 8:40). So Wiclif, 'and was about the sea.' As Jairus appears to have come to our Lord in Matthew's house, (M. 9:10, 14, 18), this is probably the time at which Matthew's feast took place.

22. *εἷς τ. ἀρχισυν.*] As *ἀρχισυνάγωγοι* occurs in A. 13:15, it is thought that this title was held by several who occasionally discharged the duties of the office, or by the members composing the court of judicature. There were four officers attached to the synagogue: (1) *ἀρχισυνάγωγος*. (2) Sheliach Tsibbor, the angel or messenger of the congregation, who offered up public prayers. (3) The Chazan or Reader, who read the appointed portion for the day. (4) The *ὑπηρέτης* (L. 4:20), an inferior attendant, who had the charge of the sacred books.

23. *ἐσχάτως ἔχει*] M. 9:18, *ἄρτι ἐτελεύτησεν*. This discrepancy is quite natural, for the father would doubtless use both expressions. The extremity of the child was such that he did not expect to find her alive on his return. S. Luke says, as the narrator, *ἀπέθνησκεν*, 'lay a dying.' *ἵνα ἐπιθῇς*] subaud. *δέομαι, utinam*. Imposition of hands has been a significant act in use from the earliest times, a dictate and expression of natural feeling; and is sanctioned by God himself. Num. 27:18–20. Cf. M. 19:13.

25, 26. A more pitiable object than this applicant can hardly be conceived. S. Mark has been considered rough and rugged in his style; but what can be more expressive and powerful than the brief and vivid language in which he depicts this woman's case? We have had a similar instance of this descriptive power in *v.* 15. He introduces two circumstances, highly graphic, omitted by M. and L., *πολλὰ παθ. ἰατρῶν* and *ἀλλὰ μᾶλλ. ... ἐλθοῦσα*. S. Mark alone informs us also that this woman came from hearing of the fame of Jesus. *τὰ παρ' αὐτῆς πάντα*] L. 8:43,

ἑαυτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, [27] ἀκούσασα περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ ἱματίου αὐτοῦ· [28] ἔλεγε γὰρ, Ὅτι κἂν τῶν ἱματίων αὐτοῦ ἅψωμαι, σωθήσομαι. [29] Καὶ εὐθέως ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται ἀπὸ τῆς μάστιγος. [30] καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγε, Τίς μου ἥψατο τῶν ἱματίων; [31] Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐτοῦ, Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις, Τίς μου ἥψατο; [32] Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. [33] ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. [34] ὁ δὲ εἶπεν αὐτῇ, Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μάστιγός σου.

[35] Ἔτι αὐτοῦ λαλοῦντος ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες, Ὅτι ἡ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; [36] Ὁ δὲ Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ, Μὴ φοβοῦ, μόνον πίστευε. [37] Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθῆσαί, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. [38] καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον

ὅλον τὸν βίον. πολλὰ παθοῦσα] 'subject to much treatment;' 'frequently a patient;' but does not imply that her sufferings had been great.

29. ἐξηράνθη ἡ π.] Probably an expression in use from Lev. 20:18, and rather a popular or euphemistic than medical term. S. Luke says ἡ ῥύσις τοῦ αἵμ. αὐτῆς, which is perhaps scientifically correct. ἔγνω τ. σώμ.] 'knew by her bodily feelings.'

30. τὴν ἐξ αὐτοῦ δύναμιν] Note the article, and render, 'that his healing power had proceeded forth from him.' The virtue which produced these effects resided in the Saviour personally. It was not an adventitious quality, such as that which God communicated in answer to prayer. So L. 6:19, δύναμις παρ' αὐτοῦ. The cures effected by Prophets or Apostles are never ascribed to the virtue which resided in them, or went out of them, A. 3:12.

32, 33. ἰδεῖν τὴν τ. ποιήσ.] implying that he looked not for somebody, but for *her*. ἐπ' αὐτῇ] 'in her case,' 'of what she had been the subject.'

34. Her faith was mixed with infirmity, else she would never have thought of escaping unnoticed. But it was genuine faith because it led her to apply to Jesus. M. 9:29, n. Her disease rendered her ceremonially unclean, which shews the strength of her faith, and explains her desire to approach secretly. εἰς εἰρήνην] See on L. 7:50.

35. ἀπὸ τοῦ ἀρχ.] 'from his house.' σκύλλεις] See on M. 9:36. L. 8:49.

36. See on L. 8:50.

37. οὐδένα] 'none of his disciples,' or the people who were following him, for the father and mother were present, *v.* 40. L. 8:51,54 (note). The intimacy between Peter, James, and John commenced in their former association as fishermen, (L. 5:10). Our Lord by his conduct in regard to them (cf. 9:2. 14:33), sanctions the tendency of men to form friendships and companionships.

38. θόρυβον] i. q. τὸν ὄχλον θορυβούμενον, M. 9:23, equivalent to a noun of multitude, as an effect arising from the action of men. κλαίοντας is then an

κλαίοντας καὶ ἀλαλάζοντας πολλά· 39 καὶ εἰσελθὼν λέγει αὐτοῖς, Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ. ὁ δὲ ἐκβαλὼν ἅπαντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον· 41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ, Ταλιθὰ κοῦμι· ὅ ἐστι μεθερμηνευόμενον, Τὸ κοράσιον, σοὶ λέγω, ἔγειραι. 42 καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνῷ τοῦτο· καὶ εἶπε δοθῆναι αὐτῇ φαγεῖν.

6 ΚΑΙ ἐξῆλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· ταὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες, Πόθεν τούτῳ ταῦτα, καὶ τίς ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται; 3 οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας, ἀδελφὸς

instance of rational concord, L. 2:13. ἀλαλάζοντας] properly means shouts of exultation on joining battle, or after a victory; but is used by Euripides to denote grief. ὀλολύζειν is the correct term for sorrow, Ja. 5:1. Both the words have an affinity with הִלֵּל.

41. Ταλιθὰ κοῦμι] The exact words are given, as in 7:34, to indicate that our Saviour used ordinary language on such occasions, not any mystic magical term, or sacred word which the Jews thought efficacious. See *Old Paths*, p. 103.

42,43. περιεπάτει] Peculiar to Mark, probably from the testimony of Peter, who was present. ἵνα μηδεὶς γνῷ] lest the dead should be brought to him to be restored to life. φαγεῖν] Our Lord anticipates the objections of rationalism. Had she been in a death-like swoon from extreme weakness, she could have had no appetite for food immediately on recovering. See 1:31. It may have been intended as an admonition to the parents, that her life which had been restored by extraordinary means, was now to be preserved by ordinary means. See on J. 6:12. Our Lord gave three proofs of his power to reanimate the dead; He raised Jairus's daughter in the presence of a *few friends*, the widow's son in a promiscuous and large assemblage, Lazarus in the midst of a numerous concourse composed chiefly of his *adversaries*. The difficulty of the task, according to human estimate, increased in each instance; Jairus's daughter was restored within an hour of her decease, the widow's son after the lapse of at least several hours, Lazarus after three days.

VI. 1. ἐκεῖθεν] from the neighbourhood of Capernaum. πατρίδα αὐτοῦ] Nazareth. This was our Lord's second visit after the commencement of his public ministry. After the first, recorded by L. 4:14–31, he left Nazareth for Capernaum. This first visit was previous to the calling of Peter and Andrew, as related 1:17. M. 4:18.

2. ἡ σοφία] probably magical wisdom, supernatural knowledge, such as Eastern legends attribute to Solomon. See *Old Paths*, Nos. XXV. XXVI. on the studies and miracles of the Rabbis. A. 4:7. τοιαῦται] 'such as they had heard of.' This exclamation is quite natural, supposing it to have been the second visit according to Greswell and Townsend; before the visit in L. 4:14–30 he had performed the miracle at Cana, but none at Capernaum.

3. Among the Jews all fathers were required to teach their children a trade; their most distinguished rabbis were not exempt from this rule, A. 18:3. It is

δὲ Ἰακώβου καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. 4 ἔλεγε δὲ αὐτοῖς ὁ Ἰησοῦς, Ὅτι οὐκ ἔστι προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθεράπευσε. 6 καὶ ἐθαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.

Καὶ περιῆγε τὰς κώμας κύκλῳ διδάσκων. 7 καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων· 8 καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν· 9 ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσησθε δύο χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς, Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. 11 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. 12 Καὶ ἐξελθόντες ἐκήρυσσον ἵνα μετανοήσωσι· 13 καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

natural to suppose that our Saviour learned the trade of his reputed father, as indeed is implied in ὁ τέκτων, but we have no direct testimony to the fact beyond the naked assertion of Justin Martyr. τέκτων] a worker in wood, stone, or iron. ἀδελφ...Ἰακ. κ. Ἰωσ.] In 15:40 a Mary is mentioned, the mother of James the less and Joses, who evidently is not the mother of our Lord. ἐσκανδαλ.] They felt his low condition to be a stumblingblock (see M. 13:41, n.) in the way of their believing on him.

5, 6. οὐκ ἠδύνατο] Cf. 1:45. 2:19. L. 14:20. As we say in refusing, 'I cannot do it,' meaning there are sufficient considerations to prevent us. Our Saviour acts on his own injunctions: 'Cast not pearls before swine.' Christ limits his power to bestow by the willingness of man to receive, 9:23. ἐθαύμαζε] their unbelief was surprising, considering the abundant evidence afforded them, just as the centurion's belief was marvellous, looking to his heathen birth and limited opportunities, M. 8:10.

7, 8. ἤρξατο] 'proceeded to' send them forth. This is placed by S. Matthew in 10:1, who records the incident last mentioned in 13:55; an additional proof that S. Mark did not copy S. Matthew. Yet even here we have an undesigned coincidence between them. S. Mark states that the apostles went forth δύο δύο, while S. Matthew records the exact pairs in which they were sent. ἐξουσ. τ. πνευμ.] Objective genitive, M. 10:1. ἐπὶ πάντα τ. δ. L. 9:1. εἰ μὴ ῥάβδον μόνον] M. 10:10, μηδὲ ῥάβδον. So L. 9:3. They were not to provide staves, nor to make any additional preparation; they might use what they had already.

9–11. μὴ ἐνδύσ. δύο χιτ.] i. e. to make provision against cold or wet weather. L. 9:3, ἀνὰ δύο χιτ. ἔχειν. There may be some allusion here to Deut. 8:4. See L. 22:35. τὸν χοῦν τ. ὑποκ.] dirt that would cleave in a mass to their sandals. M. and L. κονιορτόν. See on M. 10:11–15. L. 9:4, 5.

13. ἐλαίῳ] The miraculous character of these cures consisted in their constancy

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης· φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ· καὶ ἔλεγεν, Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. 15 Ἄλλοι ἔλεγον, Ὅτι Ἠλίας ἐστίν· ἄλλοι δὲ ἔλεγον, Ὅτι προφήτης ἐστὶν, ἢ ὡς εἷς τῶν προφητῶν. 16 Ἀκούσας δὲ ὁ Ἡρῴδης εἶπεν, Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.

17 Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. 18 ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρῴδῃ, Ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ

and certainty. The Jews used oil as medicine; the apostles applied it as a sign, just as Jesus put clay on the eyes of the blind, or as Elisha threw a branch into the stream, when he caused the iron to swim. By using always a prescribed sign the apostles acknowledged their subordination to him who appointed it. They could give no other account of its efficacy than that he had enjoined it. Probably they were not able to perform any cures without it. The Romanists plead this passage, and Ja. 5:14, as a scriptural warrant for what they call the sacrament of extreme unction. But whereas the complete cure of the sick followed the application of oil by the apostles, and was promised in answer to the prayers of the elders of the church, the Romanists never apply their unction till the patient is at the point of death, and after its administration no food is to be taken, nor his body moved. The Greek Church has a sacrament of unction which is used in the professed hope of contributing to the recovery of the sick.

14. Herod Antipas was the second surviving son of Herod the Great. See M. 2:22. His proper title was ethnarch of Peræa and Galilee. In M. 14:9 he is termed also *βασιλεύς*. Thus Xen. *Anab.* I. 2, 12, Syennesis, hereditary satrap of Cilicia, is called *βασιλεύς*. Cf. VII. 8,25. His exclamation on hearing of Jesus shews the power of a guilty conscience, and the superstitious fears of the ungodly. Herod, though a Sadducee, is compelled to acknowledge that there is a resurrection of the dead. We learn from S. Luke (9:7) that he had heard that others held this opinion about John, and that this threw him into a state of perplexity. Whether the idea was first suggested to him from without, or whether having originated in his own fears, it was thus corroborated, his expression of it on occasion of the report meeting his ears is quite natural. *αἱ δυνάμεις*] 'the miracles' which I hear of. *ἐνεργοῦσι*] used of mental activity. Aristot. effect, execute, Polyb. In ecclesiastical writers, *οἱ ἐνεργούμενοι*, dæmoniacs.

15. *Ἠλίας ἐστίν*] *ἐφάνη*, L. The coming of Elijah, as predicted in Mal. 4:5, 6, was expected by the Jews of that time, J. 1:21. *προφήτης ἢ ὡς εἷς τ. π.*] 'a prophet like one of our (great or ancient) prophets;' *ἢ* is wanting in many good MSS. Vulg. and Syr. V.

17. *αὐτός*] 'of his own accord,' *ultro*. What he himself had done was the source of his fear. He had put away his lawful wife, the daughter of Aretas, king of Arabia, that he might marry Herodias. Aretas declared war upon him to avenge his daughter's wrongs, and so signally defeated him, that the Jews, according to Josephus, regarded it as a mark of the divine displeasure for the murder of John. This Philip, called Herod Philip by Josephus, was the son of Herod the Great by Mariamne, daughter of the high priest Simon, and never held any government. He was therefore half brother to Philip, mentioned in L. 3:1. Herodias was daughter of Aristobulus, son of Herod the Great, and therefore niece to Herod Antipas and Philip. Joseph. *Ant.* XVIII. 5; *B. J.* I. 28, 1.

19. *ἐνεῖχεν*] 'had a grudge.' *χόλον ἐνέχειν τινί*, 'to cherish inward wrath at one,' Hdt. I. 118. *ἤθελεν*] S. Mark says that Herod wished to kill him, but was restrained by fear of the people. The two accounts are easily reconcilable (see M. 14:5), but prove by their diversity that Mk. did not merely copy M. So *v.* 24.

καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο· [20] ὁ γὰρ Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν· καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε. [21] Καὶ γενομένης ἡμέρας εὐκαίρου, ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, [22] καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης, καὶ ἀρεσάσης τῷ Ἡρῴδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ, Αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί· [23] καὶ ὤμοσεν αὐτῇ, Ὅτι ὃ ἐάν με αἰτήσῃς, δώσω σοὶ ἕως ἡμίσους τῆς βασιλείας μου. [24] Ἡ δὲ ἐξελθοῦσα εἶπε τῇ μητρὶ αὐτῆς, Τί αἰτήσομαι; ἡ δὲ εἶπε, Τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [25] καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο λέγουσα, Θέλω ἵνα μοι δῷς ἐξ αὐτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. [26] Καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. [27] καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ

20. *συνετήρει*] probably 'observed him strictly,' as if he would see whether Herodias had any good grounds for her enmity. *πολλὰ ἐπ.*] He was willing to do much good, but not to give up his great sin. Yet he is represented as in an improving, perhaps hopeful state. This by Mk. only.

21. *εὐκαίρου*] a 'seasonable' day favourable to her designs. Cf. *εὐκαιρίαν*, M. 26: 16. Syriac, 'a distinguished day.' *μεγιστᾶσιν*] a Macedonian word. Magnates. Cf. *νεᾶνες*, *ξυνᾶνες*, from *νεός*, *ξυνός*. *τοῖς πρώτοις*] These would probably include many persons of ecclesiastical rank or eminence, *ἄρχοντες* of various classes.

22. Salome was at this time quite a child. She became the wife of her uncle Philip, tetrarch of Ituræa, and after his death she was married to Aristobulus, son of Herod, king of Chalcis.

23. *ἕως ἡμίσους*] 'though it might cost the value of half my dominions to procure it for you.' A hyperbolical expression (Esth. 5: 3, 6), perhaps derived from the Persian custom of setting apart portions of territory for the personal expenses of queens and princesses. Xen. *Anab.* I. 4. 9; Hdt. II. 98.

24. For the discrepancies here see on M. 14: 8. Compare M. 8: 5, n. Cicero (*de Senect.* c. XII.) mentions a deed of like atrocity under similar circumstances. 'Flaminius, cum esset consul in Gallia, exoratus *in convivio a scorto* est, ut securi feriret aliquem eorum, qui in vinculis essent, damnati rei capitalis... Mihi vero et Flacco neutiquam probari potuit tam flagitiosa et tam perdita libido, quæ cum probro privato conjungeret imperii dedecus.'

25. *ἐξ αὐτῆς*] sc. *τῆς ὥρας*, 'at once, at the very instant.' *πίνακι*] 'a broad flat dish,' properly 'a plank,' hence 'a writing tablet, a wooden trencher,' or 'plate,' *Od.* I. 141; and the name continued when the material was changed. Herodias wished for the head on a dish taken off the table, as something pertaining to the feast; or it may be that she added this to ensure immediate compliance with her request.

26. *ἀθετῆσαι*] 'to set her aside,' 'put her beside her purpose,' Tynd., Gen. *ἀθετεῖν πίστιν*, to disregard a promise, Polyb. VIII. 2. 5. We have here a notable instance of 'false honour,' which is the foundation of morals with worldly men. Herodotus, IX. 109, relates a story concerning Xerxes, which has some points of analogy with this transaction. It is probable that some of the guests were well pleased that John should be put to death.

27. *σπεκοῦλάτωρα*] a soldier of the guard in attendance. S. Mark adopts this word from the spiculatores, or specu-

ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, 28 καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. 29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν τῷ μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. 31 καὶ εἶπεν αὐτοῖς, Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. 32 καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ' ἰδίαν. 33 καὶ εἶδον αὐτοὺς ὑπάγοντας οἱ ὄχλοι, καὶ ἐπέγνωσαν αὐτὸν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτούς, καὶ συνῆλθον πρὸς αὐτόν. 34 καὶ ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.

35 Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν, Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα πολλή· 36 ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. 37 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ, Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; 38 ὁ δὲ λέγει αὐτοῖς, Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. καὶ γνόντες λέγουσι, Πέντε, καὶ δύο ἰχθύας. 39 Καὶ ἐπέταξεν

latores, who attended the Roman emperors. The use of this word is an internal evidence that he wrote for Christians at Rome. The speedy termination of the Baptist's ministry was permitted that the people might not be divided in their opinion between him and Jesus. M. 14:1, n. It happened in the course of the second year of our Lord's ministry.

30, 31. See on M. 14:13. *αὐτοί*] 'alone.' So Cr. L. 7:5. *ἔρημον τόπον*] a place not occupied by dwellings. Bethsaida in Gaulonitis. *πολλοί*] They were going to the passover, J. 6:4. *οὐδὲ φαγ. ηὐκ.*] See on 3:20. We are here instructed by example that seasons of rest and retirement, and change of scene and place, are needful for those who are engaged even in the most important occupations.

33. *πέζῃ*] 'by land.' *ἀπὸ πασ. τ. πόλ.*] Plin. *Hist. Nat.* v. 15: 'Jordanes in lacum se fundit, amœnis circumscriptum oppidis ab oriente Juliade (Bethsaida) et Hippo.' See on J. 6:1, and compare notes on M. 14:13–21. L. 9:10–17.

34. *ὅτι... ποιμένα*] introduced here by Mk. only. M. 9:36.

35. *ὥρας πολλ. γεν.*] Cf. M. 14:15, n. Latin, *multo die, multâ nocte.*

37. *διακοσ. δηναρίων*] Equivalent to £5, or £6. 5*s.* according to the value affixed to the Roman *as.* This sum was the fine for various offences, and was the portion to be paid by the husband to a divorced wife. The expression is used proverbially to denote a large sum; no sum is specified by M. and L. It was Philip who made this reply, J. 6:7.

αὐτοῖς ἀνακλῖναι πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ. 40 καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. 41 Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε, καὶ κατέκλασε τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. 42 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους ὡσεὶ πεντακισχίλιοι ἄνδρες.

45 Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. 46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. 47 Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς· 48 καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος

39. *συμπόσια συμπόσια*] So *δύο δύο, v.* 7. *πρασιαὶ πρασιαί.* Æsch. *Persæ*, 944. *μυρία μυρία* for *κατὰ μυριάδας.* The Hebrews frequently doubled the words to express distributive forms. *πρασιά* is properly 'a bed in a garden, a garden-plot.' *Od.* VII. 127. This arrangement was primarily made for the convenience of distribution; it would preclude also all suspicion of deception and collusion, as well as enable them to ascertain the whole number with accuracy and certainty. *χόρτος*] is more properly 'hay' than 'grass.' S. Mark therefore adds *χλωρῷ.* This miracle he probably witnessed himself, or heard it circumstantially related by one of the company.

41. *εὐλόγησε*] 14:22. *καὶ τοὺς δ. ἰχθ.*] Mk. and J. notice especially the universal distribution of the fishes as well as the bread: Mk. alone mentions them in the collection of the fragments. And see 8:7. *ἐδίδου*] See 8:6. J. *διέδωκε.*

45. *ἠνάγκασε*] used of moral constraint by earnest entreaty in M. 14:22. L. 14:23. G. 6:12. *Βηθσαϊδάν*] The place where the 5000 were fed was near one Bethsaida, L. 9:10, situated on the eastern side of the lake. This eastern Bethsaida was originally only a village (a fishing station, as the term implies) in Gaulonitis; but being enlarged by Philip the tetrarch a little before this event, received the name of Julias, in honour of the daughter of Augustus. But the Bethsaida here mentioned is on the western side of the lake Gennesaret in Galilee, J. 12:21, and not far from Capernaum. It was probably the native place of Peter, Andrew, and Philip, J. 1:44, and the frequent residence of our Lord. Its site cannot be ascertained with any accuracy.

46. *ἀποταξάμενοι*] *τάσσω*, 'put in order.' *ἀποτάσσεσθαι*, 'make arrangements for leaving; bid farewell,' L. 9:61. A. 18:18, 21. 2 C. 2:13; hence to 'send away.' *ἀποταγή* is used by the Fathers for 'renunciation of the world.' *προσεύξασθαι*] 1:35. L. 6:12.

48. *εἶδεν*] Mk. only. *ἄνεμος ἐναντίος*] Their destination seems to have been Bethsaida on the west of the lake. A contrary wind arising, they came to the land of Gennesaret, landing probably at Capernaum on the north-west. Our Lord did not work a miracle to bring the ship to Bethsaida, as there was no occasion that we can see for such a display of his power. In 7:24 we have a similar instance of our Saviour declining to exert his power for personal convenience. *ἤθελε παρελθεῖν*] 'He seemed as if he wished to pass by them.' Mk. only. The comparison of this with L. 24:28, *προσεποιεῖτο πορρώτερω πορεύεσθαι*, proves the identity of the Saviour in manner. The conduct of the heavenly visitants who appeared to Abraham, Gen. 18:3, 5, and of the divine Being with whom Jacob wrestled, struggling to detain him, Gen. 32:24, 26, shews the identity of action between Jehovah in the O.T. revelations and our Lord during his sojourn on earth. In both these cases there was, on the part of the Person who

ἐναντίος αὐτοῖς· καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. 49 οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης, ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν· 50 πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς, Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. 51 καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. 52 οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρὲτ καὶ προσωρμίσθησαν. 54 καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτὸν 55 περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. 56 καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων. 2 καὶ ἰδόντες

appeared, an intimation of an *intention to proceed*, which led to the pressing invitation of Abraham, and the violent importunity of Jacob.

50. ἐλάλ. *μετ' αὐτῶν*] 'talked with them.' In M. ἐλάλ. *αὐτοῖς*, 'spake to them.' S. Mark implies an interchange of talk, which S. Matthew relates as occurring between our Lord and Peter.

51. *λίαν ἐκ π... ἐθαύμαζον*] This accumulation of expressions descriptive of their astonishment is found in Mk. only, and accords with the usual vigour of his language and style. M. records the effect of their surpassing wonder (14:33).

52. *συνῆκαν*] *συνίημι*, in its metaphorical signification, strictly means 'to bring the outward object into connexion with the inward sense.' See on M. 13:19. They did not bring their mind to bear upon, *ἐπὶ*, the miracle of the loaves; they had not thought, reasoned, and come to a right conclusion, upon what they had witnessed. They had stopped at wonder, and drew no inference. Facts known and believed are of no use without the employment of the intellect upon them. *πεπωρωμένη*] See 3:5, n. The remark of the Evangelist is suggested by an actual saying of our Lord on a subsequent occasion, as recorded by him alone, 8:17.

53. *προσωρμίσθησαν*] This nautical term is used here only in the N. T.

55. His discourse to the people, who then assembled, is recorded in J. 6:26–71. *ὅπου... ἐκεῖ*] 'to the exact spot where he was.' The language too denotes that what was done on this occasion was habitual, (the principal verbs being in the imperfect tense) particularly during his stay in these parts at that time, J. 7:1.

56. *ἀγοραῖς*] In the *κῶμαι* and *ἀγροί* these would be equivalent to our village greens. *τοῦ κρασπέδου*] the hem or fringe which our Lord wore in obedience to the law, M. 23:5, n. *ἵνα κἂν... ἅψ.*] M. *ἵνα μόνον ἅψ.* Cf. 5:28.

VII. 1. S. Matthew (15:1) speaks of them as *οἱ ἀπὸ Ἰ. γ. κ. Φ.* See note.

2. The explanation of *κοιναῖς* by *ἀνίπτοις*, and the remarks made on the customs of the Jews *vv.* 3, 4, indicate that the writer had Gentile believers chiefly in view. *κοιναῖς χερσί*] the ordinary, general state, not the peculiar state appropriate for eating. *κοινός* was applied to every thing forbidden by the ceremonial law, 'profanus' (A. 10:14). The incidents here recorded took place after the third passover.

τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο. 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων· 4 καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν. 5 ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον; 6 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 7 μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων. 8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς

3. πυγμῇ] 'the hand with the wrist,' or with the 'closed fist.' So that the whole hand was immersed, not the fingers just dipped in water. πυγμή is also the arm from the elbow downwards. Some render it 'ad cubitum usque,' 'up to the elbow.' This was done with a view to ceremonial purity, and not to personal cleanliness. By the punctilious washing of hands the Pharisees distinguished themselves not only from the heathen, but from 'the men of the earth,' as they called the common people of their own nation. The Pharisees were surprised that our Lord's disciples did not observe this ceremonial tradition, because they regarded them as the followers of a religious teacher, and all such among the Jews were remarkably attentive to this observance. J. 3:25.

4. ἀπὸ ἀγορᾶς] 'after market.' So ἀπὸ δείπνου, Hdt. 1. 133. Hom. *Il.* VIII. 54, after any common business, or attending a court of justice, where, after their subjection to the Romans, the Jews were especially exposed to intercourse and contact with heathens. βαπτίσωνται] Distinct from λούειν, which is used of the whole body, νίπτειν, of the extremities (hands or feet), πλύνειν, of clothes; dipping is not necessarily implied. The words are rightly translated, from Wiclif to A. V., by the general terms 'wash,' 'washings.' ξέστης] a dry and liquid measure adopted from the Latin *sextarius*, nearly equal to our pint. κλινῶν] couches, or raised sofas on which the ancients reclined at meals, 'triclinia.' The coverings of these were carefully washed, or at least sprinkled with water, as a ceremonial observance. παρέλαβον] referring to παράδοσιν in *v.* 3, 'They have received by tradition,' 'that were delivered unto them to observe.' Rh., Vulg.

6. ὑμῶν τῶν ὑποκρ...] 'You the hypocrites,' i. e. emphatically hypocrites, as if none else were. The article is used in a similar way in M. 8:12. L. 18:13, τῷ ἁμαρτωλῷ. J. 3:10, ὁ διδάσκαλος. S. Mark's arrangement and style in recording this answer of our Lord to the Pharisees, are, as usual, such as to give the greatest effect to his words. He introduces, as the exordium and foundation of his rebuke, the quotation from Isaiah, and then proceeds to the instances that shew its application. There is an observable climax in the repetition of the counter-charge brought against the Pharisees; '*giving up* (ἀφέντες) the commandment of God ye *keep* the tradition of men,' *v.* 8. Then, 'ye *set aside* (ἀθετεῖτε, 6:26) the commandment of God, *that ye may keep* your own tradition,' *v.* 9. And finally, '*making void*, ἀκυροῦντες, the word of God *by* your tradition,' *v.* 12. This effect was produced not by formally rejecting, or by pronouncing obsolete, the divine word, but by connecting with it, as of equal authority, the traditional gloss or interpretation of men. This is the error of the Romanists.

ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε. 9 Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε. 10 Μωσῆς γὰρ εἶπε, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω· 11 ὑμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβὰν, ὅ ἐστι, δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς· 12 καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ, 13 ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

14 Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες καὶ συνίετε. 15 οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον. 16 εἴτις ἔχει ὦτα ἀκούειν, ἀκουέτω.

9, 10. καλῶς] 'right well,' ironical. ἀθετεῖτε] 'ye set aside;' used for disregarding a treaty, oath, or promise, 6: 26, n. The iniquity of the Pharisees has been reproduced in many actions of the Romanists; such as making the claims of their church superior to every moral obligation, urging the young to take vows of celibacy, and retire from the world, in opposition to parental wishes. Dens, *De Voto*, N. 109. The teaching of both inculcated a spirit very far removed from 'honouring,' and one which was very closely allied to 'cursing their parents.' See on M. 15: 5, 6. L. 5: 17. The enactment of the statutes of mortmain arose from the necessity of protecting families against the superstitious or revengeful feelings fostered by a corrupt and avaricious priesthood, which led men to devote their possessions to the church.

11. Κορβᾶν] קָרְבָּן 'oblatio,' an offering without sacrifice, Lev. 2: 1, &c.; used afterwards in Syriac writings, for the eucharistic oblation (Michaelis, *Lexic. Castell.*) Κορβανᾶν, M. 27: 6. The general interpretation is, 'If a man made a vow to devote to the service of the temple whatever he could spare from his income, this absolved him from all obligations to assist his parents.' Some however interpret it thus: 'If a man swore by the Corban, the gift on the altar, not to assist his parents, his oath precluded him from ever doing so.' This interpretation is favoured by M. 23: 16–18.

12. In M. 15: 5, our Lord goes on to quote the oral law in its own terms, καὶ οὐ μὴ τιμήσῃ... 'then he shall dispense with honouring,' &c. (Jelf, § 748,) and then breaks off to make his comment, καὶ ἠκυρώσατε. Here he breaks off sooner, and gives the obnoxious clause in his own words, καὶ οὐκέτι ἀφίετε... In both cases we may account for the construction by the impatience of righteous indignation. καί] 'in this,' 'herewith,' 'why then.'

13. ἀκυροῦντες] 'making of no authority,' 'nullifying.' ἄκυροι νόμοι, obsolete laws, 'having no force;' in Æschin. *Ctes.* XVI., opposed to κύριοι, 'authorised,' 'ratified.' So κύρια δόγματα, Plat. *Legg.* XI. § 7. παραδ. ᾗ παρεδώκ.] 'which ye deliver.' They as a nation, or a class, had made this tradition, they were making it one for the future by keeping it up. The attraction of the relative into the case of the antecedent is never used by M., and in this passage only by Mk.

15. οὐδὲν ἔξωθεν κ.τ.λ.] If nothing from without, entering into a man, or applied externally, can defile him, it follows by parity of reasoning, that nothing which enters from without, or is applied externally, can cleanse or purify him. This shews the error of the Romish doctrine *ex opere operato*, and the mistake of those who attribute a spiritual efficacy to the material elements of the sacraments. τοῦ ἀνθρ.] The article denotes the class, order of being, and gives the noun a gene-

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων
αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς. 18 καὶ λέγει
αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ
ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν
κοινῶσαι; 19 ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς
τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται καθαρίζον
πάντα τὰ βρώματα. 20 Ἔλεγε δέ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου
ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. 21 ἔσωθεν γὰρ
ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπο-
ρεύονται, μοιχεῖαι, πορνεῖαι, φόνοι, 22 κλοπαί, πλεονεξίαι, πονη-
ρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερη-
φανία, ἀφροσύνη· 23 πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται,
καὶ κοινοῖ τὸν ἄνθρωπον.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ

ral signification. Contrast *v.* 11, 'some man.'

17. *οἱ μαθ.*] Peter is named as the interrogator in M. 15:15. q. v.

19. *ἀφεδρών*] In the sense of 'latrina' occurs only here and M. 15:17; but according to Suidas, it also means *τὸ μέρος τοῦ σώματος τὸ περὶ τὴν ἔξοδον*, i.e. 'intestinum rectum.' In Syr. V. the word is ܒܝܬ ܡܛܒܠܐ 'purificatio,' from ܛܒܠ 'purificavit,' which immediately follows, in the participial form, as the rendering of *καθαρίζον*. The noun is used to express purification in 1:44. L. 2:22. 5:14. A. 21:26. J. D. Michaelis says on this word in Castell's *Syr. Lex.* 'malim *intestinum rectum* intelligere, dictum a purificandis cibis, impura etiam secernens et excernens, sola corpori pura relinquit et bona alimenta.' Bowyer conjectures *καθαρίζοντα*, 'the *τα* was very likely to be omitted, from the concurrence of four words with the same ending.' According to the usual interpretation, we may consider *καθαρίζον* as equivalent to *κοινοῦν*, 'making all *equally common*,' and take it as a nominative in apposition to the whole preceding part of the passage.

21. *διαλογισμοί*] 'reasonings,' those perverse interpretations of the law, or burdensome enactments which prevailed among the Pharisees. Compare the list of crimes in R. 1:29. G. 5:19.

22. *πλεονεξίαι*] 'reachings after more,' *πλέον, ἔχω. οἱ βουλόμενοι πλουτεῖν*, 1 T. 6:9. *ἀσέλγεια*] enormity, excess in any thing, insolence, lewdness, G. 5:19. *ὀφθαλμὸς πονηρός*] envy, hatred, malice, jealousy. *ἀφροσύνη*] liter. 'senselessness,' 'folly.' 'Stupidity is seldom soundly honest.' Philip Von Artevelde. The same is implied in the saying, 'More knave than fool.' So in Heb. the words אָוֶל 'evil,' (Prov. passim), נָבָל 'nābal,' both originally meaning 'foolish,' are frequently used in the sense of 'wicked.'

23. Few things can be more opposite than the opinions of our Lord and of the Pharisees concerning purity. The Pharisees were anxious to maintain a ceremonial purity. Our Lord makes the control of thought essential, M. 5:28. 'A moral system which prohibits actions, and leaves the thoughts at liberty, will be ineffectual.' Paley's *Evidences*, Pt. II. c. 2. Hence the great importance of the tenth commandment, R. 7:7.

24. *Τύρου*] slightly changed from טָרָא the Aramæan form of צוֹר 'rock.' It is now called Sûr. It was a colony of Zidon, built 200 years before Solomon, Is. 23:7,12. The daughter soon surpassed the mother city, and became the capital of Phœnicia. It was assailed unsuccessfully by Shalmaneser 790 B.C., utterly destroyed by Alexander B.C. 332, who laid it in ashes, Zech. 9:4. Is. 23:1,14. The manner in which it was taken is indicated in Ezek. 26:12,21. Zidon was 200 stadia N. of Tyre, situated in the allotment of the tribe of Asher, but was never conquered. Judg. 1:31. It is referred to in Homer (*Il.* VI. 290. XXIII. 743. *Odys.* XIII. 285. XV. 424). In the fleet of Xerxes the

Σιδῶνος. καὶ εἰσελθὼν εἰς τὴν οἰκίαν οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. 25 ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ· 26 ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοίνισσα τῷ γένει· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλλῃ ἐκ τῆς θυγατρὸς αὐτῆς. 27 ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ, Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γὰρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. 28 Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ, Ναὶ Κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. 29 Καὶ εἶπεν αὐτῇ, Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου. 30 Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ

best vessels were Sidonian, Hdt. VII. 99, 128. Its modern name is Saide. Cf. Bethsaida, 6:45. Heb. צַיִד 'fishery.' צוּד 'chase.' Gen. 10:9. μεθόρια] 'lying between,' or 'separating as a boundary;' γῆ μεθορία, 'border country,' Thuc. II. 27. This tract was ceded by Solomon to the king of Tyre, though it retained its original name, as neutral ground. Its inhabitants were the remnant of the Canaanites. The Greeks called the tract on the coast Phœnicia, and the inland parts Syrophœnicia, as occupied by Syrians and Phœnicians. οὐδένα ἤθελε γνῶναι] Lest he should seem to neglect the Jews. At the same time we cannot doubt that it was his special intention to visit or 'to be found of' the person whose case is here related. ἠθ. as in 6:48. καὶ οὐκ ἠδυνήθη] 'and yet,' 'for all that,' 4:32.

25. ἧς...αὐτῆς] A similar pleonasm occurs in 1:7. See on L. 3:16. Cf. ὅπου ...ἐκεῖ, 6:10. οἷς ἐδόθη αὐτοῖς, Rev. 7:2.

26. Ἑλληνίς, Συροφοίνισσα τ. γ.] A description of her religion, rather than of her country; one who was considered an idolatress. Juvenal uses Syrophœnix, VIII. 160. S. Matthew writing for the Jews, describes her as Χαναναία, 15:22. As the introduction of Ruth the Moabitess into the lineage of David probably prefigured the adoption of the Gentiles into the church, the same mystery (Eph. 3:3,6) is indicated by the favour shewn to this applicant; the mercy bestowed on the centurion, M. 8:5; the acceptance of the Magi's homage, and of the Greeks who applied to Philip, J. 12:20. It is worthy of remark that, although the Canaanites and Moabites were sentenced to utter destruction, this general doom upon the nation did not prevent individuals from receiving the most distinguished mercies, A. 10:34,35. ἠρώτα] Mk. omits several circumstances recorded by M., 15:22–25, and seems to imply that this incident occurred in a house (*v.* 24), whereas M. certainly represents it as occurring on the road (15:23). Possibly she first came to the house to make her request; and then, on his leaving it, apparently to avoid her, followed him with the pertinacity described by M.

27. ἄφες...χορτασθῆναι] Not in M. S. Mark omits the somewhat ungracious intercession of the disciples, with our Lord's reply to them, and the second petition of the woman. These words seem to impute presumption and intrusion, but perhaps gave the hint for her answer by implying that in time, and in their turn, such as she would receive their portion. τὰ τέκνα] The Jews are so called as the children of the covenant, favoured with the light of revelation; the Gentiles are called κυναρία, as having only the light of nature, which in the general mass was entirely extinguished; also as being œconomically unclean, impure. See M. 7:6. Our Lord adopts the popular language of the day, with the express object of trying her faith. So οἱ τελῶναι, M. 5:46,47.

28. ὑποκ. τῆς τραπ.] See on M. 15:27. τῶν παιδίων] In M. τῶν κυρίων αὐτῶν. The mention of the children as those who had dropped the crumbs adds strength to the argument.

30. βεβλημένην] This incident, which is not recorded by M., marks the completeness of the cure; quietness and sleep contrasted with previous rage and restlessness. κειμένην ἐν εἰρήνῃ, Euthym.

δαιμόνιον ἐξεληλυθὸς καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. 32 καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ· 34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε, καὶ λέγει αὐτῷ, Ἐφφαθά, ὅ ἐστι, διανοίχθητι. 35 καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς. 36 καὶ διεστείλατο αὐτοῖς ἵνα μηδενὶ ε�ίπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσον· 37 καὶ ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες, Καλῶς

31. Cf. M. 15:29. Δεκαπόλεως] It seems probable from the expression ἀνὰ μ. that our Lord visited some of the towns of the Decapolis N. of the sea of Galilee, and that this miracle was wrought in or near one of them. 'Ethnici juris civitates, ab Judæorum ritibus, quamvis in illorum finibus erant, alienatæ.' Cellarius.

32. κωφὸν μογιλάλον] deaf, with a difficulty in speaking. The following miracle is recorded by Mk. only. M. speaks in general terms of the miracles wrought at this time, enumerating among them κωφοὺς λαλοῦντας, 15:31. S. Mark always employs κωφός in the sense of 'deaf.' It is thus used in M. 11:5. L. 7:22. The word means 'dull,' 'blunt;' hence its double signification as applied to the two faculties of speech and hearing; but its original and more usual meaning is, 'dumb.' So in Hdt. 1. 85, ἄφωνος is the synonym of κωφός in c. 34.

33. Our Lord in restoring this man makes an impression on his unimpaired senses of touch and sight. On being removed from the multitude, his attention would be confined to the actions of our Lord, which signified that some change was to be effected in the organs of hearing and speech; the looking up to heaven would indicate that this change was produced by divine power through our Lord's interposition. This deliberate external application to the ears and the tongue, would convey the clear assurance that Jesus was the person by whose agency the cure was wrought, and would enable him to give full and circumstantial reasons for that assurance. Similar instances occur in 8:23–26. J. 9:1–7.

34. ἐστέναξε] Perhaps those who brought this deaf man doubted whether Christ had the power to restore him; if so, this expression of grief arose from their unbelief. So ἀναστενάξας, 8:12, for the same reason. And see J. 11:33, 38. Ἐφφαθά] See on 5:41.

36. διεστ...ἵνα...] It was in this very region that he had given the restored dæmoniac a commission to report his case to his family and friends. See on 5:19, 20. Now, however, that our Lord is sojourning for a time in the district, he forbids the public proclamation of his miracles, as he was wont to do in Galilee. μᾶλλον περισσότ.] See 2 C. 7:13, and Ph. 1:23. Hdt. 1. 32, μᾶλλον...ὀλβιώτερος.

37. καλῶς πάντα πεπ.] LXX. Gen. 1:31, πάντα, ὅσα ἐποίησε, καλὰ λίαν. Works like these might worthily be compared with that first one of creation; visible proofs of the same beneficence and power. (Alford). Or we may say that καλῶς, as compared with its meaning in *vv.* 6, 9, implies propriety, suitableness to character, times, and circumstances. For it is not used in reference to the *manner* of performing the miracles, but to the nature of them, and to his character as performing them. Such miracles, be it observed, were to be expected of the Messiah (Is. 35:5,6). This saying was probably so often repeated as to become common in the country, and among the disciples and followers of our Lord. Hence it is recorded by the Evangelist not only

πάντα πεποίηκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ τοὺς ἀλάλους λαλεῖν.

8 Ἐν ἐκείναις ταῖς ἡμέραις παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, 2 Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέρας τρεῖς προσμένουσί μοι καὶ οὐκ ἔχουσι τί φάγωσι· 3 καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκασι. 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 Καὶ ἐπηρώτα αὐτούς, Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον, Ἑπτά. 6 καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. 7 καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. 8 ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σπυρίδας. 9 ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά. 11 καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπι-

as their general testimony at the time, but as expressing comprehensively an important truth concerning Jesus. Cf. L. 10:42. J. 18:9, n.

VIII. 1–9. *ἐκείν. τ. ἡμ.*] M.15:32–38. According to Greswell this occurred in the first six months of the third year of our Lord's ministry, in the desert of Bethsaida. *ἥκασι*] 'are come,' 'are here,' our Lord's remark, and not the Evangelist's. A. V. 1611, 'come.' *ἥκουσι* is perhaps the true reading. *ἐπ' ἐρημίας*] (*ἐν ἐρημίᾳ*, M.) in an adverbial sense, 'in circumstances such as pertain to or arise from being in a desert.' *εὐλογήσας, εὐχαριστήσας*] identical in meaning here. Both were sanctified by the word of God and prayer, 1 T. 4:4. See on 14:22. *ἐδίδου*] 'kept giving,' 6:41. M. *ἔδωκε*. See on M. 26:26. *σπυρίδας*] On the distinction between *σπύρις* and *κόφινος*, see M. 14:20, n.

10. *τὸ πλ.*] 'the' boat. So Rheims V. Dalmanutha was a small town about three miles north of Magdala, which was on the W. shore of the lake: *hod.* el-Mejdel. S. Mark notices the place more definitely than M. 15:39, *εἰς τὰ ὅρια Μαγδαλά*.

11. *συζητεῖν*] 'Vicissim interrogare,' to hold disputation by question and answer. *σημεῖον*] *οἷον ἥλιον στῆσαι, σελήνην, κεραυνοὺς καταγαγεῖν, ἀέρα ἀλλοιῶσαι*. Theophylact. Such a public sign as that which John received at the baptism of Christ, or as when Moses brought down manna, and Elijah fire, from heaven. See M. 12:38. *πειράζοντες*] not that they really cared to see such a sign, but they wished to try his power, and to expose him if he failed. M. 16:1. J. 4:48, n.

12. *ἀναστενάξας*] at their incredulity, 7:34. *εἰ*] 'Non vivam si...' equivalent to 'no! never!' LXX. in Ezek.14:16, *Ζῶ ἐγὼ εἰ υἱοὶ ἢ θυγατέρες σωθήσονται*; or we may supply (God do so to me and more also) if... 2 Sam. 3:35. *τάδε ποιήσαι μοι ὁ Θεὸς καὶ τάδε προσθείη*. See H. 3:11. For the rest of our Lord's answer see M. 16:2–4.

ζητει; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. 13 Καὶ ἀφεὶς αὐτοὺς, ἐμβὰς πάλιν εἰς τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς λέγων, Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες, Ὅτι ἄρτους οὐκ ἔχομεν. 17 Καὶ γνοὺς ὁ Ἰησοῦς λέγει αὐτοῖς, Τί διαλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε, οὐδὲ συνίετε; ἔτι πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; 18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε, 19 ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους, πόσους κοφίνους πλήρεις κλασμάτων ἤρατε; λέγουσιν αὐτῷ, Δώδεκα. 20 Ὅτε δὲ τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατε; οἱ δὲ εἶπον, Ἑπτά. 21 καὶ ἔλεγεν αὐτοῖς, Πῶς οὐ συνίετε;

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν· καὶ φέρουσιν αὐτῷ τυφλὸν, καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἐπηρώτα αὐτὸν εἴ τι βλέπει. 24 καὶ ἀναβλέψας ἔλεγε, Βλέπω τοὺς

14. *ἐπελάθ.*] Accounted for by the abruptness with which their Master had quitted the place. *εἰ μὴ ἕνα*] This circumstance (noticed by Mk. only) was more suggestive of their Master's recent miracles than the entire absence of provisions.

15. *Ἡρώδου*] As M., 16:6, writes *Σαδδουκαίων*, it might be inferred that Herod was a Sadducee. The disciples professed to trust their Lord; they had already experienced his power, but now they are perplexed as if their faith and hope were vain. *ζύμης*] formalism, superstition, hypocrisy, such as that of the Pharisees; latitudinarianism in faith, such as that of the Sadducees; libertinism in practice, worldliness, self-indulgence, such as that of Herod and the Herodians.

16–21. *ὅτι*] redundant, as in 1:40. M. 16:7, and often. See Jelf, §802. *Obs.* 6. *ἔτι πεπωρωμ.*] This probably was the origin of the remark in 6:52. *ὀφθ...ἀκούετε*] This was as much as to say, 'Are ye in the same spiritual condition as the unbelieving and reprobate of your countrymen thus described by the prophet?' Is. 6:9. See M. 13:14–17, n. *ἔκλασα εἰς τ. πεντ.*] The notion of distribution is implied by *εἰς*. The loaves of the Jews were thin and brittle; they were not cut, but were invariably broken like biscuit. *πῶς οὐ συν.*] See M. 16:11, n.

22–26. This miracle is related by S. Mark alone. The scene of it was probably Bethsaida in Gaulonitis, on the N.E. of the lake. See *v.* 27, and note on J. 6:1–4. The blind man is led out of the town, that he might be sure of the person who spoke to him and touched him. Here again, as in 7:33, our Lord makes an impression on the unimpaired senses, which in this case are those of hearing and touch, before he restores sight. The gradual manner in which the miracle was performed shews the power of our Lord over disease in every stage. *φέρουσιν αὐτῷ*] out of the country, where he lived, *v.* 26.

24. *ἀναβλέψας*] looking up and trying whether he had really recovered his sight. *ὡς δένδρα*] an incoherent expression quite natural to one struck with surprise,

ἀνθρώπους, ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ ἀποκατεστάθη, καὶ ἐνέβλεψε τηλαυγῶς ἅπαντας. 26 καὶ ἀπέστειλεν αὐτὸν εἰς τὸν οἶκον αὐτοῦ λέγων, Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἴπῃς τινὶ ἐν τῇ κώμῃ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας τῆς Φιλίππου. καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μαθητὰς αὐτοῦ, λέγων αὐτοῖς, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν, Ἰωάννην τὸν βαπτιστήν· καὶ ἄλλοι Ἠλίαν· ἄλλοι δὲ ἕνα τῶν προφητῶν. 29 Καὶ αὐτὸς λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός. 30 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μηδενὶ λέγωσι περὶ αὐτοῦ.

dazzled, and deceived at his recovered sight. 'I see men, whom I distinguish from trees only by their walking.'

25. *ἀποκατεστάθη*] 'was restored to his former state.' He had obviously become blind by accident or disease. The restoration of a blind man to sight would require a double miracle; the organ of vision must be made perfect, and he must acquire, or recover, the power of comprehending the ideas which external objects present. In the present instance our Lord bestows this double power by two distinct operations. *τηλαυγῶς*] (*τήλε αὐγή*) generally 'far seen, at a distance off.' *πάλιν ἐπέθ. τ. χεῖρας*] A popular writer has well remarked on this and similar proofs of our Lord's tenderness and compassion: 'The blind man was poor and loathsome, therefore he would not heal him "afar off," but called him to him (10:49), and put "his hands upon him." M. 20:34. If we want to give sight to the blind, to reclaim the wandering, to restore the outcast, we must be willing to put "our hands upon them." All the substantial favours we do them will never excite one emotion of gratitude, while we view them with repugnance, abhorrence, or disgust.'

26. *μηδὲ ... εἰσέλθῃς*] This was to ensure his silence upon the matter. In the same country, Jesus had given quite different directions to the man out of whom he had cast the legion, 5:19, 20. He now enjoins secrecy, as he usually did, (1) because he was about to remain some time in those parts, (2) because the dispossessed dæmoniacs had published his fame. See also 7:31, 36.

27. *Καισαρ. τῆς Φιλ.*] This was situated at the foot of Libanus, near the sources of the Jordan, originally called Bâniâs, from Gr. Paneas, 1:5. It has been confounded with the Laish captured by the Danites, Judg. 18:29, and by them called Dan; but that city was four miles distant. This city was enlarged by Philip the Tetrarch, who called it Cæsarea, in honour of Tiberius the emperor, adding the cognomen of Philippi to distinguish it from Cæsarea of Palestine. It was afterwards called Neronias, in compliment to Nero. It has resumed its ancient name of Bâniâs, and has dwindled into a paltry and insignificant village, of which the mean and destitute condition is in striking contrast with the rich and luxuriant character of the surrounding country.

28, 29. See on M. 16:13, 14. And cf. 6:14–16. J. 1:21.

30. *περὶ αὐτοῦ*] as the Christ, the long-expected Messiah, see 9:9. This was not to be publicly stated; neither was faith in our Lord's divine nature generally demanded till the evidence was rendered complete by his resurrection and ascension, and descent of the Holy Spirit. S. Mark omits the commendation bestowed upon Peter on this occasion, though he records (*v.* 33) the rebuke which he afterwards received, and states more fully than any other evangelist his denial of our Lord. This is worthy of especial notice, when we remember that S. Mark is generally allowed to have written under the eye of Peter. The impartiality with which the sacred writers record their own faults, or the failings of others in whose credit they are deeply interested, is a proof of their paramount regard for truth, and shews

31 Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώ-
που πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων
καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι, καὶ μετὰ τρεῖς
ἡμέρας ἀναστῆναι. 32 καὶ παῤῥησίᾳ τὸν λόγον ἐλάλει. καὶ
προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ. 33 ὁ
δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέ-
τρῳ λέγων, Ὕπαγε ὀπίσω μου, σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ
Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν,
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι. 35 ὃς γὰρ
ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος
σώσει αὐτήν. 36 τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν
κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; 37 ἢ τί δώσει
ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἂν ἐπαι-

that they were actuated by very different motives from those which generally prevail. This is especially to be remarked in the history of Jonah. *ἐπετίμησεν... ἵνα*] Gave them a charge (upon pain of his displeasure) to the intent that, &c. M. *διεστείλατο... ἵνα*, enjoined them to the purport that, &c.

31. *ἀποδοκιμάζειν*] is 'to reject on proof or trial,' especially 'to reject' a candidate 'from want of qualification.' Before an Athenian citizen could enter upon an office he had to undergo a scrutiny, *δοκιμασία*, whether he fulfilled the legal requirements of legitimacy, full citizenship, &c. The word, therefore, most appropriately points out the rejection of Christ, when the Sanhedrim delivered him to the Romans, when the people exclaimed, 'Not this man, but Barabbas,' and the priests, 'We have no king but Cæsar.' Ps. 118: 22. *μετὰ τρεῖς ἡμέρας*] 'after the arrival of the third day,' equivalent to our expression, 'within three days,' or on the third day, *τῇ τρίτῃ ἡμέρᾳ*, as in M. 16:21, and L. 9:22. So in L. 2:46, the parents of Jesus had gone a day's journey, on the second day they returned to Jerusalem, on the next they found him in the temple. So 1 Ki. 12:5, 12. Josephus uses *μετ' ὀγδόην ἡμέραν*, and *ὀγδόῃ ἡμέρᾳ*, as equivalent expressions. See on Mk. 14:1.

32. *παῤῥησίᾳ*] 'plainly and earnestly,' without figure of speech, or parable, J. 10:24. 16:25, 29. Our Lord declared the same figuratively, J. 2:19. 12:24. *τὸν λόγον*] 'his discourse,' what he had to say on this subject. 4:33.

33. *ἰδών*] compared with *προσλαβόμενος*, shews that he intended all the disciples to hear the rebuke, and not Peter only, who had taken him aside. *σατανᾶ*] Peter was renewing the temptation of the great adversary when he proposed that he should reign as Messiah, according to the Jewish notion, without going through his sufferings. L. 4:6–8. *οὐ φρον.*] See on M. 16:23.

34. *τὸν ὄχλον*] This confirms L. 9:23, *ἔλεγε πρὸς πάντας*. M. 16:24 has simply *τοῖς μαθηταῖς αὐτοῦ*.

34, 35. See on M. 10:38, 39. *ἀπαρνησάσθω ἑ.*] 'forsake himself.' Tynd., Cr., Gen. *τοῦ εὐαγγ.*] inserted by Mk. only. *ἀράτω*] used literally of bearing the cross, 15:21. M. 27:32. Luke adds *καθ' ἡμέραν*.

36. *ζημιωθῇ τὴν ψυχήν*] We find this expression in Hdt. VII. 39: 'vitâ mulctari,' 'be condemned to pay his soul.' Gen. Vers. *ψυχήν* seems to mean eternal happiness in heaven. So *ζωὴ αἰώνιος*, 10:17, &c., and *ζωὴ* alone, 9:43, 45. See M. 16:26. L. 9:24.

37. *ἀντάλλαγμα*] 'equivalent, compensation, ransom.' The word is opposed to *ζημιωθῇ*, *v.* 36. If a man have lost, 'be condemned to pay,' his soul, how and wherewithal shall he ransom it? 'redeem his soul again.' Tynd., Cran., Gen.

σχυνθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

9 Καὶ ἔλεγεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι εἰσί τινες τῶν ὧδε ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

2 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· 3 καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν ὡς χιὼν, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται λευκᾶναι. 4 καὶ ὤφθη αὐτοῖς Ἠλίας σὺν Μωσεῖ, καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ. 5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββὶ, καλόν ἐστιν

38. *τῇ μοιχαλίδι*] The position marks the emphasis of the word: Adulterous, (1) by their divorces and polygamy, and cf. J. 8:7; (2) by setting aside the word of God and following the traditions of men; (3) as being the children of Abraham in the flesh only, and not in the spirit. Is. 57:3. Ezek. 16:38. Hos. 3:1. Mal. 3:5.

IX. 1. See on M. 16:28, *τίνες, plural* used for *sing.*, as in M. 2:20. The apostle S. John is meant, who survived the destruction of Jerusalem, by which event Messiah's kingdom was completely established, *ἐληλυθ. ἐν δυνάμει.* Till this event took place, there were two dispensations alike from God. The ritual of Moses was completely abolished by the overthrow of the temple, as the appointed sacrifices could be offered nowhere else. Hence Christianity is termed *βασιλεία ἀσάλευτος*, H. 12:27,28, referring to the destruction of the old *βασιλεία*. The transfiguration which ensued upon this announcement, was designed to support the apostles, in the persecutions they might endure, by setting before their minds the recompense of the reward, when they should be glorified together with their exalted Lord.

2. These three apostles were associated together as partners, in their humble calling on the lake of Gennesareth, L. 5:10. That intimacy, which they still maintained, meets with our Lord's peculiar approbation. They only of the twelve were present with him on a previous occasion at the raising of Jairus's daughter, and subsequently in the garden of Gethsemane. *εἰς ὄρος ὑψ.*] long thought to have been Mount Tabor; but as this is 50 miles from Cæsarea Philippi, where our Lord had lately been, 8:27, it is supposed to have been Mount Hermon. S. Luke speaks of it as *τὸ ὄρος*, meaning the mountainous region of the country in which he then was. *μετεμορφώθη*] Our Lord in 8:31 gives the earliest intimation of his future sufferings, and warns his disciples in 8:34, to be armed with the same mind. The ministry of Christ may be divided into three periods, the first, of miracles to prove his divine mission; the second, of parables, to unfold the nature of his kingdom; the third, of suffering, to atone for sin. On this division the transfiguration may be regarded as his initiation into the third and last period. See L. 9:30,31.

3. *ὡς χιὼν, οἷα γναφεύς...*] Both these comparisons are in Mk. only; M. has *ὡς τὸ φῶς*. S. Mark doubtless received these descriptive particulars from Peter, who at the close of life dwells upon this, as the most conclusive and irrefragable proof of Christ's majesty, 2 P. 1:16–18. *γναφεύς*] See on *ἄγναφον ῥάκος*, 2:21. M. 9:16. A carder, 'scourer.'

4. Moses the giver of the law; Elias the representative of the prophets. Both of them were removed from this earth contrary to the course of nature; their reappearance would testify to their continued existence. See M. 17:1.

5. *ἀποκριθείς*] though nothing had been stated previously, as in many other instances. See M. 11:25. Here it means,

ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, σοὶ μίαν καὶ Μωσεῖ μίαν καὶ Ἠλίᾳ μίαν. 6 οὐ γὰρ ᾔδει τί λαλήσῃ· ἦσαν γὰρ ἔκφοβοι. 7 καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, αὐτοῦ ἀκούετε. 8 Καὶ ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν.

9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπηρώτων αὐτὸν λέγοντες, Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ἠλίας μὲν ἐλθὼν πρῶτον ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπ-

'speaking in consequence of what he saw.' Peter said this, as not wishing to go down, and see Jesus suffer what he had just before predicted. See also on L. 9: 33. His proposal ascribed to our Lord equal honour with Moses and Elias. The voice from heaven taught him that the testimony of Jesus was the spirit of prophecy; that the law and the prophets had been until the proclamation of Messiah's kingdom, M. 11:13, but that now the Messiah was lawgiver as well as king and Son of God. In *v.* 7, S. Mark omits the words *ἐν ᾧ εὐδόκησα*, which are found in M. 17:5. This variation indicates that he did not copy from M., especially as they are inserted in Mk. 1:11.

6. *οὐ γὰρ ᾔδει...*] Added by Mk. and L., perhaps as a necessary caution, that there was nothing in Peter's proposal that was to be taken as an example, or to be understood as having any spiritual meaning or application. *τί λαλ.*] implying that his feelings and ideas were unutterable, while yet he was under a strong impulse to give expression to them. 2 C. 12:4.

8. *ἐξάπ. περιβλ.*] They had fallen on their faces on hearing the voice; but looked up immediately afterwards, on being touched and addressed by Jesus, M. 17: 6,7. Dan. 10:10,11. *ἀλλά*] It is quite unnecessary to suppose that *ἀλλά* is here used for *εἰ μή*. 'They no longer saw Moses and Elias, but *on the contrary*, Jesus alone with themselves.'

10. *κρατεῖν*] to 'have power over,' become master of, hold fast in mind, observe. *συζητοῦντες*] See 8:11. They did not question the general resurrection, but they could not receive our Lord's testimony concerning his death and resurrection, believing that the Messiah would live for ever. J. 12:34. L. 24:21. When Jesus expired, their hopes died with him, and revived only when they were assured that he was risen. At this time their minds were imbued with the popular and erroneous opinions about the temporal reign of the Messiah, and the coming of Elias.

11. *ἐπηρώτων*] The force of *ἐπί* is that the question was suggested by what they had witnessed. Cf. M. 17:10, *τί οὖν. Ὅτι*] perhaps *ὅ τι*; they proceeded to ask him 'what is this which' the scribes mean when they say...? But see on *v.* 28.

12. *ἐλθών*] 'having come,' not *ἐρχόμενος*. *ἀποκαθιστᾷ*] M. *ἀποκαταστήσει*. So in Mal. 4:6, *ἀποκαταστήσει καρδίαν...πρός*, 're-constitute,' 're-establish' (A. 1:6), bring back to original principles, reform. Cf. use of the word in 3:5. M. 12:13. This was the great mission of Elijah; and in this John chiefly resembled him. He restored and confirmed ancient truth witnessed by the preceding dispensation, revived it in the minds of the people, and produced a national change of feeling in favour of it. He thus completed the scheme of the old covenant, establishing its principal scope and truths as the groundwork of a new system. And he was, in himself personally, a revival and restoration of the old prophetic order, preparatory to the manifestation of the Christ, and a new order of apostles and prophets. Cf. *διόρθωσις*, H. 9:10. Also

ται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ καὶ ἐξουδενωθῇ.
13 ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ
ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητὰς εἶδεν ὄχλον πολὺν περὶ
αὐτοὺς καὶ γραμματεῖς συζητοῦντας αὐτοῖς. 15 καὶ εὐθέως πᾶς ὁ
ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο
αὐτόν. 16 καὶ ἐπηρώτησε τοὺς γραμματεῖς, Τί συζητεῖτε πρὸς
αὐτούς; 17 Καὶ ἀποκριθεὶς εἷς ἐκ τοῦ ὄχλου εἶπε, Διδάσκαλε,
ἤνεγκα τὸν υἱόν μου πρός σε, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ
ὅπου ἂν αὐτὸν καταλάβῃ, ῥήσσει αὐτὸν, καὶ ἀφρίζει καὶ τρίζει
τοὺς ὀδόντας αὑτοῦ καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς
σου ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. 19 Ὁ δὲ ἀποκριθεὶς
αὐτῷ λέγει, Ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως
πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρός με. 20 Καὶ ἤνεγκαν
αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν αὐτὸν εὐθέως τὸ πνεῦμα ἐσπάραξεν

παλιγγενεσία, M. 19:28. Syr. V. ܢܬܩܢ fut. used in 1:2 (a passage relating to John as Elias), for 'prepare.' The word in M. 17:11, is ܢܫܠܡ fut. of ܫܠܡ 'to complete,' 'finish,' 'fulfil.' So used in 1:15. *ἀποκαθιστᾷ* is contracted from *ἀποκαθιστάνει*, used only by later writers. *καὶ πῶς*] 'You hear from the scribes about Elias coming; you may have heard *also how that* it is declared with equal clearness by the prophets,' &c. *οὕτω καὶ*... M. 17:12. *ἐπὶ τὸν υἱόν*] 'looking to,' 'in prospect of,' *v.* 13. So Cic. *de Off.* I. 19, 'quod apud Platonem est in philosophos dictum.' Cf. 1 Tim. 1:18. This was probably uttered with great emotion, which accounts for the abrupt and unfinished structure of the sentence. The Jews thought that Elias would come personally; Malachi, however, predicted Elijah not in his personal, but prophetic character.

13. *καὶ* Ἠλ.] both, 'not only has he come, but (he was so received that) men have done,' &c., leaving it to be inferred that the sufferings of the Son of Man were close at hand. S. Mark omits the distinct explanation that John the Baptist was meant, given by M. 17:13.

14. *καὶ γραμμ.*] 'and scribes.' So Wiclif; not '*the* scribes.'

15. *ἐξεθαμβήθη*] from surprise, at his opportune approach to relieve the disciples from the attack of the scribes; perhaps from wondering at the traces on his countenance of the change undergone on the mount. Ex. 34:29,30. The word is used to denote an undefined awe, 10:32; the effect of *mental distress*, 14:33; of *terror*, 16:6. This circumstance, as well as the discussion with the scribes, is related by Mk. only.

17. *ἤνεγκα τ. υ. πρός σε*] Meaning that he had come to that place, for the purpose of bringing his child to Jesus. The child was not actually present when he was speaking. This appears from *φέρετε*, *v.* 19. *ἤνεγκαν*, *v.* 20. So M. 17:16. *ἄλαλον*] A circumstance mentioned by Mk. only, *v.* 25.

18. *ῥήσσει*] 'teareth,' as a cough or convulsion, 1:26. L. 9:39. *σπαράσσει αὐτὸν μετὰ ἀφροῦ*. *τρίζει*] 'grinds his teeth.' *καταλάβῃ*] 'seizes,' 'attacks him.' *ξηραίνεται*] 'becomes paralysed.' Such appears to be the meaning of the word from its use in 3:1,3. M. 12:10. L. 6:6. J. 5:3.

19. *γενεὰ ἄπιστος*] This may be addressed to the scribes who triumphed at the failure of the disciples (M. 12:39), and is consistent with the character given of the Jewish nation, Deut. 32:5,20. But as no mention is made of the scribes in M. and L., it would appear that the disciples were meant. See also M. 17:20. That the parent of the child had similar doubts is plain from *v.* 22. *πρὸς ὑμᾶς*] 1 C. 2:3. J. 1:2.

20. *ἰδών*] sc. *ὁ παῖς*. The construction is then changed, leaving *ἰδών* absolute.

αὐτὸν, καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ, Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε, Παιδιόθεν· 22 καὶ πολλάκις αὐτὸν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τὸ, εἰ δύνασαι πιστεῦσαι· πάντα δυνατὰ τῷ πιστεύοντι. 24 Καὶ εὐθέως κράξας ὁ πατὴρ τοῦ παιδίου μετὰ δακρύων ἔλεγε, Πιστεύω Κύριε, βοήθει μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφὸν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 Καὶ κράξαν καὶ πολλὰ σπαράξαν αὐτὸν ἐξῆλθε· καὶ ἐγένετο ὡσεὶ νεκρὸς, ὥστε πολλοὺς λέγειν ὅτι ἀπέθανεν. 27 ὁ δὲ Ἰησοῦς κρατήσας αὐτὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.

28 Καὶ εἰσελθόντα αὐτὸν εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτὸν κατ' ἰδίαν, Ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 Καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

See A. 15:22. 20:3. Mk. 12:40. *ἐκυλίετο*] *κυλίω* is a later form of *κυλίνδω*. *κυλίνδεσθαι κατὰ κόπρον*, to wallow in the dirt in sign of grief. *Il.* XXII. 414.

21, 22. This question and the following dialogue are not recorded by M. or L.; but the description of the malignant effects of the dæmoniacal attack, *v.* 22, is given by M. in the first application of the parent (17:15). *εἴ τι δύνασαι*] is equivalent to *κατὰ δύναμιν*, 'Whatever thou canst do, do for us.' On *εἴτις*, see L. 19:8.

23. *Τὸ, εἰ δύν. πιστ.*] 'The thing is, if thou canst believe.' Or, *τὸ, Εἰ δύν. π.* 'Jesus addressed to him the (well-known answer), *If thou canst believe*, all things,' &c. Burton punctuates Τὸ, Εἰ δύνασαι, πίστευσαι, 'Believe what you have expressed by *εἴ τι δύνασαι*,' believe the *εἰ δύνασαι*. The use of the article *τὸ* is similar in Lk. 1:62. 9:46. 22:2,4,23,24,37. A. 22:30. R. 8:26. There is no equivalent for the article in the Syr. V. *τῷ πιστεύοντι*] is dativus commodi, *all things are possible* to be done *for him that believeth*.

24. 'Help me, though I have not such faith as I ought to have.' 'Succour me, though unbelieving.' The object of *βοηθέω* is the person succoured, who is here naturally and strongly described by *ἀπιστίᾳ μου*. This touch of nature gives strong internal evidence to the truth of the Gospel History. The writer of a fictitious story would never have thus strangely blended hope with distrust, and expressed in the same sentence the father's doubts and belief. See Sermons by the late Dr Denison, Bp of Salisbury.

25. *ὅτι ἐπισυντ.*] S. Mark thus incidentally confirms what is elsewhere more explicitly said concerning our Lord's anxiety to avoid occasioning a tumult, or making himself conspicuous. *ἐπετίμησε*] 'reproved,' 'rebuked,' M. L. *ἐπιτιμάω*, 'lay a value on,' Lat. 'æstimare;' 'affix a penalty,' 'object to one as blameable;' 'exprobrare alicui,' 'blame,' 'find fault with.' *ἐγώ*] emphatic. 'You before obeyed not my disciples; now I *myself* command you.' *μηκέτι εἰσέλθῃς*] This is added (Mk.) to prevent the suspicion, that the paroxysm had ceased of its own accord, and would return again, 1:31. 5:42,43. The remark of M. *ἐθεραπεύθη... ἀπὸ τῆς ὥρας ἐκείνης*, corresponds with this injunction.

26, 27. In Mk. only.

28, 29. Ὅτι] for *ὅτι τί* (sc. *γίνεται*) 'on what grounds?' Jelf, § 882, 1. 'What is the reason on account of which...?' *γένος*] 'This kind or species of beings.' The power of expelling these would not be granted except to a large measure of faith,

30 Καὶ ἐκεῖθεν ἐξελθόντες παρεπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ἤθελεν ἵνα τὶς γνῷ. 31 ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκτανθεὶς τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται. 32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναούμ. καὶ ἐν τῇ οἰκίᾳ γενόμενος ἐπηρώτα αὐτούς, Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; 34 Οἱ δὲ ἐσιώπων· πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. 35 καὶ καθίσας ἐφώνησε τοὺς δώδεκα, καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος. 36 Καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς, 37 Ὃς ἐὰν ἓν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.

38 Ἀπεκρίθη δὲ αὐτῷ ὁ Ἰωάννης λέγων, Διδάσκαλε, εἴδομέν

in the exercise of which prayer and self-humiliation were necessary. They failed for want of faith (M. 17:20), yet they had been over-confident. They had taken it too easily; they were becoming presumptuous, as if the power resided in themselves. They required a check, and needed to learn, that success depended upon God, as the source of power. Cf. Elisha, 2 Ki. 4:29–35, and Moses, Num. 20:12. This gives us incidentally a curious confirmation of the truth of the history. The habit of working miracles brought on carelessness; they acted naturally, in the exercise of supernatural power

30. *παρεπορεύοντο*] 'were on their way.'

31. *ἐδίδασκε γάρ*] explains the reason of *οὐκ ἤθελεν*, in *v.* 30. He did not choose to be in public, while he was making such unreserved communications to his disciples. He desired them at that time to have no association with others. Three of the apostles had now seen the Lord in his glorified state; after this sublime disclosure of his dignity, he repeatedly reminds them of the death he should die. But they understood not his saying. The doctrine of the atonement, though prefigured by type, taught by the institutions of the law, and the message of the prophets, was not distinctly comprehended, nor fully embraced, till after our Lord's ascension; till the atonement itself had become matter of historical fact. *εἰς χ. ἀνθρώπων*] See on 10:34.

32. *ἐφοβοῦντο*] marking the awe and reverence with which they regarded their Master and Lord, 10:32.

34. *διελέχθησαν*] This disputing is mentioned, L. 9:46. S. Matthew relates (18:1–3), that the disciples came asking the question. The discrepancy is easily reconciled. Those who aspired to be chief, such as Peter, James, and John, would be afraid to mention the matter of their dispute. Peter, who was generally ready to speak, would be backward from what had occurred about the tribute-money, M. 17:26. To these, we may conceive, our Lord put the question at first; but received no answer. Afterwards, when all the apostles were assembled, some of them, who did not aspire to the pre-eminence, brought the subject under his notice, not fearing the reproof which others were conscious they deserved.

35. 'In my kingdom dignity shall not be estimated by temporal honour or advantage, but by humility and diligence in labouring to serve and to do good to all.' M. 18:4, and see 10:44,45.

36, 37. *ἐναγκαλισάμενος*] i.q. *δέξασθαι εἰς τὰς ἀγκάλας*, L. 2:28. In a figurative sense *ἀγκαλίζεσθαι*, to embrace with tender affection. *εὐάγκαλον ἄχθος*, Æsch. *Prom.* 350. *ἀγκάλη*, from *ἄγκος*, 'bend,' 'hollow.' On the meaning of our Lord's action, see M. 18:2. *οὐκ ἐμὲ δέχεται*] 'receives not me only,' or, 'not so much me.' J. 14:9,10, and see J. 16:26.

38. *ἀπεκρίθη*] This is immediately connected with the preceding. Are we to

τινα τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ
ἡμῖν· καὶ ἐκωλύσαμεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ ἡμῖν. 39 Ὁ δὲ
Ἰησοῦς εἶπε, "Μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποιήσει
δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ κακολογῆσαί με.
40 ὃς γὰρ οὐκ ἔστι καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστιν. 41 ὃς γὰρ ἂν
ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν τῷ ὀνόματί μου, ὅτι Χριστοῦ
ἐστὲ, ἀμὴν λέγω ὑμῖν οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 καὶ
ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τῶν πιστευόντων εἰς ἐμὲ, καλόν
ἐστιν αὐτῷ μᾶλλον εἰ περίκειται λίθος μυλικὸς περὶ τὸν τράχη-
λον αὐτοῦ καὶ βέβληται εἰς τὴν θάλασσαν. 43 Καὶ ἐὰν σκανδα-
λίζῃ σε ἡ χείρ σου, ἀπόκοψον αὐτήν· καλόν σοι ἐστὶ κυλλὸν εἰς
τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν

admit into our fellowship one who casts out devils, *ἐπὶ τῷ ὀνόματί σου*, though he follows not us? Is this to identify him with thee and us? See on L. 9:48. Perhaps John, having aspired to be chief among the apostles, felt himself hurt by our Lord's reply, *v.* 37, and adduced this case from a doubt of the general position there laid down. See Num. 11:28. This man employed the name of Jesus reverently and in faith; the sons of Sceva (A. 19:13,14) used it as an experiment and a charm.

39. *ταχύ*] 'quickly,' i. e. 'readily.' Cf. *ἐλαφρός*, *Prom. V.* 263. *κοῦφα*, *Alcest.* 1029.

40. This sentiment seems opposed to M. 12:30. But it may be observed, that whereas this expression is spoken *of* certain parties, the other is spoken *to them*. S. Matthew supplies a rule, by which we are to judge of our own state in relation to Christ; S. Mark gives the rule by which we may estimate the position of others. Each one ought to argue concerning himself, 'If I am not religious, I am irreligious.' Of his neighbour he may judge, 'As he is not irreligious, he is religious.' Thus the strictest rule applies to ourselves; the most lenient and liberal to others. *ὑμῶν*] *bis*. The reading of many MSS., Vulg. and Syr. V. So Tynd. A. V. reads *ἡμῶν*.

41. *ὃς γὰρ ἄν*] The least service shall be rewarded; this man therefore who has been opposing Satan shall not be overlooked by me. Or, according to Burton, we may connect this verse with *v.* 37, our Saviour's discourse having been interrupted by John. *ἐν ὀνόματι ὅτι*] 'expressly because,' 'on the express ground of your profession.' Syr. V. ...ܒܫܡܐ ܕ 'in the name that (ye are Christ's).' See M. 10:42, *εἰς ὀν. μαθητοῦ*. There is here an anticipation of the common use of the titular name *Χριστός*, to denote Jesus: and also of the fact that his disciples should derive their denomination from the name, A. 11:26.

42–44. *σκανδαλίσῃ*] See on M. 13:41. *καλὸν...ἤ*] *μᾶλλον* (*v.* 42) omitted. Our Lord here teaches, that his disciples must be prepared to sacrifice any object, endowment, or acquisition, useful and dear as a member of their bodies, if they would obtain eternal life, M. 18:8. *τὰς δύο χ.*] 'the two,' 'both the hands,' *v.* 45. *ὅπου ὁ σκώληξ αὐτῶν*] from Is. 66:24, where the punishment inflicted on transgressors in this life is applied to the judgment of the world to come. *σκώληξ* probably refers to internal, *πῦρ* to external torture. The energetic repetition of this quotation (*vv.* 45–48) is recorded by Mk. only. *Γέεννα*] the place of punishment in Hades, or the world of the dead, i. q. *Τάρταρος*. The word in Hebrew is the valley of Hinnom, Jos. 15:8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat, under mount Zion. This place was rendered odious by the idolatrous worship of Moloch, 1 Ki. 11:7, and by the desecration which Josiah effected, 2 Ki. 23:10, 13; after this it became a receptacle for the filth of the city, for the dead bodies of criminals, and the carcases of animals, fires being kept up to consume them.—The eternity of future punishment was held by Socrates in the case of gross and notorious offenders, *τού-*

γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, 44 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 45 καὶ ἐὰν ὁ πούς σου σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστί σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν εἰς τὸ πῦρ τὸ ἄσβεστον, 46 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 47 καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός, 48 ὅπου ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται. 49 πᾶς γὰρ πυρὶ ἁλισθήσεται, καὶ πᾶσα θυσία ἁλὶ ἁλισθήσεται. 50 καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις."

τους ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὔποτε ἐκβαίνουσιν. *Phædo*, § 143. So Philo, ζῆν ἀποθνήσκοντα ἀεί, καὶ τρόπον τινα θάνατον ἀθάνατον ὑπομένειν καὶ ἀτελεύτητον. *De Præm. et Pœn.* p. 921.

49. The connexion of this difficult passage with the preceding seems to be this, 'Wonder not at my mentioning the foot, the hand, the eye; these, and trials such as these, ye will have; such ye must be prepared to meet, πᾶς γάρ; for every one, every man absolutely, shall be salted with fire, even as (καί) every sacrifice,' &c. Lev. 2:13. It has been supposed that our Lord used the ambiguous word וְמֻלָּח, 'shall be salted,' which in Is. 51:6 is rendered, 'shall pass away,' or 'perish.' Syr. V. ܢܬܡܠܚ Our Lord glances at the two-fold effect of the divine dispensations on different classes of men. Salt generally enriches the soil and ensures fertility; but in some cases it is destructive of vegetation, and causes a desert. Hence salt is sometimes a symbol of barrenness, Judg. 9:45. Deut. 29:23. Zeph. 2:9. Jer. 17:6. There is a fiery trial for every one, 1 P. 4:12. In some it will purge away the dross and prove the real worth of the metal. To others it will prove πῦρ κατανάλισκον, H. 12:29, 10:27. He says in effect, 'Be ready to suffer small losses (*vv.* 43, 45, 47) that you may escape eternal suffering; for every one shall have to suffer in entering into the kingdom of God' (A. 14:22), 'be salted with fire,' (cf. 'baptized with fire.') And, according to the emblem presented by the Levitical ordinance, 'every sacrifice,' every one devoted to God, 'shall be salted with salt,' must have the qualities essential to usefulness implied in *v.* 50. Cf. M. 5:13 (and note preceding *vv.* 3–11). Or, understanding πυρί still to refer to the fire of the last judgment, we may take 'purification' as the leading idea, since both salt and fire, in different ways, and applied to different substances, possess a purifying virtue. Every one will be tried by that fire (1 C. 3:13–15), will pass through it as a test, undergo a purifying process. The righteous will endure it and come out of it and be saved. The ungodly must remain in it for ever. Their purification shall consist in their punishment: they shall be, as it were, justified by condemnation. Compare 7:19, where purification is said to be effected by that which makes all things alike unclean.

50. ἄναλον] 'losing its savour and pungency.' Food is prepared, ἀρτύεται, for eating, by salt; but what substance can be found to give pungency to insipid salt? ἐν τίνι αὐτὸ ἀρτύσετε;] See on M. 5:13. ἔχετε] 'retain true wisdom,' 'first *pure*, then *peaceable*,' &c. Ja. 3:17; 'good principles,' commendatory and preservative of yourselves, and making you profitable to others. εἰρηνεύετε] referring to the ἐκωλύσαμεν, *v.* 38, and strengthening the injunction in *v.* 39. The salt would become ἄναλον, or in other words, the dispensations of God would be a blessing or a curse, according to the spirit in which they were received. Cf. H. 12:14–17.

10 ΚΑΚΕΙΘΕΝ *ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας διὰ τοῦ πέραν τοῦ Ἰορδάνου. καὶ συμπορεύονται πάλιν ὄχλοι πρὸς αὐτόν· καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς.*

2 *Καὶ προσελθόντες οἱ Φαρισαῖοι ἐπηρώτησαν αὐτὸν, εἰ ἔξεστιν ἀνδρὶ γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.* 3 *ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Τί ὑμῖν ἐνετείλατο Μωσῆς;* 4 *Οἱ δὲ εἶπον, Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι καὶ ἀπολῦσαι.* 5 *Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην·* 6 *ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ Θεός·* 7 *Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,* 8 *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σάρξ.* 9 *ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.* 10 *Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν.* 11 *καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·* 12 *καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς καὶ γαμηθῇ ἄλλῳ, μοιχᾶται.*

X. 1–11. See notes, M. 19:2–12. This place was the Bethany referred to in J. 1:28. 10:40. The repetition of *πάλιν* gives vigour and sentiment to the passage; as often as they came to hear, so often was he willing to teach. In M. 19:2, *ἐθεράπευσεν αὐτούς.*

2. *εἰ ἔξεστιν*] M. adds *κατὰ πᾶσαν αἰτίαν.* Some among the Jews contended that simple dislike or disobedience was a sufficient reason for a husband to divorce his wife, an interpretation which might be put upon the words עֶרְוַת דָּבָר, in Deut. 24:1. This is the rule among the Arabians, where the oral declaration of the husband is sufficient, without assigning any cause. The Greeks, and indeed the Romans, had the same facility, *ἀποπέμπειν.* The concession of Moses required a formal and deliberate act, *βίβλιον ἀποστασίου, v.* 4. This simple regulation operated as a great check to divorces on frivolous grounds. As few of the Israelites could draw up this document, it would generally be necessary to confer with a Levite. The husband was compelled to take time for reflection; so that marriages were not dissolved without some consideration, or conference with a dispassionate adviser. *πειράζοντες*] Their intention may have been to report him to Herod Antipas, who had married Herodias. Cf. L. 13:22,31.

3. See on M. 19:7, 8. The order observed by Mk. in first stating this question and its answer, and then our Lord's allegation of the passage from Genesis, appears the more natural and logical. The quotation of the Mosaic precept is met and corrected by an earlier, primitive, and universal precept, which they might have remembered as also delivered in the writings of Moses. (Cf. 2:27. J. 7:22.) Probably our Lord asked the question, *τί ... Μωσῆς,* and on receiving the answer, alleged the previous command as in M. (19:4–6): the Pharisees then asked, *τί οὖν* M. *κ.τ.λ.* (M.), and were answered in the words of *v.* 5.

4. *βιβλίον*] See M. 1:1. A 'scroll' or 'letter,' Hdt. I. 124.

5. *πρός*] 'with regard to,' 'looking to.' The practice of divorce was so universal, that a law which absolutely forbade it would have met with no attention from the Jews. It was for the public good that the strictness of the original ordinance should be relaxed. Moses did not command divorces, but only tolerated them, *ἐπέτρεψε, v.* 4.

10. *ἐν τῇ οἰκίᾳ*] 'in the house,' as opposed to the road or open country, where he was surrounded by multitudes.

11, 12 *μοιχᾶται ἐπ' αὐτήν*] 'commits adultery in reference to her.' So *ἐπὶ* in

13 Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν. 14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. 15 ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν. 16 Καὶ ἐναγκαλισάμενος αὐτὰ, τιθεὶς τὰς χεῖρας ἐπ' αὐτὰ, ηὐλόγει αὐτά.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. 19 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν

9:13. ἐὰν γυνὴ ἀπολύσῃ] The right for a wife to divorce her husband, which the Greeks expressed by ἀπολείπειν, was not sanctioned by the law of Moses. The Jews adopted it from the Romans, with whom it was common; but the practice existed only in the higher ranks of society, where the wife, by birth and connexions, was superior to her husband. Josephus records the instances of Salome, the sister of Herod the Great, who put away her husband Costobarus, and of Herodias, who put away Philip to marry his brother Herod. It may be, that the privilege of the wife was merely the power of demanding a bill of divorce from her husband, which would shew that she had not deserted him. This part of the prohibition (ἐὰν γυνὴ, κ.τ.λ.) is recorded by Mk. alone, to guard the Roman Christians against imitating the example of those with whom they lived. Joseph. *Antiq.* XVIII. 5. 4: Ἡρωδιὰς, ἐπὶ συγχύσει φρονήσασα τῶν πατρίων Ἡρώδῃ γαμεῖται τοῦ ἀνδρὸς τῷ ὁμοπατρίῳ ἀδελφῷ διαστᾶσα ζῶντος.

13. M. 19:13. L. 18:15. ἐπετίμων] The disciples regarded it as an unwarrantable intrusion, counting it unreasonable to suppose that so great a prophet should notice little children; or considering that little children were not susceptible of benefits from him, and incapable of becoming his disciples. The argument for infant baptism intended by the compilers of our Liturgy, in making this passage the Gospel for the Service, is very simple and sound. As little children were brought to Christ personally, were placed in his arms, and received the imposition of his hands, which was the highest symbolical means and pledge of blessing, even so he favourably alloweth us to bring them to Him *now*, in the only corresponding way in which they can be brought, to receive the symbol which is administered in his name, as the means and the pledge of his blessing.

14. ἠγανάκτησε] Mk. only. ἄγαν ἄχθος, 'to be pained in body and mind.' *v.* 41, 'complain.' τῶν γὰρ τοιούτων] Such are they who are subjects in God's kingdom; in such a character you must place yourselves under subjection to God, or he will not grant you a place and a name among his subjects. With τὴν βασιλ. δέξ. cf. *civitate donari.* See L. 18:17.

16, 17. εἷς] 'an individual.' L. ἄρχων. προσδρ. κ. γον.] The 'running and kneeling' are related by Mk. only. The reverential act of kneeling increases the significance of the epithet 'good,' as used by him. Διδάσκ. ἀγ.] The oral law teaches that 'a man is bound to honour and fear his rabbi more than his father.' And again, 'The fear of thy rabbi is as the fear of God.' *Old Paths*, p. 5. κληρονομήσω] (κλῆρος νέμομαι, 'hold as one's portion,') properly, 'obtain by lot,' espec. 'inherit.' So ἄκληρος, 'without property.' *Od.* XI. 490. The expression may have been derived from the division of the land of Canaan by lot. 12:7.

18. Τί με λέγεις ἀγαθόν] 'In what sense callest thou me good?' 'Do you utter this as an unmeaning compliment, or from a firm belief in my right to this title as the great I AM?' See M. 19:16–22, n.

19. μὴ ἀποστερήσῃς] This is the eighth commandment under another form. Defrauding, cheating, is stealing. See M. 5:21, 22, 27, 28, ἀποστερεῖν, to deprive any one of his property either by taking away what he has, or by withholding what

μητέρα. 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι ἄρας τὸν σταυρόν. 22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται. 24 Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτοὺς, Καὶ τίς δύναται σωθῆναι;

is his due. *ὁ μισθὸς ὁ ἀπεστερημένος*, Ja. 5:4, and thus i. q. *ἀδικεῖν*, 1 C. 6:8. It was not customary with the Jews to recite the precepts of the Decalogue in the exact order and words in which they are expressed.

21. *ἐμβλέψας...ἠγάπ. αὐτ.*] 'looked kindly on him,' Ps. 78:36. (LXX.). This is mentioned by Mk. only; 'loved him for his frankness, amiable disposition, winning deportment, and general purity of life.' The young man was doubtless sincere in his declaration that he had kept the law, but he was self-deceived, being ignorant of its spiritual import. His case is a very common one, and is described in R. 7:9. Perfect love of his neighbour would have prepared him to obey such a command proceeding from one who had authority to give it. And he had laid claim to perfection (*τί ἔτι ὑστερῶ*, M.), and was answered as one claiming or desiring it (*εἰ θέλεις τέλειος εἶναι*, M.). The test of obedience proposed by our Lord seems to us harsh; but the demand was reasonable, as there was the promise, *ἕξεις θησ. ἐν οὐρ.* it was necessary too, from the nature of the case; for no one could have followed Christ at that period, without being ready to resign his wealth voluntarily, or to have it wrested from him by persecution. *ἕν σοι ὑστερεῖ*] A direct answer, and echo to his question, recorded by M. only, *τί ἔτι ὑστερῶ*.

22. *στυγνάσας*] marking a contracted lowering visage. *στυγνός*, austere, from *στυγέω*, applied to a gloomy sky in M. 16:3.

24. *δύσκολον*] (*κόλον*, 'food'); strictly, 'hard to satisfy with food,' generally, 'never satisfied;' hence 'troublesome,' 'difficult.' *τοὺς πεποιθότας*] This explanation is given by Mk. only. Cf. 4:25 with L. 8:18. *εἰσελθεῖν*] be a subject of that kingdom by becoming Christ's disciple and follower (*v.* 21), and so enter into his joy: equivalent to *σωθῆναι*, *v.* 26.

25. *κάμηλον*] The camel being the largest animal with which the Jews were acquainted, they used this as a proverbial expression to denote a thing very difficult. Among the Babylonians, and now in India, they speak of an elephant going through a little door or a needle's eye with a similar object. The suggestion of *κάμιλος*, 'a cable,' instead of *κάμηλος*, has arisen from inattention to this eastern expression. Cf. M. 23:24. '*Funis nauticus* ex sola interpretatione Græcorum, et vero falsâ, sumtus.' Michaelis in Castell. Lex. Syr. 156. *τρυμαλιᾶς*] i. q. *τρύμη*, 'a hole,' *τρύω*, 'rub through.' *ῥαφίδος*] *ῥάπτω*, sew. *διὰ ... εἰσελθεῖν*] Some read *διελθεῖν*, and so in M. and L. The reading *εἰσελθεῖν* perhaps originated the notion that some gate called 'the needle's eye' was meant.

26. *τίς δύναται*] This exclamation indicates their Jewish notions about acquiring merit by alms-deeds and gifts to the temple, 12:41. M. 23:16–18. L. 18:12. If a rich man out of his wealth had difficulty in being saved, what prospect was there for a poor man out of his penury?

27 Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

28 Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι. 29 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο καὶ ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς δώδεκα, ἤρξατο αὐτοῖς

28. ἤρξατο λέγειν] This phrase is used when the narrator states in few words the substance of the speaker's discourse or conversation to which he proceeded at some length, *v.* 32. M. 4:17. L. 3:8. 13:26.

30. λάβῃ] In L. ὃς οὐ μὴ ἀπολάβῃ, 'get back,' 'get as a return.' Independently of his spiritual blessings he shall have greater enjoyment in the things that he possesses of an earthly nature, he shall be recompensed even in kind, M. 5:5. 1 T. 4:8. 6:6. μετά] expresses mode and manner; with persecutions as accompaniments, Thuc. I. 18, μετὰ κινδύνων τὰς μελέτας ποιούμενοι.

31. This is added as a caution to Peter and the rest. The first in external advantages may prove the last in actual fruition, such as Saul king of Israel, Judas, and Demas, the Jews as a nation; while those who from birth, education, or natural temperament, seem in the most unfavourable position, become the foremost; such as the persecuting Saul of Tarsus, the Gentile world, our own island. After this our Lord delivered the parable of the Labourers in the Vineyard, M. 20:1–16.

32. προάγων] L. 19:28. Perhaps he kept apart, and in advance of them, in communion with his Father. On perceiving something of this they felt an undefined awe (ἐθαμβοῦντο), which seems to have increased the more they were acquainted with him. πάλιν] refers to the similar declaration in 9:31. If this was our Lord's final visit to Jerusalem, as it certainly seems represented to be in the narratives of the first three Evangelists, his journey at this time was from the city called Ephraim, in the northern wilderness of Judæa, whither he had retired after the raising of Lazarus, (J. 11:54). In that case he must have proceeded by a circuitous route so as to include Jericho in his progress. By some the order of events is thus stated: the journey from beyond Jordan (10:1) through Jericho, including the conversion of Zacchæus and the healing of the blind man; the celebration of the *encænia*, or dedication feast in Jerusalem (J. 10:22–39); the retirement beyond Jordan (J. 10:40–42); the resurrection of Lazarus; the retreat to Ephraim; the last visit to Jerusalem. But the insertion of so many considerable events, and a period of two or three months, between Mk. 10:52 and 11:1 (M. 20:34 and 21:1), does far more violence to the contexture of the narrative of these Evangelists than the supposition of their occurrence after the movements and discourse recorded in 1:31, and before those of *v.* 32, &c. It is also extremely difficult to reconcile with the language of our Lord in 33, 34. The order then more probably is: the dedication feast, the retirement to Peræa, the return to Judæa for the purpose of raising Lazarus from the dead, the retirement to Ephraim, the last journey to Jerusalem by way of Jericho.

λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν· 33 Ὅτι ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματεῦσι, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι, 34 καὶ ἐμπαίξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν, ποιήσῃς ἡμῖν. 36 Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν; 37 Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου. 38 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; 39 οἱ δὲ εἶπον αὐτῷ, Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Τὸ μὲν ποτήριον ὃ ἐγὼ πίνω πίεσθε· καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· 40 τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται. 41 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου. 42 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς λέγει αὐτοῖς, Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ οὕτω δὲ ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ γενέσθαι μέγας ἐν ὑμῖν, ἔσται διάκονος

33. *τοῖς ἔθνεσι*] This is the first express statement that the Gentiles would combine with the Jews in causing his death. As the Saviour died for all mankind, the two grand divisions of the human race took part in crucifying the Lord of glory. *παραδίδοται εἰς χεῖρας ἀνθρώπων*, 9:31. S. Luke adds that they understood nothing of all this, (18:34, see Mk. 9:32).

35. According to M. 20:20, their mother came with them, and preferred the request. *ὃ ἐὰν αἰτ.*] not requiring that he should first and before hearing it grant their request, but implying that they were about to ask some great thing.

37. *ἐν τῇ δόξῃ*] They evidently referred to a state of earthly glory, which they expected Jesus to assume. The request alludes to the eastern custom, by which sitting next to the throne denotes the next degree of dignity; so that the seats on the right and left of the throne denote the highest dignities. Our Lord virtually tells them, *v.* 39, that they would hold a high place in his kingdom; which was accomplished by the fact that James was the first apostle who suffered in his cause, and John the last who remained on earth as a witness for his truth. The appearance of Moses and Elias, which they had witnessed, may have suggested this request. *τὸ βάπτισμα*] his bloody death.

40. *ἀλλ' οἷς*] 'is not mine to give to men of any class or character; but it is mine to give,' or, 'it shall be given, to those for whom it is prepared,' 9:8. 14:49.

41, 42. *ἤρξαντο ἀγανακ.*] *v.* 28. *δοκοῦντες*] those who are recognised or acknowledged as rulers, i. e. they who are called rulers. Cf. L. 22:24, *τίς αὐτῶν δοκεῖ εἶναι μείζων*, 'which of them has pretension to be greatest.'

43. *διάκονος*] (*διήκω*) servant, as an attendant at table; one who holds an inferior and subordinate station, opposed to *μέγας*. *δοῦλος*, a slave in the lowest grade, opposed to *πρῶτος*. Both terms are ap-

ὑμῶν· 44 καὶ ὃς ἂν θέλῃ ὑμῶν γενέσθαι πρῶτος, ἔσται πάντων
δοῦλος. 45 καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
πολλῶν.

46 Καὶ ἔρχονται εἰς Ἰεριχώ. καὶ ἐκπορευομένου αὐτοῦ ἀπὸ
Ἰεριχὼ, καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ, υἱὸς Τιμαίου
Βαρτίμαιος ὁ τυφλὸς ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. 47 καὶ
ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖός ἐστιν, ἤρξατο κράζειν καὶ λέ-
γειν, Ὁ υἱὸς Δαβὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ ἐπετίμων αὐτῷ
πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ,
ἐλέησόν με. 49 καὶ στὰς ὁ Ἰησοῦς εἶπεν αὐτὸν φωνηθῆναι· καὶ
φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ, Θάρσει, ἔγειραι, φωνεῖ σε.
50 ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν

plied to our Lord: *ἐγώ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν*, L. 22:27. *μορφὴν δούλου λαβών*, Ph. 2:7.

45. Our Lord here declares that he came to make reconciliation for iniquity, Is. 53:10. Dan. 9:24. When such was his object (which he had previously declared, J. 3:14), how could his followers affect earthly honours and dignities? How could they be so unlike the Great Captain of their salvation, who was to be made perfect through suffering? *λύτρον*] the price paid for releasing any one from captivity, punishment, or death. In Num. 35:31, 32. Prov. 6:35, (LXX.), it is used for כֹּפֶר, 'atonement,' 'satisfaction.' *ἀντὶ πολλῶν*] 'in the stead of many.' *ἀντιλύτρον ὑπὲρ πάντων*, 1 T. 2:6. Christ died for all mankind. Those however to whom his death is available for salvation are described, R. 5:17, as *οἱ τὴν περίσσειαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες*. *πάντων* is the objective, *πολλῶν* the subjective, designation of those for whom Christ died. He 'died for all,' objectively; subjectively, the great multitude whom no man can number, *πολλοί*, will be the saved by Him in the end. Alford on M. 20:28.

46. 'Ιεριχώ] situated in the plain at the point where the Jordan enters the Dead Sea. It was formerly known as the city of palm-trees, Deut. 34:3, which have now disappeared from that district. In the reign of Ahab, 520 years after its destruction by Joshua, it was rebuilt by Hiel the Bethelite, and had a school of the prophets, 1 Ki. 16:34. 2 Ki. 2:4, 5. It was enlarged by Herod the Great and Archelaus, so that Jericho became a great and important city. A village named Riah, or Eriha, is now stated to be the ancient Jericho, but its identity is very uncertain. On this occasion our Lord lodged with Zacchæus, L. 18:35–43. 19:1–7. S. Matthew speaks of two blind men, 20:30, as of two demoniacs, 8:28, see also M. 9:27. S. Luke has *τυφλός τις*, but does not mention the name, which is given by Mk. only. If, as some have thought, Mk. had the narratives of M. and L. before him, following either by turns, we must conclude that he designedly varied from both in order to acquire the character of an independent narrator; a supposition perfectly inadmissible, see 1:22, n.

47. The cry of this blind man declared his conviction that Jesus was able to restore his sight. *ὁ υἱὸς Δ.*] 'Thou Son of David.' The multitude spoke of our Lord as Jesus of Nazareth. Bartimæus addresses him by the more honourable title 'Son of David.' The extent of his knowledge and belief was probably this, that he could heal; that he was merciful; that he was the Messiah.

48, 49. *πολλοί*] L. *οἱ προάγοντες* (18:39). *λέγοντες, κ.τ.λ.*] In Mk. only. The words indicate a good and kind feeling on the part of the people towards the blind man, and perfect confidence in the power of Jesus to grant him sight. The urgency with which he raised the cry, and the charges given him to desist, prevented him from hearing the summons.

50, 51. *ἀποβαλών*] From his joy and earnestness. (*Il.* II. 183. *Od.* XIV. 500). This graphic trait indicates that the writer was an eyewitness of the transaction, or at least had the details from one who was

Ἰησοῦν. 51 καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς, Τί θέλεις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ, Ῥαββουνί, ἵνα ἀναβλέψω. 52 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ὕπαγε· ἡ πίστις σου σέσωκέ σε. καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

11 ΚΑΙ ὅτε ἐγγίζουσιν εἰς Ἰερουσαλὴμ, εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν· καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν ἀγάγετε. 3 καὶ ἐάν τις ὑμῖν εἴπῃ, Τί ποιεῖτε τοῦτο; εἴπατε, Ὅτι ὁ Κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὧδε. 4 Ἀπῆλθον δὲ καὶ εὗρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. 5 καί τινες τῶν ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς, Τί ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς. 7 καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν. καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ἐκάθισεν ἐπ' αὐτῷ. 8 Πολλοὶ δὲ τὰ ἱμάτια

present. See 6:39. 9:25, 27. (Cf. J. 6:10). Ῥαββουνί] 'Great master,' J. 20:16.

52. ἡ πίστις σου σέσωκέ σε] Here again let us observe what faith did for this man. His faith led him to seek for the blessing, and to persist in the suit; it drew the attention of the Saviour toward his case. His faith was the means of his deliverance, as it brought him to the Saviour, who made him whole. This, like any other such miracle, shews the difference between faith as an otiose assent of the mind, and *living* faith, the faith which always is accompanied with energy and exertion. See on M. 9:29.

XI. 1. Βηθφαγὴ κ. Βηθαν.] So L. 19:29. M. 21:1, Βηθφαγή. Bethphage was probably to the S. E. of Bethany, but no trace of it exists. בֵּית פַּגֵּי, 'house of figs.' Βηθανίαν] See on J. 1:28. A village about fifteen stadia E.S.E. from Jerusalem beyond the Mount of Olives, J. 11:18, the residence of Lazarus and his sisters, Mary and Martha. πρὸς τὸ ὄρος] 'in the direction of.' For the time of this visit to Jerusalem, see on M. 21:1.

2. This command shews in a striking manner our Lord's prescience, that in a certain spot a colt would be found, fastened, not yet ridden on, that the owners would be there, would object to its being taken, but yet would withdraw their objection. From the fact that the owners were present, and that our Lord knew they would be present and would consent to grant the use of the colt, we see the perfect propriety of his conduct as man. κώμην] Bethany. See M. 21:17.

4–6. τοῦ ἀμφόδου] 'bivium,' where two or more ways meet. A street or open place in a village or city. Probably the place where the roads from Bethphage and Bethany to Jerusalem converged. The situation of the colt is noticed by Mk. only, and in terms which indicate familiarity with the place on the part of the writer as a resident in Jerusalem. A. 12:12. τῶν ἐκεῖ ἑστηκ.] L. 19:33, οἱ κύριοι αὐτοῦ. ἀφῆκαν αὐτούς] 'let them go,' i. e. the disciples; suffered them to depart with the colt; in fact, gave them leave.

8. τὰ ἱμάτια αὐτ.] in conformity with the custom of honouring illustrious persons by covering the ground over which they were to pass. πορφυρόστρωτος πόρος, *Agam.* 910. στοιβάδας] branches of trees thick with leaves. The more usual form is στιβάς, any thing strewed loose, as straw, rushes. So Soph. *Phil.* 33, στειπτὴ φυλλάς, 'a bed of leaves.' (στείβω, Lat. 'stipo.') See J. 12:13.

αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννυον εἰς τὴν ὁδόν. 9 καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· 10 εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, τοῦ πατρὸς ἡμῶν Δαβίδ· ὡσαννὰ ἐν τοῖς ὑψίστοις. 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψάμενος πάντα, ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασε· 13 καὶ ἰδὼν συκῆν μακρόθεν ἔχουσαν φύλλα, ἦλθεν εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. 14 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

9,10. *Ὡσαννά*] 'save now,' 'be now propitious,' הוֹשִׁיעָה נָּא precative or imperative particle = tandem. The language is that of Ps. 118:25,26; and was probably part of the hymnal, and choral services of the Passover. The multitude on this occasion were prepared to recognise Jesus as the Messiah; especially from the crowning display of his power in the raising of Lazarus. They expected him to establish his sovereignty; and that, as a temporal monarch. Greatly then must they have been disappointed in the result. *βασιλεία* and *τοῦ πατρὸς ἡμῶν Δαβίδ* are connected together. Comp. Is. 9:6, 7. L. 1:32, 33. In L. 19:38, *εὐλογημένος ὁ ἐρχόμενος βασιλεύς*. J. 12:13, *ὁ βασιλ. τοῦ Ἰσραήλ*. The presence of the *king* was, as they understood, and in reality, the setting up of his *kingdom*. This is one of the few incidents related by all the Evangg.

11. *περιβλεψάμενος*] 'looking round' with indignation, and for reproof, and correction; as if he would give them time for removing the abuses. Perhaps on this visit our Lord was unattended. See on M. 21:1.

12. *τῇ ἐπαύριον*] Tuesday morning, according to Greswell; Monday, if we suppose that the triumphant entry into Jerusalem took place on Sunday. *ἐπείνασε*] This is accounted for by a remark in J. 8:2, that our Lord, during a previous sojourn at Bethany, attended the temple early, *ὄρθρου*.

13. *καιρὸς σύκων*] 'The time of gathering figs;' *καιρός* so used in 12:2. M. 21:34. L. 20:10. *οὐ γὰρ ἦν κ. σ.*] This refers to the whole clause; the natural position would be after *εὑρήσει τι ἐν αὐτῇ*. A similar *trajection* occurs in 16:3,4. But we may suppose an ellipsis, e. g. which was remarkable for, &c. As the fig season, or harvest, had not arrived, this tree must have had fruit, if it had not been barren. There is a fig-tree distinguished from the ordinary kind, by always having leaves, on which the fruit of three years is found in different stages. Fig-trees generally had the fruit before the leaves appeared. The district derived its name Bethphage from the number of fig-trees, *v.* 1. *μακρόθεν*] He saw it at some distance off; the tree itself was by the way-side, M. 21:19. Our Lord's attention was drawn to it, from the fact that it had leaves at this early period of the year (March). The fig-tree was visited in the morning on the way to Jerusalem. The apostles did not notice it in the evening as they returned with Jesus. Next morning, as they passed, they observed it withered.

14. *ἀποκριθεὶς εἶπεν*] See on M. 11:25. This judgment is not only a miracle, but may be regarded as a type and prophecy of the destruction impending over the Jews, on account of their want of fruit. (L. 13:6, cf. Is. 5:2). Jesus symbolized his eternal mercies by numberless miracles for the good of mankind; He expressed the severity of his judgments on the unfruitful by one single sign inflicted on a senseless tree. See on 5:13.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς
τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν
τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας
τῶν πωλούντων τὰς περιστερὰς κατέστρεψε· 16 καὶ οὐκ ἤφιεν ἵνα
τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 17 καὶ ἐδίδασκε λέγων αὐτοῖς,
Οὐ γέγραπται, Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται
πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.
18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς
αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος
ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. 19 καὶ ὅτε ὀψὲ ἐγένετο, ἐξε-
πορεύετο ἔξω τῆς πόλεως.

20 Καὶ πρωῒ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ

15. ἤρξατο ἐκβάλλειν] 'proceeded to cast out.' From the continuity of S. Matthew's narrative, it would appear that this expulsion of the traders occurred on the very day our Lord entered Jerusalem. But as S. Matthew does not expressly assert this, we may consider the present as one of the instances in which that Evangelist records events according to their association in his mind, disregarding the order in which they occurred. The sentence pronounced on the fig-tree, and the subsequent remarks, are recorded in a similar manner, M. 21:20. τοὺς πωλοῦντας κ. ἀγορ.] The insertion of the article before πωλ. and its omission before ἀγορ. shews that they were regarded as one class. So in L. 19:45. Contrast with this *v.* 9, οἱ προαγ. κ. οἱ ἀκολ. i. e. two distinct parties. See on M. 21:9–11. The article is prefixed only to the first of several words joined by conjunctions when they are together descriptive of a single subject. Thuc. VII. 14, οἱ ἐξορμῶντές τε ναῦν καὶ ξυνέχοντες τὴν εἰρεσίαν. So Aristoph. *Eq.* 247. *Phileb.* § 139, τὸν ἐμὲ καὶ σὲ καὶ Γοργίαν καὶ Φ. So M. 16:6. Mk. 16:16. L. 11:28. J. 6:40. 10:1. Tit. 2:14. H. 3:1. Also when each of the words is descriptive of only a part of the species. M. 20:19. A. 8:6. 1C. 5:10. See Green, C. IV. § 7. The southern part of the court of the Gentiles was occupied by those who furnished animals for sacrifice, as well as salt, wine, and other requisites. κολλυβιστῶν] κόλλυβος 'a small coin,' the premium charged in changing foreign for home money, fixed by the κολλυβιστής = κερματιστής, τραπεζίτης. Their business was not merely to exchange coins, but to supply the half shekels, which formed the usual contribution to the temple, M. 17:24. The heathen coins in which this was collected were not received in the temple, probably on account of the idolatrous symbols which they frequently bore. περιστεράς] These were offered by poor women after childbirth, L. 2:24, and by those who had running issues, when cured. Lev. 15:29.

16. σκεῦος] See on 3:27. The Rabbis had forbidden this on the authority of Ex. 40:9. Lev. 19:30; but the priests had probably omitted to enforce the order. People made a thoroughfare of the outer court, especially if they had burdens, to avoid a long circuit. This is noticed by Mk. only.

17. πᾶσι τοῖς ἔθνεσι] Is. 56:7. The Jews considered that the outer court of the Gentiles was not a holy place, and might lawfully be put to profane uses. ὑμεῖς] emphatic, 'Ye priests who sit in Moses' seat.' The reproof of our Lord is especially directed against those who had the care of the temple, but who tolerated these abuses for a share in the unhallowed gain. σπήλαιον λῃστῶν] As if the temple were the ordinary place of resort and gathering of these profane and mercenary traders—as if they had made it their own—a place where they were at home and safe. Our Saviour alludes to Jer. 7:11, the context of which (*vv.* 12–14), would have much significance in connexion with his predictions and denunciations of Divine vengeance against the temple and city. L. 19:42.

18. ἐφοβοῦντο γάρ] γάρ conveys the reason why they found it difficult to kill him, and were obliged to consult about the means. Cf. L. 19:48. 22:2.

20. πρωΐ] On Wednesday, according

ῥιζῶν. 21 καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ, Ῥαββί, ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. 22 Καὶ ἀποκριθεὶς Ἰησοῦς λέγει αὐτοῖς, Ἔχετε πίστιν Θεοῦ. 23 ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ, Ἄρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ ὅτι ἃ λέγει γίνεται· ἔσται αὐτῷ ὃ ἐὰν εἴπῃ. 24 διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν προσευχόμενοι αἰτεῖσθε, πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν. 25 καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

27 Καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα· καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 28 καὶ λέγουσιν αὐτῷ, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 30 τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. 31 Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπι-

to Greswell. *Vv.* 20, 21, 25, 26, in Mk. only.

22. *πίστιν Θεοῦ*] The genitive of the object. See M. 12:31. L. 6:12. R. 3:22, 26. G. 2:16, 20.

23. *τῷ ὄρει τούτῳ*] *δεικτικῶς*, pointing to the Mount of Olives, as in M. 17:20. On another occasion, L. 17:6, *τῇ συκαμίνῳ ταύτῃ*. Our Lord probably used both expressions at various times. Perhaps this represents the power which the Apostles exercised in changing the religion of the world. Cf. Zech. 4:7. 14:4. *διακριθῇ*] Cf. M. 17:20. *διακρίνομαι*, 'separate oneself,' 'get a dispute decided;' 'contend,' Jude 9. A. 11:2. Hence 'to be at strife with oneself,' 'doubt,' 'waver.' M. 21:21. R. 4:20. *γίνεται*] and *λαμβάνετε*, *v.* 24, pres. for fut. emphatic.

24. *διὰ τοῦτο*] 'Whereupon,' because this is so, I proceed to say, &c. The limit to this is expressed in 1 J. 5:14, and is implied in many passages, 1 Sam. 15:11. 16:1. M. 4:6,7. 2 C. 12:8,9.

25. *στήκητε*] The Jews stood at prayer, except in times of mourning and penitence. *παραπτώματα*] 'misfall,' 'mishap,' falling aside from right, truth, duty. Compare the directions given M. 5:23, 24. Those were adapted to the then existing forms of worship; the rule here is general for all forms and times.

26. S. Matthew inserts this after the parable of the debtors, 18:35.

27. *περιπατοῦντος*] A habit of teachers, familiar to the classical reader, e. g. Protagoras. (Plato, *Protag.* § 16.) Hence the word 'Peripatetics' applied to the disciples of Aristotle. Cic. *Acad. Quæst.* I. 25.

28. *ταῦτα*] The expulsion of the traders, and the events of *vv.* 15,16, which now became the general topic of conversation. *ἐν ποίᾳ ἐξουσίᾳ*] The Sanhedrim had the power of granting permission to *teach* in the temple. The question was futile, as they had seen his miracles. Perhaps they hoped that Jesus would publicly assert his divine authority, so as to make his claim a matter of capital accusation. *ἵνα*] marks the result; used for *ὥστε*. Cf. M. 8:8.

30. *βάπτισμα*] The whole ministry and authority of John to preach repentance. The sense is, 'Whence had John authority to baptize?' Cf. J. 1:25.

στεύσατε αὐτῷ; 32 ἀλλ' ἐὰν εἴπωμεν, Ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην ὅτι ὄντως προφήτης ἦν. 33 καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ, Οὐκ οἴδαμεν. καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

12 ΚΑΙ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· "Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε. 2 καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος· 3 οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν καὶ ἀπέστειλαν ἠτιμωμένον. 5 καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες. 6 ἔτι οὖν ἕνα υἱὸν ἔχων

32. ἐφοβοῦντο] With this transition from the direct narrative to the oblique, cf. 7:11,12, and M. 15:5. There is no such change in the parallel passages in M. and L. *What* they feared is expressed in L. 20:6, καταλιθάσει ἡμᾶς.

33. οὐκ οἴδαμεν] They pretended to be ignorant, that they might not be pressed by John's testimony to Jesus. On account of their perverseness he refused to give an answer to their inquiry, which they were unworthy to receive while they dissembled a plain fact. That nothing might be omitted to rouse conviction, he utters some parables depicting their conduct, and the punishment which awaited them.

XII. 1. ἐν παραβολαῖς] Beside the parable here recorded, our Lord uttered on this occasion those of the two sons, M. 21:28, and of the marriage of the king's son, M. 22:1. ἐν π. may, however, mean simply, that he spoke to them parabolically. ἀμπελῶνα] 'vinetum.' See A. 1:12, n. ὑπολήνιον] the *under-vat* of the wine-press placed in the ground, into which the juice of the grapes flowed. Hence the propriety of the term ὤρυξεν. ληνός, the upper-vat, in which the grapes were trodden out, Rev. 14:19,20. 19:15. ληνός also means a 'trough' for watering. Pictorial Bible, Neh. 13:15. Sometimes the wine-press was a structure of masonry, raised from the ground. When the ληνός was filled with grapes, the juice flowed into a vessel by the side, called προλήνιον. πύργον] a high place, or turret from which the vine-dresser could overlook the vineyard, and in which he could lodge his watchman. It answers to our 'summer-house.' Every thing was provided for convenience, recreation, and safety. ἐξέδοτο] The correct expression, i.q. 'locavit,' 'put it out,' as we say; ἐκδιδόναι τινί τι κατασκευάσαι, 'locare aliquid faciendum.' γεωργοῖς] any one who works the ground, Hdt. IV. 18. ἀπεδήμησε] 'went abroad.' Luke adds χρόνους ἱκανούς. The proprietor of the vineyard lived, and would return. The plain and palpable manifestation of Deity by which the Levitical economy was given at Sinai, would be withdrawn under the Gospel. But the author of that dispensation now appeared, claiming the homage and tribute of the people. Though the Lord of the Church is withdrawn from our sight, yet He lives and will return. His withdrawal from the visible superintendence of the vineyard is represented in Mk. 4:27. Cf. M. 25:14,19. L. 19:15.

4. The treatment of the second is described with great particularity. Perhaps our Lord had in view some remarkable and well-known instance of persecution: or puts together such instances. ἠτιμωμένον] Cutting the clothes, or hair and beard, 2 Sam. 10:4, branding, or mutilating (1 Sam. 11:2), were species of the ἀτιμία probably meant. Note the climax in the terms describing the treatment of the servants. In L. 20:10, δείραντες... ἐξαπ. κενόν —δείρ. κ. ἀτιμάσαντες ἐξαπ. κ.—τραυματίσαντες ἐξέβαλον. See on M. 21:34–36.

6. ἕνα υἱόν] Mk. only. This was the

ἀγαπητὸν αὐτοῦ ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου. 7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς, Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος. 9 τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν."

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. καὶ ἀφέντες αὐτὸν ἀπῆλθον· 13 καὶ ἀποστέλλουσι πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ.

last, the crowning effort of divine mercy. The language, employed to describe the Son, marks as strongly as possible the difference between him and the servants, in rank and dignity of person. H. 3:5,6. The uniform language of Scripture supports the doctrine of the Nicene Creed: 'The only-begotten Son of God, begotten of his Father *before all worlds*.' '*Having* one son, he sent him,' Cf. 1 J. 4:14.—There is inimitable pathos, as well as power, in the simple words used by the Evangelist, and their arrangement in this passage: ἔτι οὖν, the last resource, but one which he must needs try; ἕνα.... ἀγαπητόν, the *fact*, the *feeling*, which enhanced his value. καὶ αὐτὸν, 'even Him;' ἔσχατον, involving an awful warning, 'there remaineth no more (οὐκέτι ἀπολείπεται) sacrifice for sins,' H. 10:26, 28, 29. ἐντραπήσονται] Passive for middle, Jelf, § 367. 'have respect for,' from the idea of 'turning one in upon himself,' bring to reflection, move to shame: c. gen. *Aj.* 90. *O. T.* 1226. This is evidently one of those points which serve as an ornament or drapery to the narrative, exciting a livelier impression of its reality.

7. See L. 20:14, n.

8. ἔξω τ. ἀμπ.] This which is mentioned by the three Evangg. may remind us of H. 13:12,13. J. 19:17. Exclusion from the camp, or city, represented the cutting off from the people of God, and the forfeit of their blessings. The reason why they killed the son, was to get *rid of him out* of the vineyard. Having slain him, they flung the body forth to shew and justify what they had done, denying the common rites of sepulture, as to the worst of malefactors, or an invading enemy.

9–11. See on M. 21:42–44. L. 20:17–19.

12. (This, and all to the end of the chapter, took place in the temple, *v.* 35). ἐζήτουν] Not the multitude, but the chief priests and elders, who were sent from the Sanhedrim in pursuance of their aim, 11:27. His inquiry about John's mission baffled their first attempt; and the parables which he afterwards uttered, shewed them so plainly their sin, and the impending punishment, that they could not proceed any further in the matter. καὶ ἐφοβήθησαν] 'and yet at the same time.' πρὸς αὐτούς] (L.) 'with reference to them.' περὶ αὐτῶν, M. 21:45. ἀπῆλθον] i.e. this set of emissaries from the principal parties in the great combination now forming against our Lord. Cf. M. 22:15–22.

13. ἀγρεύσωσι] properly means, 'to catch beasts, birds, or fish;' metaphorically, 'lay snares' for any one, by word or deed. Hence, 'ensnare.' So in M., παγιδεύσωσι. This is the first of a series of concerted attacks, in the course of which the chief priests confidently expected to find some matter of accusation against our Lord. The Herodians and Pharisees were opposed in political and religious views, yet for this purpose they could unite. The Herodians held that it was lawful to pay tribute to the Romans, which the Pharisees denied. Perhaps the Pharisees expected that his

14 οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὔ; 15 δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς, Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. 16 οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ, Καίσαρος. 17 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπιν αὐτοῖς, Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν λέγοντες, 19 Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· 21 καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανε καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως·

answer would be against paying tribute to Cæsar, and for this reason they brought the Herodians to be witnesses of his words, *ἐγκαθέτους*, 'suborned emissaries,' L. 20: 20. *λόγῳ*] 'by discourse,' 'by means of talk,' *in Worten*, Luther. M. *ἐν λόγῳ*. L. *ἵνα ἐπιλάβωνται αὐτοῦ λόγου*.

14. *ἀληθὴς εἶ*] 'true,' 'upright;' neither concealing what is true, nor speaking what is false. *ὀρθῶς λέγεις*, L. *βλέπεις εἰς πρόσωπον*] a Hebraism, i.q. *λαμβάνειν πρόσωπον*, 'the external appearance,' 'condition,' or 'circumstances.' What higher tribute can be given than that which these insidious enquirers paid to our Lord? To judge by their words, they had a very correct idea of his character and mission. *τ. ὁδὸν τ. Θ.*] See on A. 9: 2. *κῆνσον*] 'census,' 'censeo,' an enumeration of the people, and valuation of property; hence the 'tribute,' or 'poll-tax,' paid by every one whose name was taken in the census, i.q. *ἐπικεφάλαιον*. L. *φόρον*. *δῶμεν ἢ μὴ δ.*] 'Must we give?' &c. Mk. only. This close and definite interrogation, q.d. 'say yes or no,' intimates an expectation that he would foil them, as he foiled his previous assailants, by a counter-question, 11: 30.

15. *ὑπόκρισιν*] The 'response' of an oracle; 'stage-acting.' Hence, 'hypocrisy,' 'dissimulation.' In L. *πανουργία*, (see n.) M. *πονηρία*. *δηνάριον*] M. *τὸ νόμισμα τοῦ κήνσου*. See note.

17. The coin current in the land shewed that Cæsar was their king *de facto;* our Lord declined to entertain the question whether Cæsar was king *de jure*. The first clause of this reply was more favourable to the opinions of the Herodians, than would be agreeable to the Pharisees, or Jews in general. The latter clause was perhaps meant to be a reproof to the Herodians and Sadducees, who were notoriously careless about their religious duties. *ἐπ' αὐτῷ*] L. *ἐπὶ τῇ ἀποκρίσει αὐτοῦ*, at the wisdom and adroitness of the answer; 'at the answer,' as opposed to the question; 'at him,' as able to foil their wisest, as opposed to the questioners.

18. *ἀνάστασιν*] not merely resurrection, but the future state of existence, upon which they who rise will enter. This is plain from *v.* 23, *ἐν τῇ οὖν ἀναστάσει*, which unquestionably refers, not to the momentary period of the resurrection, but to the state of being consequent thereupon. The difficulty which the Sadducees imagined is a striking instance of the way in which many substitute uncertain conjectures for argument, and upon unwarrantable hypotheses deny demonstrable truths. Cf. M. 22: 23, n.

22 καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή. 23 ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ; 25 ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. 26 περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως ἐπὶ τῆς βάτου, ὡς εἶπεν αὐτῷ ὁ Θεὸς λέγων, Ἐγὼ ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; 27 Οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ Θεὸς ζώντων· ὑμεῖς οὖν πολὺ πλανᾶσθε.

28 Καὶ προσελθὼν εἷς τῶν γραμματέων, ἀκούσας αὐτῶν συζητούντων, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, Ποία ἐστὶ πρώτη πασῶν ἐντολή; 29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ, Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι· 30 καὶ ἀγαπήσεις Κύριον τὸν Θεόν

23. *ἐν τῇ οὖν ἀναστ. ὅταν ἀναστ.*] The repetition of the idea in *ὅτ. ἀν.* is peculiar to S. Mark, and is an instance of the vigour of his style. It implies a sneer at the doctrine of the resurrection on the part of the speakers. Observe the retort in kind, the repetition in *v.* 27, where the proposition in *v.* 24 is stated as the conclusion.

24. *πλανᾶσθε*] *πλανᾶν*, 'to lead astray,' *πλανᾶσθαι*, 'wander,' 'be at a loss.' The Sadducees assumed that the future state of being must be like the present. *Οὐ διὰ τοῦτο*] refers to *μὴ εἰδότες*, 'Is not this the cause of your error, that ye do not know?'

26, 27. *ἐγείρονται*] See on *ἀνάστασις*, *v.* 18. *ἐπὶ τῆς βάτου*] A form of citing Scripture from the most remarkable feature in the section or chapter, 'In the *history* of the bush.' So R. 11:2, *ἐν* Ἠλίᾳ, 'in the life of Elias.' *ἐν Δαβίδ.* H. 4:7. Portions of the Homeric poems are similarly distinguished by the grammarians. As the Sadducees perverted the command of Moses into an objection against a future state, our Lord quotes the Pentateuch, the inspiration of which they acknowledged, to prove the continued existence of Abraham, Isaac, and Jacob, which implied the doctrine of a resurrection. *ὑμεῖς*] emphatic, 'as for you.' L. 20:38.

28. *γραμματέων*] In M. 22:35, *νομικός*. So L. 10:25. 'These perhaps were the Levites, who are mentioned by name only three times in N. T., L. 10:32. J. 1:19. (cf. M. 2:4). A. 4:36. Ἱερεῖς were the sacrificing clergy, Λευῖται, or *γραμματεῖς*, the preaching or writing clergy, the learned men and public instructors.' *Pictorial Bible.* *πρώτη πασῶν ἐντ.*] On this point the learned were divided into three distinct bodies, one contending for the law of sacrifices (*v.* 33), a second for the rite of circumcision, a third for the observance of the phylacteries.

29. Translate (from Deut. 6:5. Heb.) 'Jehovah our God is one Jehovah.' One, as opposed to the gods many and lords many of the heathens (Polytheism). One, as a personal Being, not as an abstraction, or universal essence, or concrete whole (Pantheism).

30. Here and at L. 10:27, we have the four terms *καρδ. ψ. διαν. ἰσχ.* In M. 22:37, *καρδ. ψ. διαν.* The LXX. in Deut. 6:5, *διαν.* (Griesb. *καρδ.*) *ψ. δυνάμεως.* 2 Ki. 23:25, *καρδ. ψ. ἰσχ.* The Hebrew in both passages is 'heart,' 'soul,' 'strength,' מְאֹד. In *v.* 33, *σύνεσις* is the synonym for *διανοία*. The word מְאֹד applied to spiritual things would probably be understood to involve, both the idea of *ἰσχύς* or *δύναμις*, and *διανοία* or *σύνεσις*. The absorbing and exclusive nature of the affection required, is shewn by the combination of the terms. We have in Homer, *ἐκ θυμοῦ φιλέειν*; in Xen. *ἐκ τῆς ψυχῆς ἀσπάσασθαι*; in Theocritus, *φιλέειν ἀπὸ καρδίας*; but no where do we find two or

σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. αὕτη πρώτη ἐντολή. 31 καὶ δευτέρα ὁμοία αὐτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ οὐκ ἔστι. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας ὅτι εἷς ἐστι Θεὸς καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ· 33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν. 34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε, διδάσκων ἐν τῷ ἱερῷ, Πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱός ἐστι Δαβίδ; 36 αὐτὸς γὰρ Δαβὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 37 αὐτὸς οὖν Δαβὶδ λέγει αὐτὸν

three of these terms employed together. Cf. M. 5:6, n.

31. *ὁμοία*] as essentially connected with it, see 1 J. 4:20; as containing the same precept, *ἀγαπήσεις*. *δευτέρα*] as arising out of the first, but equal in obligation, and especially demanding external service. L. 10:29, &c.

32. *Καλῶς*] belongs to *εἶπας*. 'Thou hast spoken well.' 'Thou hast well said,' Wiclif; as in *v.* 28. *ὅτι*] 'inasmuch as;' 'that,' Tynd., Gen. The former sense is preferable, as better introducing what was evidently intended, and accepted, as a profession of faith on the part of the speaker. *εἷς ἐστι*] (He) is one. *v.* 29. Cf. Is. 45:5.

33. *πλεῖον*] 'something more,' 'of greater consequence,' M. 12:41,42, and cf. Heb. 11:4. *τῶν ὁλοκαυτωμ.*] '*the* whole burnt-offerings of the law,' H. 10:6,8. Such were the two lambs offered daily, one in the morning about sunrise, after the incense was burnt on the golden altar, the other in the evening, at the decline of day. The morning sacrifice was considered to make atonement for the sins of the preceding night, and the evening sacrifice for the sins of the past day. They may be regarded, too, as a daily expression of national, as well as individual repentance, prayer, and thanksgiving. Beside these, there were freewill burnt-offerings.

34. *νουνεχῶς*] 'sensibly.' *μακράν*] subaud. *ὁδόν*. So *τὴν ταχίστην, celerrime, τὴν πρώτην, primum*, Jelf, § 558, 1. In knowledge and in feeling almost prepared to become a subject of the King, i.e. of the Messiah. The answer of the scribe, and our Lord's rejoinder, are recorded by Mk. alone.

35. *ἀποκριθείς*] See M. 11:25. Not answering any question, but as in 9:5. The remark is accounted for by M. 22:41, *συνηγμένων τῶν Φαρισ.* *διδάσκων ἐν τῷ ἱερῷ*] S. Mark reiterates this statement (11:15,27), according to his usual style of keeping an important point before the reader. See *vv.* 24,27. *πῶς λεγ.*] According to M., the assembled scribes and Pharisees had made this acknowledgment in answer to his question about the Messiah, 'Whose son is he?'

36. *ἐν τῷ πνεύμ. τ. ἁγ.*] Our Lord here expressly asserts the inspiration of David. *Κάθου ἐκ. δεξ.*] This implies the exercise of regal authority. In 1 C. 15:25, we have the word *βασιλεύειν*, in the same connexion. *ὑποπόδιον*] from the ancient custom of putting the foot on the neck of a vanquished enemy. See Josh. 10:24, and the story of Sapor and Valerian in Eccl. writers. Gibbon, c. x. Cf. L. 20:40–44, n.

37. *πόθεν*] M. and L. *πῶς*. The difficulty which they could not solve is plain to those who own that Jesus 'being God

κύριον· καὶ πόθεν υἱὸς αὐτοῦ ἐστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ, Βλέπετε ἀπὸ τῶν γραμματέων τῶν θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς 39 ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 40 οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· οὗτοι λήψονται περισσότερον κρίμα.

41 Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά. 42 καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης. 43 καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

and man is one Christ;' the Lord of David as to his divine nature, the son of David as to his human nature; 'the root and the offspring of David,' Rev. 22:16. ὁ πολὺς ὄχλος] 'The greater part of the crowd,' M. 21:8. See *v.* 12.

38. αὐτοῖς] i.e. τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, M. 23:1. ἀκούοντος παντὸς τοῦ λαοῦ...τοῖς μαθηταῖς αὐτοῦ, L. 20:45. Thus M. and L. corroborate, but by very different expressions, the statement explicitly made by Mk. alone, in *v.* 37. ἐν τῇ διδαχῇ αὐτοῦ] S. Mark evidently makes a selection from the discourses our Lord was now delivering. This well comports with the fact ascertained from M. 23:13–35, that he now proceeded to expose and rebuke the scribes and Pharisees in a lengthened discourse. βλέπετε] spoken by way of caution, 'look out from,' 'make observation from,' hence, 'avoid,' 'beware of,' προσέχετε ἀπό, L. τῶν θελόντων] 'who like,' cf. M. 27:43. Equivalent to φιλούντων (ἀσπασμούς) in L. Cf. ἐπεθύμει, 'was glad to,' L. 15:16. Lk. 21. στολή, 'a fitting out,' used for any article of dress. Soph. *Œd. C.* 1357. Here i.q. Latin 'stola,' a long flowing robe reaching to the feet, worn by kings, priests, and others of real or assumed distinction.

39, 40. πρωτοκ,] See on M. 23:6. οἱ κατεσθ.] instead of τῶν κατεσθ. Cf. A. 15:23. Λακεδαιμονίων φαμένων εἶναι ἀνάθημα, οὐκ ὀρθῶς λέγοντες, Hdt. 1. 51. Jelf, § 900. οἰκίας] 'bona,' 'opes.' It increased their condemnation that this was done to widows, whom the law ordered them to defend.

41. See L. 21:1–4. καθίσας] sitting down probably to rest, after having long walked about discoursing in Solomon's porch, or the courts of the temple, 11:27. γαζοφυλακίου] Not the treasure-chamber, where the wealth of the temple was deposited, but one of the cloistered courts, probably the court of the women, where chests were placed to receive offerings for the various services of the temple. Cf. 2 Ki. 12:9. No one was allowed *to sit* in the court of Israel. Γάζα is a word of Persian origin, used in A. 8:27 to express the treasury of a king or state, and adopted by the Romans.

42. λεπτὰ δύο] the lowest sum which could lawfully be presented. λεπτόν was probably the *prutah* mentioned in the Talmud, the smallest Jewish coin; and it was not allowed to cast *one* only into the treasury. As κοδράντης is the fourth part of ἀσσάριον, or the Latin *as* (M. 10:29. L. 12:6), δύο λεπτά were equivalent to about one fifth of our penny. The κοδράντης could not be offered, as it was a heathen coin. Mk. alone gives the Roman value. And he alone uses χαλκός (here and 6:8) as the Latin 'æs,' for money in general.

44. αὕτη] 'This (woman).' So Syr. V. See 14:8, 9, n. ὑστέρησις, her circum-

13 ΚΑΙ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ, Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί. 2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτῷ, Βλέπεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ λίθος ἐπὶ λίθῳ ὃς οὐ μὴ καταλυθῇ.

3 Καὶ καθημένου αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατέναντι τοῦ ἱεροῦ, ἐπηρώτων αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, 4 Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον ὅταν μέλλῃ πάντα ταῦτα συντελεῖσθαι; 5 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς αὐτοῖς ἤρξατο λέγειν, Βλέπετε μή τις ὑμᾶς πλανήσῃ· 6 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ὅτι ἐγώ εἰμι· καὶ πολλοὺς πλανήσουσιν. 7 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὔπω τὸ τέλος. 8 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται σεισμοὶ κατὰ τόπους, καὶ ἔσονται λιμοὶ καὶ ταραχαί· ἀρχαὶ ὠδίνων ταῦτα. 9 βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε, ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς. 10 καὶ εἰς πάντα τὰ ἔθνη δεῖ πρῶτον κηρυχθῆναι τὸ εὐαγγέλιον. 11 Ὅταν δὲ

stances or condition of deficiency, her want; *ὑστέρημα*, L. her deficient supply. The rich gave out of their *superfluity*, the widow from her *deficiency*, from what she had 'less than enough.' *βίον*] all she had for her day's maintenance.

XIII. 1. See on M. 24:1. *ποταποὶ λίθοι*] Josephus speaks of stones in the building 40 cubits long. *B. J.* v. 5, 2. Those of the foundations were 25 cubits long, 12 broad, and 8 high. Titus tried in vain for six days to batter down the walls of the temple. *B. J.* vi. 4,1. It is probable that the groundwork of the Eastern portico towards the mount of Olives was part of Solomon's original building. There is reason to believe that many portions of the substruction and outer works of the first temple still remain. See on J. 10:23.

3. *εἰς τὸ ὄρος*] M. *ἐπὶ τοῦ ὀ.* The use of *εἰς* marks his arrival *at* the mount. M. 2:23, n. *Πέτρος, κ.τ.λ.* Mk. alone informs us which of the disciples specially made the enquiry.

5,6. *βλέπετε μή τις*] Many near the time of the destruction of Jerusalem assumed to themselves the character and title of Messiah, (*ἐπὶ τῷ ὀνόματί μου*), and obtained credulous followers. See on J. 5:43.

8. Perhaps our Lord refers to the wars between the claimants of the Empire, from Galba to Vespasian, which convulsed the Roman world before the destruction of Jerusalem. Tac. *Hist.* I. II. Nero was dethroned and slain by the revolt of Galba and Vindex in Spain and Gaul; Galba murdered in the rebellion of Otho in Rome; Otho defeated by the German legions under Vitellius; Vitellius by the Eastern armies under Vespasian. Or *ἔθνος*, i. q. 'gens,' may refer to the various divisions of Palestine. Galilee, Ituræa, Abilene, had each of them an ethnarch separately from one another and from Judæa. Cf. M. 24:7, n.

9, 10. *εἰς συνέδρια κ. εἰς συναγωγάς*] is the punctuation of most modern Edd., and agrees best with L. 21:12. So Tynd., Cr., Gen. Syr. V. reads as A. V., cf. M. 10:17. The *Sanhedrims* which met in the chief towns subject to the Great Sanhedrim; the synagogues which had the power of scourging. *εἰς μαρτ. αὐτ.*] 'to bear witness of me in their presence.' M. 24:

ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε, μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. 12 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται."

14 "Ὅταν δὲ ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν ὑπὸ Δανιὴλ τοῦ προφήτου, ἑστὸς ὅπου οὐ δεῖ, ὁ ἀναγινώσκων

14, n. πρῶτον] before the destruction of Jerusalem. So in L. 21:12, πρὸ δὲ τούτων. Cf. R. 1:5,8. Col. 1:6.

11. ἀγάγωσιν] a forensic expression, 'rapere in jus.' So the Romans used 'agere' and 'actio.' προμεριμνᾶτε] 'take anxious thought beforehand.' μελετᾶτε] applied to an elaborate oration as opposed to an extemporaneous address. 'Prepare beforehand.' Gen.V. This was a specific direction, especially adapted to the circumstances and times of the apostles. In all cases of a like nature, the ordinary assistance of the Holy Spirit may be confidently expected; but not to the neglect of those natural faculties which God has implanted, or in the surrender of those privileges which the law allows. Thus S. Paul asserted his privileges as a Roman citizen, A. 22:25, and provided for his defence against physical force, A. 23:17. τὸ πν. τὸ ἁγ.] In M. 10:20, τὸ πν. τοῦ πατρὸς ὑμῶν. In L. 21:15, ἐγὼ γὰρ δώσω ὑμῖν στόμα, κ.τ.λ. The Holy Ghost is thus presented to us as proceeding from the Father and the Son, but Himself also a personal agent. Direct and plenary inspiration special to the occasion is here promised. In such circumstances we find from the Acts of the Apostles were the most remarkable enunciations of Christian truth delivered. A. 4:12. 5:31. 24:25. 26:18, 23.

12. ἀδελφός] The absence of the article marks relation, as 2:17. M.4:3, n., 'brother shall deliver up brother.' The fulfilment of the prediction in *v.* 9 is plainly recorded in the Acts of the Apostles; but of this no instance is mentioned. It is certain however that the writer, or writers, of the subsequent history would certainly have handed down some accomplishment of this declaration, if the Acts of the Apostles had been the production of a forger, or of pious fraud, made up of such fictitious narratives as would bring it into correspondence with previous accounts, traditionary or authentic, of our Saviour's works and words.

13. μισούμ. ὑ. πάντ.] as by the Romans when Nero took advantage of the popular odium to charge them with setting the city on fire. See on L. 6:22. ὑπομείνας εἰς τέλος] a proverbial expression for constancy and the endurance of hardship in Christ's service, M. 10:22. 24:13. σωθήσεται] deliverance from real evil, temporal or eternal. L. 21:19.

14. τὸ βδέλ. τ. ἐρημώσεως] 'the abomination causing desolation.' The Roman army (L. 21:20) would be regarded with abhorrence by the Jews from the heathen ensigns, especially the eagles which the soldiers revered as sacred, and by which they took the oath of fidelity. Compare the questionable modern practice of consecrating standards. ἑστὸς ὅπου οὐ δεῖ] In M. 24:15, ἐν τόπῳ ἁγίῳ, see n. In the holy territory or district, the city and its confines. φευγέτωσαν] When the Romans under Cestius Gallus first appeared before Jerusalem, they suddenly withdrew at a time when, according to Josephus, the city might easily have been taken. The Christians embraced this opportunity, and escaped some to Pella, (Euseb. *Hist.* III. 5), others to the mountains of Libanus. Pella was beyond Jordan 'in the land of Gad and Gilead,' (1 Sam. 13:7), north of Jabesh Gilead, now Fahil. See Kiepert's map. ὄρη] Judæa had many hill-fortresses, so strong that Titus ascribed his success in taking them to Divine aid. The mountains of a country are the natural retreat of its inhabitants in time of invasion. Judg. 6:2. 1 Sam. 13:6,7. 14:22, or of the oppressed and persecuted, as in 1 Sam. 23:14, 29. ὁ ἀναγινώσκων νοείτω] Our Lord appeals to his hearers as readers of the O. T. Cf. 2:25. 12:10, 24, 26. M. 21:16. 24:15. 'Let him that readeth Daniel understand.' Perhaps the expression was suggested by Dan.9:23. ἐννοήθητι ἐν τῷ ῥήματι, LXX.,

νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη· 15 ὁ δὲ ἐπὶ τοῦ δώματος μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσελθέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ· 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. 17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος. 19 ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλῖψις, οἵα οὐ γέγονε τοιαύτη ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεὸς ἕως τοῦ νῦν, καὶ οὐ μὴ γένηται. 20 καὶ εἰ μὴ Κύριος ἐκολόβωσε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσε τὰς ἡμέρας. 21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ, Ἰδοὺ ὧδε ὁ Χριστὸς, ἢ ἰδοὺ ἐκεῖ, μὴ πιστεύσητε· 22 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσι σημεῖα καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. 23 ὑμεῖς δὲ βλέπετε· ἰδοὺ προείρηκα ὑμῖν πάντα."

and also *v.* 25. Observe too, the attestation here given to the inspiration of Daniel.

15, 16. These are proverbial expressions, to depict the imminency of the danger, and the necessity of the speediest flight. As soon as they descried the approach of the enemy, they were to think of nothing but personal security. Nothing in a man's house could be of value sufficient to warrant the great risk of his life in attempting to remove it: nothing could be so necessary or so near at hand, (not even a man's upper garment laid aside in the field where he was at work) as to justify any one in the slightest delay for the purpose of securing it. *ὁ εἰς τὸν ἀγρὸν ὤν*] 'a-field,' as we say. *ὁ ἐν τῷ ἀγρῷ*, M.

18. *χειμῶνος*] in the rainy season, when the inclemency of the weather, and the bad state of the roads, would increase their difficulties. The evacuation of Judæa by Cestius, when the Christians are supposed to have retired to Pella, occurred in November; the season called *χειμών* by our Lord, was probably February.

19. *αἱ ἡμέραι θλῖψις*] 'continued tribulation;' one calamity succeeded by another. Cf. Is. 7:17, 'days that have not come, &c. (even) the king of Assyria.' *πᾶν ἐστι ἄνθρωπος συμφορή*, Hdt. I. 32. *ἀπ' ἀρχῆς κτίσεως*] a phrase used only in 10:6, and 2 P. 3:4.

20. *ἐκολόβωσε*] *κολοβόω* properly means 'to cut off a limb.' *οὐ πᾶσα σάρξ*] is equivalent to 'nemo,' L. 1:37. There is a reference here to the belief that in some cases the wicked are preserved for the sake of the righteous. Gen. 18:24. 19:21, 22. 2 Ki. 3:14. Ezek. 14:18. A. 27:24. *ἀλλὰ καὶ τὰς θλίψεις, καὶ τὸν πόλεμον ἐκολόβωσεν· εἰ γὰρ ἐκράτησεν ἐπὶ πλέον ὁ πόλεμος, πάντες ἂν οἱ ἔνδον ὑπὸ τοῦ λιμοῦ διεφθάρησαν.* Theophylact. God by his Providence protracted the commencement of the war, to give the Christians time to escape, and shortened its duration to prevent the total destruction of the Jews, which threatened to ensue not merely from the Romans, but from themselves. See on M. 24:22. *τοὺς ἐκλεκ. οὓς ἐξελέξ.*] Instance of emphatic vigorous style. Cf. 12:23,35.

22, 23. Those who endeavoured to maintain the hopes of the Jews during the siege, by pretended commissions from heaven. One of these led 6000 into the temple, where they perished by fire. *δώσουσι*] 'promise to shew,' 'offer,' *edent.* *σημεῖα*] False miracles, such as those of Simon Magus and Bar-jesus, A. 8:9,11. 13:6, or Apollonius of Tyana (A.D. 50–96), produced by optical delusions, practising on the imagination, chemical combinations, skilful use of natural phænomena, and by artful collusion; or, possibly, by real dæmoniacal agency, 2 Th. 2:9. *πρός*] 'having a tendency towards.' Many Hebrew Christians were in these times led astray. M. 24:12. Cf. H. 6:4–8. 10:35–39. 12:3–17. Ja. (passim). *ὑμεῖς*] emphatic, 'for your part.' *ἰδοὺ προείρηκα*] Cf. proverb, 'forewarned, fore-armed.'

24 "Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις μετὰ τὴν θλῖψιν ἐκείνην ὁ
ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
25 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνά-
μεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε ὄψονται
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως
πολλῆς καὶ δόξης. 27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων,
ἀπ' ἄκρου γῆς ἕως ἄκρου οὐρανοῦ."

28 "Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς
ἤδη ὁ κλάδος ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε
ὅτι ἐγγὺς τὸ θέρος ἐστίν· 29 οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε
γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. 30 ἀμὴν λέγω
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ πάντα ταῦτα
γένηται. 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ δὲ λόγοι μου
οὐ μὴ παρέλθωσι. 32 περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας
οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ
πατήρ."

33 "Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ
πότε ὁ καιρός ἐστιν. 34 ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν

24–27. On these figurative expressions denoting the entire excision of the Jewish state, see M. 24:19, n. *σαλευθ.*] See on L. 21:25. It should be remembered, that in this chapter and M. 24, our Saviour predicts two great events, the destruction of Jerusalem, and the final judgment, the former being a type of the latter. The former is generally the principal subject, and the latter the subordinate, to which our Saviour's language may be readily accommodated. But *vv.* 26, 27, apply only to the final judgment, unless, according to some, they indicate the calling of the distant tribes and nations into the kingdom of God. Cf. J. 10:16. 12:32. Similarly in M. 10, two different periods are so spoken of in a continuous discourse as to appear one. See *vv.* 5, &c. and 16, &c. The event proved that they were two.

28–31. *τὴν παραβολήν*] 'Now from the fig-tree learn *its* parable; the similitude it presents.' *ὁ κλάδος ἁπαλός*] through the rising of the sap from its roots. Our Saviour was now on the mount of Olives where fig-trees grew. *ἐγγύς ἐστι*] i. e. *ἡ παρουσία τοῦ υἱ. τ. ἀνθρ.* M. 24:3,24,27. *παρουσία*, i. q. *βασιλεία*, L. 21:31. *βασιλεύς* and *βασιλεία* are frequently interchanged; see 11:10, n. 'He is nigh,' Cr.; '(the kingdom of God) is nigh,' Gen. See M. 24:34,n. *ἐπὶ θύραις*] Cf. Ja. 5:9, *ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν. ὁ οὐρ. ... παρέλθ.*] With this absolute assertion comp. Job 14:12. Ps. 102:26. 2 P. 3:10, and Plato, *Tim.* § 14.

32. *τῆς ἡμέρ. ἐκείν.*] 'that great day,' viz. the day of judgment. So 2 Tim. 1:18. *οὐδὲ ὁ υἱός*] Mk. only. It was no part of Christ's prophetical office to reveal the time of the final judgment. This was kept secret, with the design of precluding curiosity, and of exciting vigilance. On language denoting a distinction of Persons in the Godhead, see J. 5:19,27,30. *εἰ μή*] 'but only,' L. 4:26,27.

34. These concluding verses are in Mk. only; but the substance of the parable is included in that given by M. 24:45–51. *ἄνθρωπος ἀπόδημος*] The immediate and visible control which he exercised over them being withdrawn, they were left, as it were, to themselves to manage his affairs, and discharge their duties. Compare the parable of the imperceptible growth of the seed, which also is recorded by Mk. only, 4:26–29. *ἐξουσίαν*] 'money for the purposes of trade,' 'means,' 'effects,' *τὰ ὑπάρχοντα αὐτοῦ*, M. 25:

οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν καὶ
ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.
35 γρηγορεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας
ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ· 36 μὴ
ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας. 37 ἃ δὲ ὑμῖν λέγω, πᾶσι
λέγω, Γρηγορεῖτε."

14 Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ
ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
κρατήσαντες ἀποκτείνωσιν· 2 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, μήποτε
θόρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπ-
ροῦ, κατακειμένου αὐτοῦ ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου
νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον
κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς. 4 ἦσαν δέ τινες ἀγανακτοῦν-

14, like περιουσία, as in Thuc. VI. 31; 'his substance,' Cr. Some understand the term of 'office.' ܫܘܠܛܢܐ 'dominion,' 'office,' 'charge,' Syr. V. θυρωρός] 'doorkeeper,' applied to a shepherd, keeping watch at the door of a fold, J. 10:3; cf. οἰκουρός, Tit. 2:5. ἐντειλάμενος would have been more natural than ἐνετείλατο. *subaud.* οὕτως ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου. He here intimates that the Apostolic, and hence the ministerial, office is that of a porter or watchman; in L. 12:41, 42, he teaches that it is that of a steward, οἰκονόμος.

35–37. The Roman division of the night. See on M. 14:25. ὀψέ] ended generally, at 9 P.M. ἀλεκτοροφωνία] called by the Romans 'gallicinium,' ended at 3 A.M. The four watches were probably distinguished by these names. καθεύδοντας] In the application of this parable compare that of the Ten Virgins, M. 25:5. πᾶσι] By this we learn that the admonition was especially addressed to the Apostles as θυρωροί.

XIV. 1. μετὰ δύο ἡμέρας] So M. 26:2. This does not refer to the time of the anointing at Bethany (see J. 12:1), but indicates that for two days before the passover the priests were taking their measures. It may mean ἐν δευτέρᾳ ἡμέρᾳ, as μετὰ τρεῖς ἡμέρας means τῇ τρίτῃ ἡμέρᾳ, Mk. 8:31. τοῦ λαοῦ] implying fear that the people in a body would rise tumultuously on his behalf. In M. 26:5, ἐν τῷ λαῷ. The use of the indicative ἔσται, implies the same inward persuasion, *Od.* V. 300, δείδω, μὴ δὴ πάντα θεὰ νημέρτεα εἶπεν, 'I fear that the goddess has told us sure truths.' Jelf, § 814, a.

3–9. This is the most remarkable instance in which S. Mark deviates in his narrative, from the regular sequence of events. In all probability this incident should have been inserted after 10:52.

3. ἀλάβαστρον] a kind of gypsum, different from the alabaster of modern times. See on L. 7:37. μύρου] any aromatic; balsam dropping from a tree or plant, generally myrrh or a perfumed ointment. νάρδου] an Eastern plant with a slender root, and long small stalk having several ears or spikes even with the ground; hence called spikenard. πιστικῆς] 'genuine,' 'pure.' So Tynd., Cranm. ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα. See on J. 12:3. συντρίψασα] having broken the cement with which the vase was closed; or knocked off the extremity of the flask, of which the long narrow neck was sealed up. Syr. 'opened.' This event harmonizes with M. 26:6–13. J. 12:2–8. See on M. 26:6.

4. τινες ἀγανακτοῦντες] They were apostles. S. Mark however, not having been an eye-witness, nor one of the twelve, says τινες. Judas (J. 12:4) made the objection from love of stealing, and sordid avarice. The disciples (M. 26:8) participated in the feeling, from a regard to the duty of almsgiving. They overlooked the motive and intention of the agent, and the proof thus afforded of her penitence, humility, gratitude, and love.

τες πρὸς ἑαυτοὺς καὶ λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέγονεν; 5 ἠδύνατο γὰρ τοῦτο πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς. καὶ ἐνεβριμῶντο αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον εἰργάσατο εἰς ἐμέ. 7 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 ὃ εἶχεν αὕτη ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν. 9 ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῷ αὐτὸν αὐτοῖς. 11 οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῷ.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ποῦ θέλεις ἀπελθόντες ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; 13 Καὶ ἀποστέλλει δύο τῶν

5. *πραθῆναι*] *πιπράσκω*, redupl. form of *περάω*, 'make to pass to another,' 'deliver over,' for a certain consideration. *τριακοσ. δηναρ.*] About £9. 13*s.* 9*d.* of our money. *ἐνεβριμῶντο*] Mk. 1:43. J. 11:33,38, 'they grudged against her.' Tynd., Cr., Gen.

7, 8. The opportunity of relieving the poor would be unlimited and perpetual; but that of honouring Christ personally was limited and brief. *ὅταν θέλητε... εὖ ποιῆσαι*] here only; also the following, *ὃ εἶχ. α. ἐπ. προέλαβε*] 'has anticipated,' 'she has anointed my body by anticipation for my burial.' Cf. *ἔφθασεν*, M. 12:28. L. 11:20.

9. *αὕτη*] 'This woman,' as in M. 26:13. A. V. So in *v.* 8. See 12:44. *λαληθήσεται*] A. V. 'spoken of;' in M. 'told;' 'talked about.' *εἰς μνημόσυνον*] 'for an honourable remembrance.' It would appear at the time, and long after, scarcely possible that this action should be universally reported in the proclamation of the Gospel. The publication of written Gospels, however, secured the accomplishment of the prediction.—The universal and everlasting remembrance of her deed is promised as a reward and a blessing. Hence it appears that fame for goodness and good actions may be a lawful object of desire, and a lawful motive and 'spur, the clear spirit to raise.' The natural desire for future and distant remembrance is here sanctified and spiritualized. We may seek to be remembered by after generations, but it should be as ardent, and devoted, and approved followers of Christ.

10. *ἀπῆλθε*] 'went off,' 'went away,' Tyn., Cr., Gen.

12. *τὸ πάσχα*] here and in *v.* 13 means the lamb, the paschal offering. In 2 Chr. 30:17, we have in the plural הַפְּסָחִים 'the passovers,' i.e. the different victims. The word for the feast came to be used for the animals slain and feasted on. So 1 C. 5:7, 'Christ our paschal Lamb.' In accordance with this usage is our Lord's language respecting the bread and cup, *cc.* 22,24. Many of the fathers decried the study of Hebrew as a relic of Judaism. Under this influence, Justin M., Tertullian, and Ambrose derived *πάσχα* from the Gr. *πάσχω*, but undoubtedly it is adopted from פָּסַח he passed over, Ex. 12:27. 'פסחא vel פסח. Græcis *Διαβατήρια* et *Τ-περβάσια*, transitum notat, et nonnunquam festum in memoriam transitus angeli Ex. 12, institutum, aut quandoque ipsum agnum die 14 mensis Nisan jugulandum.' Reland. *de Temp. Sacr.* *ἔθυον*] 'when men offer the paschal lamb,' Tynd. 'sacrificed,' Gen. V.; 'they offered Passover, Cran.

μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς, Ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ· 14 καὶ ὅπου ἐὰν εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ, Ὅτι ὁ διδάσκαλος λέγει, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 15 καὶ αὐτὸς ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον ἕτοιμον· ἐκεῖ ἑτοιμάσατε ἡμῖν. 16 Καὶ ἐξῆλθον οἱ μαθηταὶ αὐτοῦ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.

17 Καὶ ὀψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 Οἱ δὲ ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς καθ' εἷς, Μήτι ἐγώ; καὶ ἄλλος, Μήτι ἐγώ; 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ τρυβλίον. 21 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

22 Καὶ ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας

14–16. *κατάλυμα*] any place for temporary refreshment. *ἀνώγεον*, i. q. *ὑπερῷον*, an apartment not in common use. *ἐστρωμένον*, spread with couches, 'triclinia,' tables, and all necessary furniture. Compare the mission to fetch the colt, 11:2–6; and see M. 26:18. L. 22:10. *τῷ οἰκοδ.*] This man was apparently a friend and disciple of our Lord. See on M. 26:18. *ἡτοίμασαν*] did what was requisite in examining the lamb, and in preparing it for food.

17. *ἔρχεται*] i.e. from Bethany. *ἀνακειμένων*] The passover was ordered to be eaten standing, Ex. 12:11; but this ceremony was not strictly observed, L. 22:14. The reclining posture might typify the rest and freedom which the institution of the rite held out to them, H. 3:11,18,19. 4:1–11.

18. *εἷς ἐξ ὑ...ὁ ἐσθ. μ. ἐμοῦ*] 'one of your number...he that eateth with me.' These last words are probably the quotation of Ps. 41:9, which we know from S. John, our Lord distinctly made on this occasion.

19. *εἷς καθ' εἷς*] by an Hebrew enallage for *εἷς καθ' ἕνα*, J. 8:9. See E. 5:33. 1 C. 14:31. Similarly, *ὁ καθ' εἷς*, R. 12:5. The suggestion of Beza, J. 8:9, that *εἷς καὶ εἶτα εἷς* is the true reading, is very probable. *μήτι ἐγώ*] Cf. 2 Ki. 8:13.

21. *ὑπάγει*] '*is going* to death.' *καλὸν κ.τ.λ.*] an expression to denote the most unhappy and miserable lot, Job 3:1,3. Eccl. 6:3. Jer. 15:10. 20:14. cf. L. 17:1,2. Schœttgen, *Hor. Hebr.*: 'Quicunque scit legem, et non facit illam, melius ipsi esset, si non venisset in mundum.' See A. 1:18, 19,25. The final and everlasting ruin of Judas is undoubtedly intimated. *καλὸν ἦν, εἰ οὐκ ἐγεννήθη*] is the fourth form of conditional propositions (cf. M. 24:43). The omission of *ἄν* with *ἦν* has a touch of irony, '*without doubt* it were good.' See Jelf, § 858, 2. Cf. the use of the indicative mood in Soph. *Œd. R.* 1386. Eur. *Hec.* 784, 1094.

22. *εὐλογήσας*] The Jews took no food, or wine, without offering thanks to God, as its Giver. The accustomed forms of the Paschal feast had already been observed, when our Lord again distributes the bread and wine, of which they had previously partaken, for the purpose of instituting a new and peculiar rite. The Apostles would naturally say, What is this? what does it denote? That which they saw they knew to be really bread and really wine; but they did not know what the action signified, of what it was designed to be a representation or

ἔκλασε καὶ ἔδωκεν αὐτοῖς καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου. 23 καὶ λαβὼν τὸ ποτήριον εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες· 24 καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον. 25 ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 27 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοὶ

memorial. Our Saviour, in the words *τοῦτό ἐστι σῶμά μου*, replied after the manner of the Jews, who when their children enquired the meaning of the Passover would answer: 'This is the body of the Lamb which our fathers ate in Egypt.' 'This is *commemorative* of that Lamb.' It was, and probably is, part of the ceremony of the feast as observed by the later Jews, for the paterfamilias to lift up a portion of the unleavened bread, saying, 'This is the bread of affliction which our fathers ate in Egypt.' Reland. *de Temp. Sacr.* Cf. Zech. 4:4,5,6,11–14. 5:8. See on M. 26:26. *εὐλογεῖν*] 'speak well of,' 'praise,' *c. accus.* of the person. *δίκαια εὐλογεῖν τινα*, 'to praise a man justly.' Soph. *Œ. C.* 720, *ἐπαίνοις εὐλογούμενον πέδον*. To *praise*, or *bless* God, L. 1:64. 24:53. Ja. 3:9; also to 'invoke God's blessing upon men,' 'pray for their welfare,' M. 5:44. 21:9; also to 'pronounce a blessing,' as the giver, i. e. in the person of God himself, or as inspired by him, M. 25:34. Mk. 10:16. L. 24:50. E. 1:3. H. 6:14. 7:1. 11:20. *C. accus.* of the thing, of food, L. 9:16. In 1 C. 10:16, *τὸ ποτήριον ὁ εὐλογοῦμεν*, 'the cup which we *consecrate*;' in 1 T. 4:5, S. Paul says of ordinary food, *ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως*. Used intransitively *εὐλογεῖν* is, 'to give thanks,' i.q. *εὐχαριστήσας*, *v.* 23, and 1 C. 14:16,17. The word here in A. V. is rendered 'and blessed;' in earlier versions, 'gave thanks,' which Fulke, *Defence*, &c., p. 498, justifies, by remarking that it is synonymous with *εὐχαριστ.* L. 22:19, and 1 C. 11:24. The Hebrew בָּרַךְ is, 'to bless,' and 'praise.' Beza on 1 C. 10:16, remarks, 'Puto *εὐλογεῖν* idem hic declarare, atque infinitis locis veteris testamenti קִדֵּשׁ; id est *ἁγιάζειν καὶ καθιεροῦν*, *sanctificare* seu *consecrare*, quia nimirum recitata et exposita Dei ordinatione, panis et vinum huic usui sacro destinatur, ut sint veri et naturalis corporis et sanguinis Christi sacramenta, id est, symbola et tesseræ, et ita quidem, ut una cum signo etiam id, quod significatur, vere nobis spiritualiter per fidem participandum offeratur. Quia vero cum Dei laude et solenni gratiarum actione conjuncta est tota hæc actio, idcirco Paulum existimo verbo *εὐλογεῖν* rem totam significasse, ut meo quidem judicio Œcumenius plane et breviter exposuerit *ὃ εὐλογοῦμεν*, id est, *ὃ εὐλογοῦντες κατασκευάζομεν*, id est quod cum laude et gratiarum actione adornamus; nequis nos putet, consecrationis vocabulo magicam aliquam incantationem intelligere.' *Ed.* 1642.

23 *πάντες*] M. 26:27. The denial of the cup to the laity by the church of Rome is entirely without warrant of Scripture or reason. But the right of the laity to the cup is not to be defended by means of the word *πάντες* here, and in our Lord's command (M.), inasmuch as all present were undoubtedly ministers of the Word, the apostles only.

25. *γέννημα*] applied to things animate and inanimate. *καινόν*] adverbially for *ἐν καινῷ τρόπῳ*, referring to the spiritual nature of the kingdom. Cf. L. 22:18,30. *ᾠδὴ καινή*, Rev. 5:9. 14:3. *Ἱερουσαλὴμ καινήν*, Rev. 21:2. Our Saviour would no more commemorate this, or any other deliverance, till he celebrated with his people the great day of redemption, when he shall have delivered up the kingdom to the Father, 1 C. 15:24. See on M. 26:29.

26. *ὑμνήσαντες*] The Paschal Hymn; the Great Hallel. Psalm 115 and the three following psalms.

27. *σκανδαλισθήσεσθε*] An apparent example of M. 13:21. Perhaps also a real instance of M. 21:44, *ὁ πεσὼν...συνθλασθήσεται. σαλευθήσεσθε τὴν πίστιν, ἤγουν φεύξεσθε*. Euthymius. See J. 16:32. L. 24:21. *ἐν ἐμοί*] what would happen to him would be a double cause of offence to them; it would disappoint and contradict

ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. 28 ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος ἔφη αὐτῷ, Καὶ εἰ πάντες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. 31 Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον, Ἐάν με δέῃ συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες ἔλεγον.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς αὐτοῦ, Καθίσατε ὧδε ἕως προσεύξωμαι. 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. 34 καὶ λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. 35 Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα, εἰ δυνατόν ἐστι, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα· 36 καὶ ἔλεγεν, Ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο. ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ. 37 Καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ

their expectations concerning him, and it would make them afraid for themselves. The result would be desertion and denial.

30. *δὶς φωνῆσαι*] This expression shews the accuracy of S. Mark, on the supposition that he wrote for the use of Christians at Rome. The Western world generally reckoned two cockcrowings, one at about 3 A.M. (*ἀλεκτοροφωνία*, 13:35), the other at the dawn of day. This last was the only one reckoned in the East. 'To the present time in the East, and on the continent of Europe, this bird is still often kept as among the Celtæ (Cæsar, *Bell. Gall.* IV. 12), not so much for food as for the purpose of announcing the approach and dawn of day.' Kitto, *Bibl. Cyclop.*

32. *χωρίον*] a field called 'the place of oil-presses,' (Geth, Gath, a press or vat: cf. Gath-rimmon, 'pomegranate-press,' Josh. 19:45. Gath-Hepher, 'digged-press,' 2 Ki. 14:25), at the foot of the Mount of Olives, 'beyond the brook Kedron, where there was a garden,' J. 18:1.

33. *ἐκθαμβεῖσθαι*] expressive of astonishment mingled with fear, 9:15. 16:5,6. In M. *λυπεῖσθαι*. *ἀδημονεῖν*] *ἀδήμων, ἀδέω*, 'satiate,' 'have more than enough,' 'experience loathing.' *Il.* x. 98, *καμάτῳ ἀδδηκότες ἠδὲ καὶ ὕπνῳ*. *Od.* I. 133, *μὴ ξεῖνος ἀνιηθεὶς ὀρυμάγδῳ δείπνῳ ἀδήσειεν*. Plato, *Theæt.* § 83, *ἀδημονῶν τε καὶ ἀπορῶν*. Hence weariness caused by toil, heaviness caused by a disposition to sleep, annoyance caused by the unpleasant behaviour of others. All these causes operated upon our Lord. 'Tædere,' Vulg.; 'to be anoied,' Wiclif; 'gravissime angi,' Beza.

35. *εἰ δύνατον*] 'if it may be done.' *ἡ ὥρα*] i.e. the sufferings of that hour, or season at which he was now arrived (cf. 13:19, *αἱ ἡμ. θλῖψ.*), i.e. he prayed that he might have no such hour or season.

36. *Ἀββᾶ ὁ πατήρ*] The Peschito Syr. has 'Abba, my Father.' When the Jews added a knowledge of Greek to their vernacular tongue, they frequently applied two names to the same being or object. S. Paul in R. 8:15. G. 4:6, translates the Syriac word *Ἀββᾶ* in the same manner. The insertion of *Ἀββᾶ* and the plea *πάντα δυνατά σοι* are peculiar to S. Mark.—The agony which our Lord here endured was primarily *mental*. His body was crucified on the cross, his mind in the garden. Yet bodily suffering was associated with the latter (L. 22:44), as mental with the former (Mk. 15:34). As Adam offended in both, so Christ suffered in both.

37. S. Mark alone gives the first sen-

λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; 38 γρηγορεῖτε καὶ προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 39 Καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπών. 40 καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι· καὶ οὐκ ἤδεισαν τί αὐτῷ ἀποκριθῶσι. 41 καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε. ἀπέχει. ἦλθεν ἡ ὥρα· ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 42 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ὁ παραδιδούς με ἤγγικε.

43 Καὶ εὐθέως ἔτι αὐτοῦ λαλοῦντος παραγίνεται Ἰούδας, εἷς ὢν τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, παρὰ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων. 44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτὸν, καὶ ἀπαγάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν εὐθέως προσελθὼν αὐτῷ λέγει, Ῥαββὶ ῥαββί· καὶ κατεφίλησεν αὐτόν. 46 οἱ δὲ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας αὐτῶν καὶ ἐκράτησαν αὐτόν. 47 Εἷς δέ τις τῶν παρεστηκότων σπασάμενος τὴν μάχαιραν ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 48 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ

tence as addressed to Peter, singly, and by name. Peter had been forewarned of a great trial of his faith; he therefore perhaps overlooked the necessity of enduring what he might deem a slight trial, and obeying what seemed an unimportant command, to watch. But his failure on this simple trial prepared him for his greater fall. Had he been awake and on his guard, with all his senses about him, he perhaps would not have exhibited either the rashness or cowardice of his subsequent conduct.

41. Καθεύδετε...ἀναπαύεσθε] Ironical, the language of deep emotion. Cf. L. 13: 33. J. 13:38. 16:31. ἀπέχει, *sufficit*. So παρέχει, *licet*, Hdt. III. 142. Cf. ἱκανόν ἐστι, L. 22:38, n.

43. παρὰ τῶν ἀρχ.] But some of these were themselves present, L. 22:52. μαχ. κ. ξ.] The priests' servants, &c. carried *staves;* the soldiers, *swords*. But the soldiers (L. 22:52. J. 18:3, 12) are not otherwise alluded to by M. and Mk.

44. σύσσημον] 'a concerted signal,' i. q. 'tessera.' The officers sent were Roman soldiers, and servants waiting on the priests, J. 18:3, 12, and consequently not acquainted with our Lord's person. As it was night, it was thought necessary that the person to be apprehended should be singled out, and his attention engaged, lest he should escape. Hence the action of Judas, L. 22:47. ἀπαγ. ἀσφαλῶς] 'in safe custody,' A. 16:23, added by Mk. There seems to be an intimation here that there would possibly be some difficulty in securing the person of Jesus. Judas was aware that our Lord had on former occasions eluded hostile attempts by passing through the midst of his enemies (L. 4: 30. J. 8:59), or depriving them of the will as well as power to seize him (J. 7: 32, 46).

47. Εἷς δέ τις] Peter, who is not named here, but in J. 18:10 only. He evidently intended to strike on the head; the blow would have been fatal, if it had taken full effect. τὴν μάχ.] 'his sword.'

49. πρὸς ὑμᾶς] 'apud vos,' 1 C. 2:3, 'in your society,' 'place of resort.' Cf. πρός σε, M. 26:18. ἀλλ' ἵνα] 'But this is done

ξύλων συλλαβεῖν με; 49 καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50 Καὶ ἀφέντες αὐτὸν πάντες ἔφυγον. 51 καὶ εἷς τις νεανίσκος ἠκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι· 52 ὁ δὲ καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συγκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν· καὶ οὐχ εὕρισκον. 56 πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί τινες ἀναστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες, 58 ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος, Ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. 59 καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. 60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέσον ἐπηρώτησε

that,' &c. as supplied by M. See on 10:40.

51. This circumstance, which is in Mk. only, is recorded probably to shew how eager the emissaries of the priests were, to seize not only our Lord, but his followers also. Cf. J. 18:8, 19. The incident, though unconnected with the course of the narrative, adds to the credibility of the history. That a young man, roused out of sleep in a house near the garden, should get up from curiosity and join the crowd covered with any wrapper, is probable enough. But that such an incident should have been invented, and no more said about it, is highly improbable. *οἱ νεανίσκοι*] Who these were is uncertain. The Roman soldiers can hardly be meant. Probably they were the attendants on the priests, the *ὑπηρέται*, L. 4:20. J. 18:22, who gave rise to *οἱ νεώτεροι*, A. 5:6, *οἱ νεανίσκοι*, A. 5:10, in the early Christian Church.

52. *γυμνός*] appears here to mean literally, naked, *v.* 51, but the word often means simply our 'undressed.' So Virg. *Georg.* 'Nudus ara, sere nudus,' i. e. 'stripped.'

53. *πρὸς τὸν ἀρχιερέα*] To Caiaphas, after they had taken him to Annas, J. 18:13. *αὐτῷ*, the high priest, in the morning when it was day, L. 22:66.

54. *ἕως ἔσω εἰς τὴν α.*] 'as far as indoors,' 'into,' &c., 'even till he was come into,' Cranm. *αὐλήν*] The inner court of the high priest's palace; as in Xen. *Cyr.* VII. 5, 27. *φῶς*] any object which emits light, whether accompanied with heat or not. Here used for *πῦρ*.

55. *μαρτυρίαν*] In M. *ψευδομαρτυρίαν*.

56. The Jewish canons divide evidence into three kinds, (1) vain, or discordant testimony; (2) standing, or presumptive testimony; (3) even, consistent testimony. This last is the meaning of *ἴσαι*. *καί*] 'and yet,' 'for all that,' Mk. 4:32. *ἴσαι*] 'did not match,' 'fit in to one another;' 'not covenable,' i. e. accordant, Wiclif.

58. This was founded on the language of our Lord, J. 2:19, in reply to the question, 'What sign shewest thou then?' Our Saviour spake of his body, as the temple of the Godhead. *καταλύσω. δύναμαι καταλῦσαι*, M. 26:61.

59. *οὐδὲ οὕτως*] 'not even thus,' though this was all they had to testify; or, 'though they had found two who were agreed in one story.'

60. *ἀναστὰς.... εἰς τὸ μέσον*] He stood

τὸν Ἰησοῦν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν; [61] Ὁ δὲ ἐσιώπα, καὶ οὐδὲν ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν, καὶ λέγει αὐτῷ, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ; [62] Ὁ δὲ Ἰησοῦς εἶπεν, Ἐγώ εἰμι· καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. [63] Ὁ δὲ ἀρχιερεὺς διαῤῥήξας τοὺς χιτῶνας αὐτοῦ λέγει, Τί ἔτι χρείαν ἔχομεν μαρτύρων; [64] ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ πάντες κατέκριναν αὐτὸν εἶναι ἔνοχον θανάτου. [65] καὶ ἤρξαντό τινες ἐμπτύειν αὐτῷ καὶ περικαλύπτειν τὸ πρόσωπον αὐτοῦ καὶ κολαφίζειν αὐτὸν καὶ λέγειν αὐτῷ, Προφήτευσον· καὶ οἱ ὑπηρέται ῥαπίσμασιν αὐτὸν ἔβαλλον.

[66] Καὶ ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, [67] καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ λέγει, Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ Ἰησοῦ ἦσθα. [68] ὁ δὲ ἠρνήσατο λέγων, Οὐκ οἶδα οὐδὲ ἐπίσταμαι τί σὺ

up to give greater effect to his interposition as president of the court, and also probably as having the intention of adjuring Jesus by God to answer. The solemn act of adjuration would naturally, and perhaps according to prescribed form, be performed, like the act of taking an oath, in a standing posture.

61. *ἐσιώπα*] 'continued silent.' *ἐπηρώτα*] 'went on to ask.' In M. 26:63, *ἐξορκίζω σε*, equivalent to 'I put thee on thy oath,' which explains why our Lord made a reply. *τοῦ εὐλογήτου*] Here only used as equivalent to *τοῦ Θεοῦ*. In the rabbinical writings the formula בָּרוּךְ הוּא 'Blessed be he,' constantly occurs after the mention of a name of God. Cf. R. 9:5. 2 C. 11:31. The force of the acknowledgment which our Lord made is seen by the action and answer of the high priest in *vv.* 63,64. Both would have been out of place, unless the high priest had considered our Lord to claim divine honours. The same remark applies to J. 8:59. We have here our Lord's condemnation by the Jewish or ecclesiastical authorities, on the charge of blasphemy.

62. *τὸν υἱὸν τ. ἀνθρ.*] Our Lord employs his peculiar and distinctive title as the second Adam. He teaches us to expect and look for one in our nature as our Judge, as well as Saviour. J. 5:22,23. 6:62. A. 17:31. *μετά*] Cf. Ps. 18:11, 12. 97:2. Dan. 7:13. Heb. and LXX. Rev. 1:7. *ἐπί*, M.

63. *τοὺς χιτῶνας*] his inner vest or tunic. In M. 26:65, *τὰ ἱμάτια*. Also *τὴν βλασφ.*, see n.

65. *τινες*] As the officers of the priests and court are distinguished from these in the next sentence, it is probable that these were members of the court, priests and scribes, who took the opportunity of personally venting their malice and spite upon Jesus. *κολαφίζειν*] *κόλαφος*, 'a buffet.' *ῥάπισμα*] blow with the open hand, on the cheeks or ears, Is. 50:6. *προφήτευσον*] 'divine, guess,' i.e. *τίς ἐστιν ὁ παίσας σε*, M. 26:68.

66. *κάτω*] i.e. in the lower part, between the porch and the centre where the fire was. The place where the court met would be a hall or chamber at the opposite or upper end of the *αὐλή*. See on M.

67. *μετὰ τοῦ Ναζαρηνοῦ*] *μετά τινος εἶναι*, to be 'on any one's side;' or, 'of any one's party.' In L. *σὺν αὐτῷ. σὺ ἐξ αὐτῶν εἶ*] 'thou wast of his followers:' *vv.* 69,70. L. 22:58. *Ναζ.*] as a term of reproach is quite natural here, in the mouth of an adversary. In M. *τοῦ Γαλιλαίου*, and afterwards (*v.* 71) *Ναζωραίου*.

68,69. *οὐκ οἶδα*] 'I know him not.' In L. *αὐτόν* is inserted; in M. *τί λέγεις* after *οἶδα*; Mk. combines both. *ἔξω εἰς τὸ προαύλιον*] to the vestibule or gateway (*εἰς τὸν πυλῶνα* M.). According to J. 18:17, the person who first taxed Peter was

λέγεις. καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν πάλιν ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ἐστιν. 70 ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ, Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. 71 ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε. 72 καὶ ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος οὗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. καὶ ἐπιβαλὼν ἔκλαιε.

15 Καὶ εὐθέως ἐπὶ τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν τῷ Πιλάτῳ. 2 καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ, Σὺ λέγεις. 3 Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. 4 ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου

ἡ παιδίσκη ἡ θυρωρός. This place would be ἔξω with regard to the αὐλή or court-yard, as leading into the street. Peter's movement was probably not only for the purpose of changing his company, but also of securing his escape. But here he was again confronted by the portress, who taxed him before. Her remark caused one of the bystanders to charge him again, and occasioned the reply in L. 22:58. It has been conjectured that Peter moved to leave the hall, but remained from a fear that his withdrawal would excite suspicion. On the three denials see M. 26:71. J. 18:17.

70,71. μετὰ μικρόν] L. 22:59, διαστάσης ὡσεὶ ὥρας μιᾶς. ὁμοιάζει] 'is like' the Galilæans, whose dialect was broad and guttural. ἀναθεμ.] i.e. to imprecate upon himself punishment, to 'wish himself accursed,' as in R. 9:3. ὀμν.] to swear by the Divine name, or some equivalent.

72. ἐκ δευτέρου] Mk. alone. See on *v.* 30, δίς. ἐπιβαλών] Several interpretations have been given of this word: ἐπιβαλὼν τὸν νοῦν, 'having reflected,' Lat. 'animum advertere;' ἐπιβ. τὸ ἱμάτιον, 'having thrown his garment over his head,' Theophylact; ἐπιβ. ἑαυτόν, 'having rushed' towards the doorway; 'cum erupisset,' Beza, i. q. ἐξελθὼν ἔξω, M. 26:75; and κλαίειν ἐπέβαλε, 'proceeded to weep,' as ἀρξάμενος ἐξετίθετο, A. 11:4; 'began to weep,' Vulg., Syr. V., Tynd., Cr., margin of A. V., which also gives, 'he wept abundantly.' The first interpretation is doubtless correct; 'weighing that with himself, he wept,' Gen. V. See on L. 2:19; cf. ἐπέχων, L. 14:7. προσέχετε, L. 17:3. We reverse the figure, and say, 'being struck by it.' It is important to remember (as Arnold remarks, Thuc. I. 70), that in all languages the terms expressive of the movements and feelings of the mind are necessarily metaphors, borrowed from the movements and feelings of the body.

XV. 1, 2. ἐπὶ τό] L. 10:35. A. 3:1. πρωΐ] six o'clock, 13:35, n. καὶ ὅλ. τ. συνέδρ.] 'in fact, the entire Sanhedrim.' The Sanhedrim could not be held till the morning, as the courts of the temple were never open in the night. They had already determined on putting Jesus to death, 11:18. M. 12:14; they deliberated how they might accuse him before the governor, so as to effect his condemnation, M. 27:1.—The question σὺ εἶ ὁ β. was asked in consequence of the accusation made by the chief priests, which is recorded by S. Luke only, 23:2. σὺ λέγεις] This answer is equivalent to an affirmative. Cf. 14:62 with M. 26:64. Similarly, ἔφη ὁ Ὁρόντης, 'assented,' 'said yes.' Xen. *Anab.* I. vi. 7.

καταμαρτυροῦσιν. 5 Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

6 Κατὰ δὲ ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον, ὃν παρῃτοῦντο. 7 ἦν δὲ ὁ λεγόμενος Βαραββᾶς μετὰ τῶν συστασιαστῶν δεδεμένος, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. 8 καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἀεὶ ἐποίει αὐτοῖς. 9 ὁ δὲ Πιλάτος ἀπεκρίθη αὐτοῖς λέγων, Θέλετε ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; 10 ἐγίνωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ δὲ

5. *οὐκέτι οὐδὲν ἀπεκρίθη*] 'No longer made answer,' referring to the reply in *v.* 2. 'Amplius nihil respondit,' Vulg. 'No more,' Wiclif. 'Nothing more,' Rheims. Up to this point the examination of our Lord before Pilate was perhaps in private (J. 18:28–38); the governor now, on hearing that he was of Galilee, sends him to Herod, as is related in L. 23:5–12. On his return from Herod, Pilate makes publicly the proposal to release Jesus, *v.* 6. *θαυμάζειν*] He was convinced of his innocence from his private examination, and from the knowledge he had of the circumstances of the case (*v.* 10); hence his surprise that he did not answer and refute the charge.

6. *κατὰ ἑορτήν*] 'on occasion of,' on 'occurrence of the feast,' viz. the passover, J. 18:39. *ἀπέλυεν*] 'used to release.' In M. 27:15, *εἰώθει ἀπολύειν*. So *ἐτίθουν*, A. 3:2. *ἠτοῦντο*] 'for themselves,' for their gratification, A. 3:14. The prisoner, *δέσμιος*, was probably not a condemned person, but one awaiting his trial.

7. *συστασιαστῶν*] 'fellow insurgents.' *κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ*. Jos. *Ant.* XIV. ii. 1. *οἵτινες*] 'who had' in A. V., is ambiguous, and may refer to Βαρ. alone, as in Vulg., 'qui fecerat,' so Cranm.; 'and in the insurrection they had,' &c., Gen. V. Βαρ. is however called a 'murderer' in A. 3:14, and is charged with the murder in L. 23:19. *ἐν τῇ στάσει*] Josephus mentions two seditions at the beginning of Pilate's government, in which there was much blood shed. As these arose from a desire of liberty, we may suppose that Barabbas was popular with the multitude, and his release much desired.

8. *αὐτοῖς*] i. e. *τῷ ὄχλῳ*, as in *v.* 6, *ἀπέλυεν αὐτοῖς*. The release of a prisoner was a gratification to the populace, a boon to the mob, more befitting the Saturnalia of heathenism, than the solemnity of the Paschal Feast. This custom, borrowed from heathen nations, Livy, v. 13, and the turning the outer court of the temple into a market at the time of their feasts, shew the depraved state of religious feeling among the Jews.

9, 10. Pilate appealed to the people, hoping they would demand Jesus, on the presumption that they were not actuated by the feeling which influenced the chief priests, trusting that in this way he might have an excuse to the chief priests. *διὰ φθόνον*] from 'jealousy' at his growing influence and popularity, from 'envy' at the exhibition of a surpassing excellence which condemned them. Their conduct disproves the language of heathen philosophers on the attractive power of wisdom, virtue, and goodness. Plato, *Phædrus*, LXV., *φρόνησις οὐχ ὁρᾶται· δεινοὺς γὰρ ἂν παρεῖχεν ἔρωτας, εἰ τοιοῦτον ἑαυτῆς ἐναργὲς εἴδωλον παρείχετο εἰς ὄψιν ἰόν.* Cic. *Off.* I. 5. 1, '(Virtus) quæ, si oculis cerneretur mirabiles amores, ut ait Plato, excitaret sapientiæ.' The Athenians betrayed a feeling similar to that of the Jews in the ostracism of Aristides, because he had the title of the Just. This temper of mind is very far from being uncommon. Our Lord enables us to account for its prevalence, J. 3:19,20. Plato, *Menex.* § 12, *πρῶτον μὲν ζῆλος, ἀπὸ ζήλου δὲ φθόνος.*

11. *ἀνέσεισαν...ἵνα*] 'moved,' A. V. 'stirred up, agitated, incited,' as in L. 23:5. *ἵνα...ἀπολύσῃ*] 'to the end that rather he (Pilate) should release,' i. e. they instigated the people to prefer (*μᾶλλον*), and demand that he should, &c.

12. *ὃν λέγετε β. τ. Ἰ.*] In M. *Ἰησοῦν τὸν λεγόμενον Χριστόν.* Both expressions were probably used, and were derived from the charge brought against our Lord,

Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω
ὃν λέγετε βασιλέα τῶν Ἰουδαίων; [13] οἱ δὲ πάλιν ἔκραξαν,
Σταύρωσον αὐτόν. [14] ὁ δὲ Πιλάτος ἔλεγεν αὐτοῖς, Τί γὰρ
κακὸν ἐποίησεν; οἱ δὲ περισσοτέρως ἔκραξαν, Σταύρωσον αὐτόν.
[15] Ὁ δὲ Πιλάτος βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἀπέ-
λυσεν αὐτοῖς τὸν Βαραββᾶν· καὶ παρέδωκε τὸν Ἰησοῦν φρα-
γελλώσας ἵνα σταυρωθῇ.

[16] Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὅ ἐστι
πραιτώριον, καὶ συγκαλοῦσιν ὅλην τὴν σπεῖραν· [17] καὶ ἐνδύουσιν
αὐτὸν προφύραν καὶ περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
στέφανον. [18] καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν, Χαῖρε, βασιλεῦ
τῶν Ἰουδαίων. [19] καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν καλάμῳ καὶ
ἐνέπτυον αὐτῷ καὶ τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. [20] καὶ
ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν προφύραν, καὶ ἐνέδυσαν
αὐτὸν τὰ ἱμάτια τὰ ἴδια· καὶ ἐξάγουσιν αὐτὸν, ἵνα σταυρώσωσιν
αὐτόν. [21] Καὶ ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον

which, as reported by S. Luke, was, that they had found him *λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι*. *ὃν λέγετε* was perhaps the form actually employed, in contempt and insult, and agrees with the words reported by J. 19:15, as afterwards uttered, *τὸν βασιλέα ὑμῶν σταυρώσω*;

15. *τὸ ἱκανὸν ποιῆσαι*] 'to appease,' an expression adopted from the Latin 'satisfacere,' and used by later writers. *τὸ ἱκανὸν λαβόντες*, 'having taken surety,' A. 17:9. *φραγελλώσας*] Lat. 'flagello.' See L. 23:16, 22. Pilate wished to satisfy the Jews by inflicting a mean and degrading punishment short of death. Thus the Saviour was condemned by the civil power of the Gentile world, on the pretext of rebellion or treason. As the Lord of glory died for the human race, Gentile and Jew alike combine in condemning him. The concert of both is declared in Ps. 2:1, 2. See A. 4:27.

16. *τῆς αὐλῆς*] The governor's house. It was connected with the barracks of the soldiers, who now took Jesus into their own quarters, M. 27:27. J. 18:28. *ὅ ἐστι πραιτ.*] 'the same as.' The palace of Herod at Jerusalem, a magnificent building in the western part of the upper city, in which the Roman procurators stayed when they visited Jerusalem, their stated residence being at Cæsarea. Joseph. *Ant.* xv. 9, 3. *B. J.* II. 14, 8. Here perhaps, and in M. 27:27, it means the court in front of the palace. The tribunal, or *βῆμα*, was placed on the tesselated pavement, J. 19:13. *σπεῖραν*] probably a cohort, the tenth part of a legion. These were summoned for the express object of joining in the derision and mockery. Pilate had sent our Lord to Herod previously, see on *v.* 5.

17, 18. See M. 27:28–30. *ἀσπάζεσθαι*] used of the compliments paid on first sight of a person, 9:15. M. 10:12. L. 1:40, and a mark of respect to a superior, M. 23:7; on completing his array they thus addressed him. So 'Imperatorem salutare.'

19. *καλάμῳ*] i. e. with the reed, not before mentioned by Mk., which M. says was put into his hand, doubtless as a mock sceptre. See n. *τιθ. τ. γ. προσεκ.*] recorded here as a distinct ceremonial, and therefore more fully than in M., where it is mentioned as introductory to the salutation *Χαῖρε, κ.τ.λ.*

21. *Σίμωνα Κυρηναῖον*] from Cyrene in Libya, on the coast of Africa. This city was of Greek origin, but Jews had settled there in such numbers as to be formidable to the Gentile inhabitants. The Cyrenian Jews had a synagogue at Jerusalem. A. 2:10. 6:9. The description of Simon, by naming his sons, is a proof that S. Mark wrote for those who knew the sons better than the father. In R. 16:13, S. Paul salutes Rufus and his mother, a proof that they were then living at Rome. The general belief that this Gospel was pub-

ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον, κρανίου τόπος. 23 καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. 24 καὶ σταυρώσαντες αὐτὸν διεμέριζον τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. 25 Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη, Ὁ βασιλεὺς τῶν Ἰουδαίων.

27 Καὶ σὺν αὐτῷ σταυροῦσι δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. 28 καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα, Καὶ μετὰ ἀνόμων ἐλογίσθη. 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες, Οὐὰ ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, 30 σῶσον

lished at Rome accounts for the mention of Alexander and Rufus. *ἀγγαρεύουσι*] Cf. M. 5:41, 'press.' Perhaps Simon was a disciple, and shewed sympathy and sorrow on meeting the procession.

22. *Γολγοθᾶ*] on the N. W. of Jerusalem. Chald. גֻּלְגַּלְתָּא 'Gulgoltha,' Syr. ܓܘܓܠܬܐ 'Gogultho,' from Heb. גֻּלְגֹּלֶת 'Gulgoleth' (fem.), the scull. Cf. Gilgal, Josh. 5:9. So called from the natural formation of the ground, 'a knoll,' and hence perhaps the early traditional designation of it as a 'mount,' ('monticulus Golgotha,' *Itiner. Hieros.* A.D. 333). Some derive it from the sculls of criminals, often thrown up, and lying exposed. There was an old tradition that the head of Adam was buried in this spot by Shem. 'Exeunte ex arca Noa, ossium Adæ facta fuit distributio, Semo caput ejus datum, et locus in quo sepeliebat illud ܩܪܢܝܐ (*κρανίον*) ubi etiam Christus crucifixus,' Bar Bahlul Syr. in Lex. Castell. 835. The place of execution, though 'nigh unto the city,' (J. 19:20) was, of course, outside the walls. Hence it appears certain from the measurements and observations of Dr Robinson (*Bibl. Researches*, Vol. II. p. 64, &c.), that it was not the place now shewn as the scene of the crucifixion, which must have been then, as now, within the walls of the city.

23. *ἐδίδουν*] imperf. 'offered him.' Cf. M. 3:14, *διεκώλυεν*. The observance of this custom towards criminals was said to be founded on Prov. 31:6. The Talmud says: 'Prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus,' Lightfoot. As its general effect was to stupify the criminal, Jesus would not take it. S. Mark alone mentions the drugged potation. S. Matthew says, *ὄξος μετὰ χολῆς μεμιγμένον*, 27:34. See on L. 23:36.

24. The garments were divided into four parts, J. 19:23, for the four soldiers who were immediately employed in the execution. These drew lots as to which of the four should take the coat, and have the choice for the other parts of the raiment. 'Who should take what.' Wiclif. Cf. *τὶς τί*, L. 19:15.

25. *καί*] 'when.' So Gen. V. *Od.* v. 262, *τέτρατον ἦμαρ ἦεν, καὶ τῷ τετέλεστο ἅπαντα.* Thuc. I. 50, *ἤδη δὲ ἦν ὀψὲ... καὶ οἱ Κορίνθιοι.... τρίτῃ*] It is generally considered that an early error crept in either here or J. 19:14, (see note) by a confusion between Γ (three) and Ϛ (six).

26. *τῆς αἰτίας*] 'the charge' brought against him, the cause of his death. Eusebius mentions that Attalus was led round the amphitheatre, with a tablet before him inscribed, 'This is Attalus the Christian.' The *ἐπιγραφή* shews that our Saviour was treated according to Roman usage. See on M. 27:37, and J. 19:20.

28. This prediction was, according to L. 22:37, referred to by our Lord in his discourse on the night before his crucifixion. Mk. alone quotes it in the narrative of the crucifixion, as accomplished then.

29. *οὐά*] is sometimes used to denote astonishment. Here it expresses mockery. 'Vah,' same as 'bah!'

σεαυτὸν καὶ κατάβα ἀπὸ τοῦ σταυροῦ. 31 Ὁμοίως δὲ καὶ οἱ
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων
ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι. 32 ὁ Χριστὸς
ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
ἴδωμεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρωμένοι αὐτῷ ὠνεί-
διζον αὐτόν.

33 Γενομένης δὲ ὥρας ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν
γῆν ἕως ὥρας ἐννάτης· 34 καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἐβόησεν ὁ
Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἐλωΐ Ἐλωΐ, λαμμᾶ σαβαχθανί;
ὅ ἐστι μεθερμηνευόμενον, Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με
ἐγκατέλιπες; 35 Καὶ τινὲς τῶν παρεστηκότων ἀκούσαντες ἔλεγον,
Ἰδοὺ Ἠλίαν φωνεῖ. 36 δραμὼν δὲ εἷς καὶ γεμίσας σπόγγον

31. ἔσωσεν] here used in the general sense of deliver. Perhaps they may allude to his declaration of salvation, as L. 7:50, and of forgiveness of sins, since on this occasion they would hardly admit, or at least proclaim, his miracles. The meaning of ἔσωσε seems to be 'He pretended to save,' just as ὁ Χ. ὁ βασιλεὺς τοῦ Ἰσραήλ (v. 32), 'who pretends to be king.' They demanded an instance of his own proof, 2:10,11, and thereby admitted its validity. 'He claimed to have power on earth to save; to forgive sins; that we may know it, let him deliver himself from the cross.' They also allow that the Messiahship was to be attested by miracles.

32. οἱ συνεσταυρ.] Perhaps this is an instance of the plural being used where one only is meant, as M. 2:20. Mk. 9:1.

35. Ἠλίαν φωνεῖ] A mistake perhaps on the part of some Hellenists who were unacquainted with the form Ἐλωΐ, but taken up in derision and mockery by the Jews of Palestine. The word was probably pronounced according to the pointing of the Chaldee אֱלָהִי, elāhī. Dan. 6:23. The Heb. is אֱלֹהַי, elohai. Ps. 42:6, &c. Dan. 9:19. According to Syr. V. the words both in M. and Mk. are ܐܝܠ 'ail,' God, in the quotation; ܐܠܗܝ 'alohi,' in the interpretation, which in that Version is given by Mk. only. Also in both ܐܠܝܐ 'elīyo,' Elias. In the quotation (Syr.) there is no suffix signifying 'my,' as in the Heb., but the interpretation supplies it. Goethe speaks of our Lord's mental sufferings at this time as 'the divine depth of sorrow.' The Son of God now entered into a mysterious sympathy with that infirmity of his creatures and brethren (H. 2:11,17. 4:15), which consists in the feeling of being *given up* to suffering and sorrow, and apparently *left* in that state by God. The difficulty of conceiving Him in a state of *conscious* abandonment may be compared with that of conceiving Him in *unconscious* infancy, or in a state of *progressive* mental development. These mysteries of the incarnation must remain inexplicable. They are however of the utmost practical value in connexion with the inner and spiritual life of the believer.

36. σπόγγον ὄξους] The sponge may have been brought as convenient for the purpose of giving drink to the persons under execution. Or sponge may have been in common use among soldiers for cleansing their accoutrements. This was the second occasion on which drink was offered to our Lord, and is identical with the incident recorded in J. 19:28–30. M. 27:48. The first is that in v. 23. M. 27:34. L. relates very briefly the fact that vinegar was the drink offered by the soldiers and in derision, 23:36. περιθεὶς καλάμῳ] So M. 27:48, ὑσσώπῳ περιθέντες, J. 19:29. λέγων Ἄφετε] In M. 27:49, οἱ δὲ λοιποὶ ἔλεγον ἄφες. The expression ἄφες, or ἄφετε, is equivalent to our 'stand away,' and would be used equally by the bystanders, and by him who brought the vinegar. Both parties thus express their interest in watching for the result; the individual who offered the vinegar at Jesus's request (J. 19:29,30) deprecating interference, the bystanders deprecating his officiousness, or interference in so offering it.

ὄξους περιθείς τε καλάμῳ ἐπότιζεν αὐτὸν, λέγων, Ἄφετε, ἴδωμεν εἰ ἔρχεται Ἠλίας καθελεῖν αὐτόν. 37 Ὁ δὲ Ἰησοῦς ἀφεὶς φωνὴν μεγάλην ἐξέπνευσε. 38 καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω. 39 ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ, ὅτι οὕτω κράξας ἐξέπνευσεν, εἶπεν, Ἀληθῶς ὁ ἄνθρωπος οὗτος υἱὸς ἦν Θεοῦ.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν αἷς ἦν καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου τοῦ μικροῦ καὶ Ἰωσῆ μήτηρ, καὶ Σαλώμη, 41 αἳ καὶ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ, ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

42 Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευὴ, ὅ ἐστι προσάββατον, 43 ἦλθεν Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ Θεοῦ· τολμήσας εἰσῆλθε πρὸς Πιλάτον καὶ ἠτήσατο τὸ σῶμα τοῦ

38. *τὸ καταπέτ. ... ἐσχίσθη*] The highest function of the High Priest was to enter within the veil once a year on the great day of atonement. The rending of the veil, i. e. the throwing open the Holy of Holies to all, intimated the abolition of this highest function. The highest function of the highest office represents the whole dispensation, as *θυσία* M. 12:7, represents the whole ceremonial law. At this hour, the ninth, the officiating priest would be offering incense in the Holy place. L. 1:9, 10. A. 3:1. Cf. Ps. 141:2.

39. *ὁ παρεστ. ἐξ ἐναντ. αὐτοῦ*] The words denote a position of earnest attention and watchfulness. *οὕτω κράξας*] that he cried out and expired amid such attendant circumstances, *ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα*, M. 27:54. This is the third time Mk. notes the fact that towards the close of his sufferings our Lord uttered words and cries with a 'loud voice,' (34, 37). Our Lord did not wait for the natural process of dissolution, but exerted his Divine power in anticipation of the effect; the separation of his soul from the body was accomplished supernaturally by the action of his own will; it was a determinate delivering up of His spirit to the Father, L. 23:46. None of the Evangg. use the express and ordinary phrase 'he died;' but M. *ἀφῆκε τὸ πν.*, Mk., L. *ἐξέπνευσεν*, J. *παρέδωκε τὸ πν.*

40. *τοῦ μικροῦ*] This may mean *little* in stature. S. Paul (quoting the LXX.) uses *μείζων* and *ἐλάσσων* for elder and younger, R. 9:12. *Σαλώμη* is with good reason supposed to have been the wife of Zebedee, mentioned as present in the parallel passage, M. 27:56.

41. *αἳ καὶ ... Ἱεροσόλ.*] S. Matthew says that these persons named were *among* 'those who followed Jesus from Galilee ministering unto him;' S. Mark more exactly designates them as the women 'who when he was in Galilee used to follow and minister (imperf.) to him;' and adds, as a separate fact, that on occasion of the last journey many others had attended him to Jerusalem, who doubtless on that occasion (as stated by S. Matthew) united their services to those of his previous attendants. So S. Luke, *τινες σὺν αὐταῖς*, 24:1.

42. *παρασκευή*] An explanation of the term is added by S. Mark for the information of the Gentiles. Every Friday was well known to the Jews as *προσάββατον*.

43. *Ἰ. ὁ ἀπὸ Ἀ.*] The phrase intimates that it was necessary to distinguish this Joseph from another or others of the name who were followers of Jesus, *vv.* 40, 47. A. 1:23. *βουλευτής*] In the Vulgate 'decurio.' From L. 23:51, he appears to have been a member of the Sanhedrim. See on J. 19:38, &c. *εὐσχήμων*] 'a person of good condition.' A. 13:50. 17:12. *τολμ. εἰσῆλθε*] 'took courage and went in,' or 'had the boldness to go in.' The act might expose him to much odium on the part of his

Ἰησοῦ. 44 ὁ δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη τέθνηκε· καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπηρώτησεν αὐτὸν εἰ πάλαι ἀπέθανε· 45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος ἐδωρήσατο τὸ σῶμα τῷ Ἰωσήφ. 46 καὶ ἀγοράσας σινδόνα, καὶ καθελὼν αὐτὸν, ἐνείλησε τῇ σινδόνι καὶ κατέθηκεν αὐτὸν ἐν μνημείῳ ὃ ἦν λελατομημένον ἐκ πέτρας· καὶ προσεκύλισε λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. 47 ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσῆ ἐθεώρουν ποῦ τίθεται.

16 ΚΑΙ διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσα ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτὰς, Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. 5 καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς, Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον·

countrymen, suspicion on the part of the governor, ridicule and insult on the part of the Roman officers and soldiers in the Prætorium. For the asyndeton, see Jelf, § 792. L. 1:8, n.

44, 45. *εἰ*] used for *ὅτι*. Jelf, § 804, 9. This usage is frequent in Attic writers, when the object of the mental emotion is set forth not as real, but as something possible, which the person can hardly believe to be real. L. 2:18, n. *προσκαλεσ.*] related by Mk. only. *εἰ πάλαι*] 'any while,' 'a long while,' opposed to *εἰ ἤδη*. This seems to intimate that Joseph in his reply to Pilate's surprise, asserted that Jesus was not only dead, but *πάλαι ἀπέθανε*, which Pilate required the centurion to verify, deeming it a strange thing. *ἐδωρήσατο*] implying that it was a considerable favour. In M. *ἐκέλευσεν ἀποδοθῆναι*, 'to be restored (to the friends.)' In J. simply *ἐπέτρεψεν* (*ἵνα ἄρῃ τὸ σ.*).

46. *ἀγοράσας*] The fact of the purchase is mentioned by Mk. only, 16:1. They also provided an expensive 'mixture of myrrh and aloes,' J. 19:39. Probably all that was necessary could be procured at the same place. *αὐτόν*] M. and L. *αὐτό*, i.e. *τὸ σῶμα*.

47. *ἐθεώρουν*] 'were beholding,' 'were looking on to see.' In M. 26:61, *καθήμεναι ἀπέναντι τοῦ τάφου*.

XVI. 1. *διαγενομένου*] Isæ. 84. 14, *χρόνων διαγενομένων*, 'after some time.' A. 25:13. 27:9. *ἀρώματα*] L. adds 23:56, *καὶ μύρα*. Cf. J. 19:39, *μίγμα σμύρνης καὶ ἀλοής*. *ἀλείψωσιν*] *καὶ τότε δὴ λοῦσαν τέ, καὶ ἤλειψαν λίπ' ἐλαίῳ*. Hom. *Il.* XVIII. 350. For the harmony of the accounts of the resurrection, see on M. 28:1.

4. *ἦν γὰρ μέγας σφόδρα*] This accounts for their enquiring, *τίς ἀποκυλίσει*, *v.* 3. See 11:13, and J. 20:9. *γάρ* seems to be equivalent to 'and that though.' We may however conceive an ellipsis, 'Which was the more surprising for' &c.

5. *εἰς τὸ μνημεῖον*] 'This seems not to agree with M. 28:2, where we read that the angel was sitting on the stone which he had rolled *ἀπὸ τῆς θύρας*. But a *μνημεῖον* consisted of two parts, the sepulchre, or inner part, where the bodies were deposited, the entrance to which was closed with a stone; and the outer approach or vestibule. The stone was rolled from the mouth of the sepulchre, but was still within the vestibule into which the women entered, and saw the angel.' Burton. See J. 20:1.

6. *Ἰησ....τὸν ἐσταυρ.*] The order here is very emphatic, 'Jesus ye seek, the (despised) Nazarene, the crucified one.' In 10:47 we have, *ὁ Ναζωραῖος*, as the popular designation of our Lord; in 1:24 *Να-*

ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 ἀλλ' ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἐξελθοῦσαι ταχὺ ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις καὶ οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ.

9 Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαίουσι. 11 κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. 13 κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν.

ξαρηνέ, in the mouth of an evil spirit; in 14:67 it is the language of an opponent; and ὁ Ναζωραῖος, according to S. John, was insultingly added to the name Ἰησοῦς in the title on the cross. Its insertion here seems to mark the attestation of the angel to that ardent and loving faith which they exhibited towards him who had been despised and rejected of men. Cf. A. 22:8.

7. καὶ τῷ Πέτρῳ] The mention of Peter was designed to assure him of the Saviour's forgiveness and grace. καθὼς εἶπ.] See 14:28. Mk. alone inserts the reference to this saying. It is to be noticed, however, that S. Luke records a reference to sayings uttered at the same time with it in Galilee. 24:6.

8. ἔφυγον] i. e. ran away, as from a place and scene of terror, though they had heard in it such good tidings. Then this action is accounted for in the graphic words, εἶχε... ἔκστασις, 'for dread and quailing had assailed them.' Wiclif, 'for terror and amazement possessed them.' οὐδὲν εἶπον] They told no one on their return to the apostles. See on M. 28:8, and on J. 20:2. The genuineness of the remainder of this chapter has been questioned on the report of Jerome, that *vv.* 9–20 did not exist in some MSS. But they are found in all the best and most ancient MSS. with one exception only. It is clear that the words ἐφοβοῦντο γάρ are a most improbable ending. S. Mark must have written more; and there is no valid reason from external or internal evidence that he did not write these verses as they now stand. This Gospel has not received due attention from the Church in general compared with that which has been paid to the other Evangelists. What wonder then if its concluding portion, which records in *v.* 9 a signal instance of our Lord's love and grace to one who was *thought* to have been a scandalous offender, should have fallen under grave suspicion, and been consigned to unmerited neglect? See on J. 8:1–11.

9. This appearance of Jesus to Mary Magdalene is recorded J. 20:14. There is no authority for the popular belief concerning this Mary. The expression ἑπτὰ δαιμόνια indicates one who was remarkably tried by Satan, rendering her a peculiar object for our Lord's compassion. See on L. 7:37. 8:2. To her was granted the honour of being the first witness of our risen Lord.

10, 11. J. 20:18. ὑπ' αὐτῆς] Syr. V. has 'when they heard that *they* (fem.) said he was alive, and had been seen by *them* (fem.), believed them not.' Cf. M. 28:9, and see note on the resurrection, J. 20. ἠπίστησαν] Said of them as a body. This report was brought by Mary Magdalene, and, probably, Mary the mother of James (M. 28:1), subsequently to that of the other women, and perhaps some considerable time after; for the disciples who went to Emmaus had heard the first report, but had left the company before the second, testifying the actual appearance of Jesus, had arrived (L. 24:24). After this, and before the visit related in *v.* 14, our Lord 'appeared to Simon,' L. 24:34. The reports of the women were of course made very early in the day; and a long interval elapsed between them and the later appearances.

12. δυσίν] Some have thought that these were not the two mentioned in L. 24:13, because S. Mark adds that the disciples did not believe them. But perhaps, as in M. 28:17, some believed and some

14 Ὕστερον ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισε τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς, Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. 17 σημεῖα δὲ τοῖς πιστεύσασι ταῦτα

doubted. See on L. 24:37. *ἑτέρᾳ μορφῇ*] Some change in 'general appearance' or 'visage.' This corresponds to *οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο* in L. 24:16.

14. *τοῖς ἕνδεκα*] But there were only ten if this harmonizes with J. 20:24, when Thomas was absent. So Xenophon calls the tyrants *οἱ τριάκοντα*, after Critias and Hippomachus had been killed, *Hellen.* II. 4, 24. Some harmonists arrange this with L. 24:41. J. 20:27, 29. *τοῖς θεασαμ.*] Peter was one of these, who however is here included, like the absent Thomas, in the eleven.

15. *κηρύξ.*] 'proclaim.' Spoken as of public and general ministrations. *πάσῃ τῇ κτίσει*] all the human race, Jews as well as Gentiles. *μαθητεύσατε πάντα τὰ ἔθνη*, M. 28:19. L. 24:47. Compare this universal commission with the limited command, M. 10:5, and see Col. 1:23.

16. *βαπτισθείς*] S. Mark omits, but fully implies, the commission and command to baptize given in S. Matthew, (28:19). The association of *πιστεύων* and *βαπτισθείς* under the single article clearly indicates that in the mind of the speaker all who believed would be baptized. Yet from the case of Simon, A. 8:13–23, it is clear that some were admitted to baptism on a profession of belief which was not likely to issue in final salvation. *σωθήσεται*] From the case of Cornelius, A. 10:47, we learn that the Spirit of God is not bound to the external administration of this ordinance, but that his grace accompanies, as indeed it causes, inward union and fellowship by belief. To connect God's promises with baptism as if it always involved that inward union, is to invest this ordinance with a magic power; yet as the institution of Christ comprises the external signs, union with Him is not complete without them. To abolish these external signs is to deprive the Church of a real and essential bond of fellowship with Christ. Hence baptism and the Lord's Supper 'are *generally* necessary to salvation;' necessary where they can be had. On the warrant for infant baptism, see 10:14. L. 18:16. A. 21:5. Some have attempted to shew from this passage, that infants are not meet to receive Christ's holy baptism, because they give no evidence of a lively faith. But the latter clause, *ὁ ἀπιστ. κατακριθ.*, shews that no countenance is here given to such an opinion, if we admit the salvability of infants. For if children by reason of their tender age, through the absence or defect of faith, are not meet to receive the pledge and earnest of the Saviour's goodness and grace on earth, consistency demands that we regard them as incapable of enjoying the fruition of the glorious Godhead in heaven. *ὁ ἀπιστήσας*] This is equivalent to *ὁ ἀπειθῶν τῷ υἱῷ*, consequently *ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν*, J. 3:36, and cf. J. 3:18, *ὁ μὴ πιστεύων ἤδη κέκριται*. As belief uniformly expresses itself by obedience in the life, so unbelief involves the idea of disobedience. See on H. 3:18, 19. Hence the term *ἀπιστήσας* includes the rejection of baptism as a symbol of obedience; so that there is no necessity for *καὶ μὴ βαπτισθείς* in the second clause, this being implied in *ὁ ἀπιστήσας*. It was necessary to add *βαπτισθείς* in the promise, because belief must ever be attended with open acknowledgment and profession; it was not necessary to add *μὴ βαπτισθείς* in the threat, because the unbeliever would be condemned whether baptized or not, whether insolently rejecting Christ and denying the truth of the gospel, or hypocritically professing himself a disciple without real and saving faith. As in the former case it is not baptism that saves, but that faith to which baptism is a necessary adjunct, and of which it is the authorized expression, so in the latter case it is not for want of baptism, but for want of faith that men are condemned. The cases of those who being, or desiring to be, considered sincere believers in Christ, yet reject baptism altogether, or postpone it indefinitely after profession of Christianity, are not contemplated here. They are too anomalous for distinct anticipation; and for the same reason are little likely to become the source of permanent, wide-spread, or deeply mischievous error in the Church.

17. *σημεῖα*] 'signs,' tokens and inti-

παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι, γλώσσαις λαλήσουσι καιναῖς, [18] ὄφεις ἀροῦσι, κἂν θανάσιμόν τι πίωσιν οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.

[19] Ὁ μὲν οὖν Κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ Θεοῦ· [20] ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.

mations that I have sent you. *σημεῖον* is the general term, and embraces what is elsewhere expressed by *τέρατα, δυνάμεις, ἔργα*, A. 2:22. In J. 3:2. 6:26. 7:31. 10:41 the word should be rendered *signs*. *παρακ.*] 'shall follow by the side,' 'follow up,' 'wait upon,' 'attend,' *v.* 20. L. 1:3. *ἐν τῷ ὀνόμ.*] because they belong to me; and as a proof that I am with them. The declaration is general, as applicable to all believers, and not to the apostles alone. The cessation of such miraculous agency is implied in 1 Cor. 13:8, 13. *δαιμ. ἐκβαλ.*] This promise is fulfilled in A. 5:16. 8:7. 16:18. The first sign mentioned is an assurance that the power in which they already exulted would be continued to them, L. 10:17. M. 12:28. *γλώσσαις*] A. 2:4–13. 1 C. 14. *ὄφεις*] A. 28:3–5. *θανάσ. πί.*] At this period poisoning was extensively practised as an ordinary mode of causing death; and every court had an officer skilled in this deadly art. No instance of miraculous preservation is recorded in the N. T. But there is probably an allusion to the miracle of Elisha, 2 Ki. 4:39–41. Eusebius (*Hist. Eccles.* III. 39) relates, on the authority of Papias, that Joseph the Just, surnamed Barsabas, 'drank deadly poison, and by the grace of God suffered no harm.' *ἐπὶ ἀῤῥώστους*] Mk. 6:5, 13. See Acts passim; and Ja. 5:14, a passage which proves that these powers were extra-apostolical; but at the time when it was written, under limitation and regulation, and perhaps ready to vanish away.

19. *Κύριος*] applied by Jesus himself, 5:19, to God the Father. The title is applied to Jesus by Mk. in this passage only (19, 20), when speaking historically and in his own person. *ἀνελήφθη*] See on A. 1:11. Our Lord had prepared the minds of his disciples for witnessing this, J. 6:62. It was necessary that He should ascend to heaven in their presence, or else they could not have had satisfactory proof of his continued existence in heaven. It was not necessary that he should arise from the dead in their sight, as that event was proved by his intercourse with them after his passion. The omission of the mention of it by S. Matthew should create no difficulty, for the fact was notorious, and indeed has hardly been denied by those who have questioned every other event recorded in the Evangelists. *ἐκάθ. ἐκ δεξ.*] In A. 7:56, *ἐκ δεξιῶν ἑστῶτα τ. Θ.* see n. 1 Pet. 3:22, *ὅς ἐστιν ἐν δεξιᾷ τ. Θ.* H. 1:13, *Κάθου ἐκ δεξιῶν μου, κ.τ.λ.* The highest seat of distinction and power, *δόξῃ καὶ τιμῇ ἐστεφανωμένον*, H. 2:9. Cf. M. 28:18.

20. *ἐξελθόντες ἐκήρ. παντ.*] A compendious account of the events of many years; and written doubtless after the promulgation of the gospel among the Gentiles, a work which the Evangelist was one of the first to witness, A. 13:5, and in which he was afterwards fully employed, (2 Ti. 4:11). Cf. R. 10:18: *εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.* See on *v.* 15. *τοῦ Κυρίου συνεργ.*] This was the secret of their success. Through this co-operation they changed the aspect of the world. The success of the ministry in every age depends upon the same effectual influence. The word too which is spoken by the *συνεργοῦντες*, 2 C. 6:1, will be confirmed by like tokens of his presence and power. Their commission will be attested by signs analogous to those which the Saviour recounted at Nazareth, L. 4:18, 19, those which S. Paul enumerates A. 26:18; and the fruits of their teaching will be made manifest as in 1 Th. 1:5–10. *τῶν ἐπακ. σημ.*] 'The signs' spoken of in *v.* 17, 'following upon it,' according to the promise just given, H. 2:4.

INTRODUCTION TO S. LUKE.

THE writer of this Gospel and of the Acts is generally considered to have been a native of Antioch in Syria. There are reasons which justify the opinion that he was a heathen by birth, a slave in his condition, or at least, a *libertus*, and a physician by profession. The name Λουκᾶς is a contraction from Λουκανός. In Col. 4:14 he is mentioned as ὁ ἰατρός. His origin and profession agree with the fact that the Romans were averse to the practice of medicine, which they left to slaves, or freedmen, *liberti*. 'Mitto præterea cum eo ex servis meis medicum,' Sueton. *Cal.* 8. S. Paul in Col. 4:14, distinguishes Luke from the Christians of Jewish descent, who in *vv.* 11, 12, he styles ὄντες ἐκ περιτομῆς. It has been conjectured also, that he passed from heathenism to Judaism before he became a convert to Christianity. See on A.21:29. His intimacy with S. Paul is noticed in 2T.4:11, Phil. 24, and is confirmed by the Acts of the Apostles. In addition to which we may observe, that the account of the institution of the Lord's Supper in 1C.11:23-26, agrees very closely with L.22:19, 20, and that the quotation in 1T.5:18 is the same as L.10:7, whereas in M.10:10 there is a variation, τροφῆς for μισθοῦ.

S. Luke appears to have joined S. Paul at Troas, where he first introduces himself as one of the Apostolic company, by the use of the first person, (A. 16:10). He attended the Apostle to Philippi, and does not reappear in his own narrative until S. Paul revisits that town several years afterwards. He was probably left in charge of the church established there. After this we find him the constant companion of S. Paul. There is good reason to believe that he was the person spoken of in 2C.8:18, 19, as 'chosen of the churches,' to travel with S. Paul, in charge of the contributions for the poor brethren at Jerusalem. He was evidently at Rome during the two years of the Apostle's first imprisonment: and was his only companion there at the period of his second imprisonment, during which was written the 2nd Epistle to Timothy.

In S. Luke we have a well-informed Greek capable of writing in a pure classical style, which bears the characteristics of great minuteness and conciseness. This is especially seen in the explicit and learned details which he gives in the Acts of the Apostles on various antiquarian, historical, and geographical subjects. His language presents us with more Attic expressions, and with fewer Hebraisms than are usual in the N. T. The former may be traced to his liberal education, the latter to the influence of the Septuagint Version.

Both in this Gospel and the Acts we observe a characteristic phraseology peculiar to Luke. Thus he uses the term παῖς Θεοῦ, L.1:54, 69. A.3:13, 26. 4:25, 27, 30. The words σὺν, ἅπας, πορεύεσθαι, χάρις, σωτήρ and its derivates, οἶκος in the sense of *family*, ἀνθ' ὧν, are rare in the N.T., compared with the frequency of their recurrence in the writings of S. Luke. Compare too the peculiar use of the words καὶ αὐτός, L.1:17, 22. 2:28, 50. 3:23. 4:15. 5:1. ἱκανός, L.7:12. 8:27, 32. 20:9. A.5:37. 9:23, 43. 11:24.

The greater part of the subject-matter of this Gospel is recorded by no other Evangelist. We may refer to the birth of John the Baptist, the annunciation, the census, the vision to the shepherds, the early testimony of Simeon and Anna, our Lord's visit to Jerusalem when he was twelve years old,

his age, and the mention of the reigning emperor at the commencement of his ministry. From 9:51 to 18:14, we have an account of the circumstances which occurred in our Lord's final journey to Jerusalem, few of which are related in the other Gospels. The touching narrative of the walk to Emmaus with two of his disciples is alone sufficient to shew the richness of the information which is given by S. Luke exclusively. But after all, the striking feature of this biographical record is the number of affecting parables which it contains, in addition to those which are related by S. Matthew and S. Mark, viz. the parables of the lost sheep, the lost piece of silver, and the prodigal son, the creditor who had two debtors, the man who laid up treasure for himself, the rich man and Lazarus, the poor widow and the unjust judge, the Pharisee and Publican, the fig-tree in the vineyard, the compassionate Samaritan. Irenæus, in the second century, mentions the greater part of these particulars as peculiar to this Gospel. His testimony is important, not merely as bearing on the genuineness and authenticity of this narrative, but as shewing its unimpaired preservation to the present day.

The analogy which subsists between S. Luke in his earlier days as the physician of the body, and in his later days as the physician of souls, has suggested the petition of the collect for the day on which the church commemorates his labours, 'that by the wholesome medicines of the doctrine delivered by him all the diseases of our souls may be healed.'

The same analogy is happily expressed in the following Epigram, for which we are indebted to the kindness of Dr Major:

'Pandit Evangelii et medicinæ munera Lucas,
Artibus hinc, illinc relligione valens.
Utilis ille labor per quem vixere tot ægri;
Utilior per quem tot didicere mori.'

It is generally considered that S. Luke collected the materials for this Gospel during S. Paul's captivity at Cæsarea, A.24:27. The date of its publication is about A.D. 58, the place was probably Corinth, or according to the tradition reported by Jerome, 'in Achaiæ Bœotiæque partibus.' Bar Bahlul, the Syrian Lexicographer (quoted by Castell), has the following account. (The part relating to Galen is clearly legendary; as Galen was not born until A.D. 130, and died 200.)

'Lucas Evangelista, discipulus de stemmate Israelitico, teste Mose Bar Cepha, jam olim orthodoxus medicus, primo corporis, Col. 4:14, deinde animæ, S. Pauli condiscipulus, ejus Evangelii (ut S. Petri Marcus) scriptor sc. amanuensis, in Alexandria Evangelium Græce scripsit; ferunt aliqui eum Galeni discipulum; alii sororis ejus fuisse filium. Audita autem Domini nostri fama, scil. in Judæa esse virum, qui absque ulla medicinæ ope egregias perficeret curationes, subdubitabat ipse et magister ejus Galenus rumorem hunc, aut non esse verum, aut imaginationis tantum opus esse; unde illis in Judæam iter suum, ut veritatem comperirent, dirigentibus, in via obiit Galenus, Lucas autem ad Dominum adventans ab eo edoctus est, et in numerum 72 discipulorum cooptatus, et post aliquod tempus in Thebaide urbe magna diem clausit.'

The inscription or title of the Syriac version states that S. Luke's ministry was carried on in Alexandria Magna.

ΚΑΤΑ ΛΟΥΚΑΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, 3 ἔδοξε κἀμοὶ παρηκολουθηκότι ἄνωθεν

I. 1. πολλοί] gives an incidental proof of the demand which existed for records of our Lord's life and ministry, and the attempts made to satisfy the requirements of that age. The extensive publicity given to the facts, soon after the alleged time, and in the land of their occurrence, is a strong confirmation of their truth. The superior authority of the four Gospels, as universally received, is seen from the fact, that many such memorials existed at the time of their publication, but these only have survived. ἐπεχείρ. ἀνατάξ.] i.q. ἀνετάξαντο, 'undertake to draw up in order a narration.' πεπληροφορ.] 'believed on sure grounds.' By this expression, S. Luke characterises the events connected with the life and ministry of our Lord as things very fully believed among Christians, but he does not use it to distinguish the things he is about to relate from other things of the same kind which had not received so much credit. 'Quæ in nobis completa sunt rerum.' (accomplished.) Vulg. πληροφορέω (φορά freight) is used in two senses, 'discharge fully,' 2 T. 4:5, Τὴν διακονίαν σου πληροφόρησον, and in passive, 'to be fully assured,' R. 4:21, πληροφορηθεὶς ὅτι ὃ ἐπήγγελται, δυνατός ἐστι καὶ ποιῆσαι. So πληροφορία, 'full assurance,' 1 Th. 1:5. Col. 2:2. H. 6:11. 10:22.

2. ἀπ' ἀρχῆς] Cf. ἀφ' ἡμερῶν ἀρχαίων, A. 15:7. τοῦ λόγου] The personal sense of ὁ λόγος is said to occur nowhere in the N. T. except in S. John. Yet the striking word αὐτόπται accords so closely with J. 1:14. 1 J. 1:1. 4:14, that it is harsh to exclude the personal sense in this passage. This too is confirmed by the use of ὑπηρέται, which necessarily implies the personality of a superior party. In Soph. *Œ. R.* 712, the ministers of Apollo are styled ὑπηρέται. 'Were ministers at the doing,' Tynd., Gen.; 'of the things that they declared,' Cranm. The former rendering is probably due to the use of λόγων in *v.* 4: the latter to the use of λόγος in A. 1:1, as equivalent to διήγησις here. The ordinary sense ascribed to λόγος, 'the word of the Gospel as ministered by Christ,' receives some corroboration from A. 26:16; but see note.—It is clear from this passage that the primitive Church was not content with mere apostolical tradition, but craved a fixed record, a written word. The language of S. Luke (*v.* 4) implies also that upon such a record, composed by duly qualified persons, depends our security and certainty (ἀσφάλεια) in regard to the things in which the early disciples were instructed. We learn too what was the nature and substance of apostolic preaching. It was principally narration, reports of the words and actions of their Divine Master. Such were 'the traditions' which the Corinthians, (1 C. 11:2), and the Thessalonians (2 Th. 2:15), received from S. Paul. It would seem from the words παρέδ. ἡμῖν that S. Luke wrote after he had personally come within the range of the ministry of the primary apostles, and ascertained by his own observation what their teaching was. This accords with the opinion that he compiled his Gospel during S. Paul's imprisonment in Cæsarea.

3. ἔδοξε κἀμοί] While, in introducing himself as a new writer, he modestly classes himself by implication among the many who had preceded him, he evidently intends to advance a claim to superior qualifications, derived from his past and present position and character. See on *v.* 4. He does not impugn their motives, nor, in terms, disparage their performances, and he gives them full credit for the purity of the source from which they derive their information: but it is obvious that he considered their works imperfect and unsatisfactory, and that he designed his own not to be supplementary to theirs, but a substitute for them. Some versions subjoin to these words 'et Spiritui Sancto;' an addition by way of gloss, suggested probably by A. 15:28: ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν. παρηκολουθηκότι] 'tracing out step by step.' Cf. Demosth. *de Cor.* c. 53, παρηκολουθηκότα

πᾶσιν ἀκριβῶς, καθεξῆς σοὶ γράψαι, κράτιστε Θεόφιλε, 4 ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου τοῦ βασιλέως τῆς Ἰου-

τοῖς πράγμασιν ἐξαρχῆς. Pliny, *Epist.* VII. 6, uses 'vere persequi' in a similar sense. The word is peculiarly appropriate to S. Luke, as we may suppose that he derived a great portion of his knowledge from travelling with S. Paul (ἀκόλουθος, 'travelling companion or attendant,' i. q. 'comes'). But it is not consistent with the supposition that he wrote his Gospel very soon after his connexion with S. Paul as a Christian teacher commenced, as for instance, at Philippi, though it agrees very well with the later date, and the place we have assigned above for its composition. ἄνωθεν] from the earliest period, i. e. from the conception of John the Baptist. καθεξῆς] 'in a connected narrative,' implying a regular sequence of time or place, opposed to the disjointed portions and fragments of history which Theophilus had heard. See on A. 11:4. κράτιστε] 'most noble,' Gen. V., a title of excellency in A. 23:26. 24:3. 26:25. Theophilus was probably a person of rank, the chief magistrate of some city in Greece or Asia Minor. In conformity with the general principle that the Apostles neglected no human instrumentality which could be lawfully employed in the discharge of their mission, it is natural to conclude that S. Luke wished to avail himself of the wealth and influence of Theophilus, in the circulation of his narrative, and its introduction among the higher classes of society. We are by no means to regard it as a private communication, having throughout special reference to the position, circumstances, and locality of the individual to whom it is addressed, or rather inscribed. There is no reason to suppose that the Evangelist kept Theophilus personally in view, after his preface, except perhaps as the representative of the class of Christians for whom the Gospel was designed. Θεόφιλος has been considered by some to be a general term for a Christian disciple, i. q. 'lover of God.' But φίλος always stands first when thus used in a compound epithet. Thus 2 T. 3:4, φιλήδονοι μᾶλλον ἢ φιλόθεοι.

4. ἐπιγνῷς] 'know thoroughly,' ἐπί intensive. Thus ἐπιδεῖν, *v.* 25. ἐπικρίνω, 'adjudge after deliberation,' 23:24. ἐπιζητέω, 'seek earnestly,' A. 12:19. κατηχήθης] 'hast heard by word of mouth.' Cf. A. 21:21,24 (ἦχος, 'sound'), κατηχεῖσθαι followed by ἐκ, R. 2:18; by acc., A. 18:25. Hence our word 'catechize.' λόγων] 'matters,' i. e. of fact and doctrine. This introduction is very valuable. S. Luke professes to have thoroughly investigated the facts he puts on record, to have selected those things only which were fully believed, out of other statements which were of doubtful credit. One at least of the Evangelists was of an historical turn of mind. It would be a most important corroboration to Theophilus, and the Asiatic and Greek Christians generally, of the accounts orally delivered to them, whether by S. Paul or S. Luke, to read substantially the same accounts in a history, composed by its author after communication with the original witnesses of the facts related, and with full opportunity of careful investigation and comparison. If S. Luke, as is most natural to conclude, had been the previous teacher of Theophilus,—and he certainly was the previous teacher of Christianity to many for whom he wrote—the confirmation of his oral Gospel by his written, to such a degree as to render the truth and accuracy of the former a 'safe certainty,' is a proof of his inspiration as a speaking and preaching evangelist. Nor is this conclusion affected by the fact that he learned his Gospel from S. Paul. S. Paul could only have received it in such accuracy, consisting as it did of numerous minute but most important details, 'by revelation;' and S. Luke, especially in the absence of S. Paul, could only have retained and communicated it in such accuracy by a similar, though we may allow inferior, and secondary 'manifestation of the Spirit' (1 C. 12:7–11,28). See Preface, on Inspiration.

5. ἐν ταῖς ἡμέρ. Ἡρ.] In classical Greek this would be ἐφ' Ἡρῴδου, as in 3:2, ἐπ' ἀρχιερέων. For Herod, see M. 2:1, n. ἐφημερίας] 'the daily service' of the priests in the temple, 2 Chr. 13:10, LXX. Hence 'the course or class of priests on duty.' Each course attended two sabbaths and the six intervening days; so that on the Sabbath two courses officiated. Ἀβία] אֲבִיָּה 'Jehovah my *Father*,' Abijah. David divided the priests into twenty-four courses, of which Abia was the eighth. 1 Chr. 24:7–18. Four courses only returned from the captivity, Ezra 2:36–39. Neh. 7:39–42. 12:1. These were subdivided into twenty-four, each of which preserved its original name. Every class had a president or prefect, Neh. 12:12,

δαίας ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ Κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. 8 Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, 9 κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιάσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ Κυρίου. 10 καὶ

who probably are the *ἀρχιερεῖς* in N. T. Ζαχαρίας] זְכַרְיָה 'Jehovah remembers.' Ἐλισάβετ] אֱלִישֶׁבַע 'My God hath sworn.' This too was the name of Aaron's wife, Ex. 6:23. *ἐκ τῶν θυγ.* 'A.] Hence John the Baptist was of the sacerdotal line by both his parents. A priest was permitted to marry into any of the tribes of Israel. See 2 Chr. 22:11.

6. *δίκαιοι*] See on M. 1:19. *πορευόμενοι*] *walking* 'with God,' is used to express the religious life of Enoch and Noah; in their case this term would seem to be derived from the literal 'walk' with God, enjoyed by Adam in Paradise, Gen. 3:8. This is a favourite word with L. A. 9:31. 14:16, i.q. 'living.' LXX. 1 Ki. 3:61. Prov. 28:6. Perhaps its use may be ascribed to the frequent representations of life as a pilgrimage, Gen. 12:1. H. 11:13, 15. 1 P. 2:11. Cf. *ὁδὸς* Θ. 'religion.' 20:21. A. 9:2, n. *ἐντολαῖς*] 'moral precepts,' 'injunctions,' 'prohibitions,' Mk. 10:19. 12:28, used by LXX. frequently for מִצְוָה and for תּוֹרָה *δικαιώμασι*] 'positive ordinances,' 'rites and ceremonies;' *δικαιώμ. λατρείας*, respecting worship, H. 9:1; *δικαιώμ. σαρκός*, H. 9:10. Used by LXX. for חֹק, Ex. 15:25,26, מִשְׁפָּט Ex. 21:1. The word properly means a judicial sentence, i. e. 'justification,' 'acquittal,' R. 5:16, or 'condemnation,' 'judgment,' Rev. 15:4. This passage seems framed upon Deut. 16:30.

7. *προβεβηκότες*] By *προβεβηκώς*, the Greeks expressed the particular period, just before *ὡμογέρων*. The priest was forbidden to serve after the age of fifty, Num. 8:25. *ἐν ἡμεραῖς πολλαῖς* occurs with *προβ.* 2:36, to express a more advanced period of life. In Gen. 18:11, we have בָּאִים בַּיָּמִים. So in Gen. 24:1, *προβ. ἡμερῶν*. Josh. 23:1, *ταῖς ἡμέραις*, LXX. These descriptive particulars of their age, and of Elisabeth as *στεῖρα*, and the objection of Zacharias, *v.* 18, taken in connexion with similar notices in L. and A. form accumulative evidence of the medical profession of S. Luke. He writes like a person accustomed to physical research and observation. This especially applies to *v.* 24, *περιέκρυβεν ἑαυτὴν μῆνας πέντε*, as till that period Elisabeth might be in doubt of the fact; and also to *vv.* 41, 44.

8. *Ἐγένετο... ἔλαχε*] This use of *ἐγένετο*, with or without *καί* before the principal verb is common in the first three gospels. It is taken, as in LXX. from the Heb., in which וַיְהִי is frequently found with and without ו following, e. g. Ex. 12:41. Josh. 17:13. Heb. and LXX. *ἐν τῇ τάξει τῆς ἐφ.*] either, 'in the order adopted or observed by his course,' or 'when his course was in office.' The latter seems preferable, as the function of offering incense was not matter of arrangement, but of lot. So, 'as his course came,' Tynd., Cr.; 'as his course came in order,' Gen. Hence *ἐν τῷ ἱερατ.* while serving as priest (generally).

9. *ἔλαχε... εἰσελθών*] for λαχὼν... εἰσῆλθε, 'Now it had been allotted to him to burn incense, *since*, or *seeing that* he entered,' explaining the reason why he had entered, 'quippe qui intrasset.' A. 23:25, *γράψας*. The idea intended to be conveyed is doubtless, 'in order to do which he had entered, as was necessary, into the temple.'—Three priests were engaged about the service of the incense: one carried away the ashes from the preceding service; another brought a pan of burning coals from the altar of sacrifice, which he placed on the golden altar; the third went in with the incense, sprinkled it on the burning coals, and while the smoke ascended made intercession for the people. This was the most honourable part of the service, and could be discharged but once by the same priest. *τὸν ναόν*] 'the sanctuary,' 'ædem;' 'the

πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. 11 ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. 13 εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος, Μὴ φοβοῦ Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην· 14 καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται. 15 ἔσται γὰρ μέγας ἐνώπιον τοῦ Κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ· 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· 17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει

vestibule,' 'the holy place,' and 'the most holy:' τὸ ἱερόν, 'templum,' was the whole edifice, with all its inclosures, and the dwellings of the priests. See Arnold, Thuc. I. 134. The altar was placed in the middle of the holy place, between the table of shewbread and the candlestick, Exod. 40:22–37.

10. ἔξω] 'outside' the sanctuary, ναός. In the court of the Israelites. See Joseph. *Ant.* XIII. 10, 3. ἦν προσευχόμενον] This form for προσηύχετο seems to call our attention to the continuance of the act. So *vv.* 20, 21. See on 5:16, 17. τῇ ὥρᾳ] Incense was burnt morning and evening, Ex. 30:7, 8. It was doubtless typical of prayer, Rev. 8:3. Cf. Ps. 141:2.

11. ἐκ δεξ.] i.e. on the south side, between the altar and the candlestick: Zacharias being on the north side, or in front of the altar while offering incense, 2 Chr. 26:19.

12. ἐταράχθη] cf. *v.* 29. A. 10:4. Dan. 10:8, 11, 15. ἐπέπεσεν] generally followed by the dative in classical writers. ἐπί c. accus. A. 10:10. 19:17.

13. μὴ φοβοῦ] *v.* 30. Dan. 10:12, 19. L. 2:10. Rev. 1:17. ἡ δέησίς σου] Cf. A. 10:4. The prayer that he might have offspring, as is indicated by the promise, καὶ ἡ γ. This we may conceive had been the prayer of his life, which he had now ceased to offer, having submissively acquiesced in the supposed will of God. Ἰωάννην] יוֹחָנָן Johanan O. T. 2 Ki. 25:23, &c., 'whom Jehovah has graciously given.' cf. Samuel, 1 Sam. 1:20, 27. Or 'the grace of Jehovah.'

14. ἀγαλλίασις] 'exultation.' See M. 5:12. ἐπί, 'in consequence of,' 'super,' 2:20.

15. σίκερα] שֵׁכָר luscious, saccharine drink; especially sugar or honey of dates; palm-wine in its fresh and unfermented state; intoxicating drinks from fruit or grain. 'He schal not drynke wyn, ne sidir.' Wiclif. A similar prohibition was laid upon the priests when engaged in their ministrations, Lev. 10:9. John was devoted to God as a Nazarite, for life. The only other instances in S.S. are Samson, Judg. 13:7, and Samuel, 1 Sam. 1:11. These Nazarites were called Nativi. Sometimes the Jews bound themselves by the vow of the Nazarite for a certain number of days or months; probable instances of which occur in A. 18:18. 21:23, 24. These were called Votivi.

17. ἐνώπιον αὐτοῦ] before the Lord his God; as is clear from Mal. 3:1. 4:5, which are combined in the quotation, *v.* 76. προελεύσεται] this expression is derived from the couriers sent forward by Eastern princes, in making a progress through their dominions, M. 3:3. ἐν πνεύμ. κ. δυν.] ἐν expresses that in which one is enveloped, or with which one is furnished, 'the powerful and energetic spirit.' He was not to possess the *miraculous* power of Elijah, for 'John did no miracle.' The Jewish reader might understand here an intimation, that as Elijah had a successor who received 'a double portion of the Spirit,' symbolized by the descent of his mantle, so he of whom John was the predecessor was one to whom the Spirit was given without measure. ἐπιστρέψαι] i.q. הֲשִׁיב Mal. 4:6, 'make to return.' The passage in Malachi is thus rendered by Dathe, 'ut ad majorum mores posteros reducat, hosque illorum agendi rationi iterum adsue-

Ἡλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. 18 Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ, Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ· καὶ ἀπεστάλην λαλῆσαι πρός σε καὶ εὐαγγελίσασθαί σοι ταῦτα. 20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. 21 Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. 22 ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. 23 καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. 24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ, καὶ περιέ-

faciat.' See 1 Ki. 18:37. When Israel returned to the Lord their God, those also who were arrayed in hostile parties would be reconciled. So in Jer. 50:4, the children of Judah are associated with the children of Israel. See on Mk. 9:12. *ἐν φρονήσει*] *ἐν* is here used for *εἰς*, or rather, is considered as so used; it expresses not only the return to a right state of mind, but the continuance in that state. The change would be not transitory, but permanent. Compare this use of *ἐν* in M. 10:16. *ἐν εἰρήνῃ*, 1 C. 7:15. *ἐν Σικελίᾳ κατῆλθε*, 'he settled in Sicily;' *πίπτειν ἐν κονίῃσι*, 'to fall to the ground and lie there.' *ἑτοιμάσαι* Κυ. λα. *κατ.*] seems to be an allusion to Is. 43:21.

18. *κατὰ τί*] (*σημεῖον*) By what sign. So Abraham, Gen. 15:8. Gideon, Judg. 6:17. Hezekiah, Is. 38:22. Perhaps he had in his mind the sign granted to Manoah in similar circumstances, Judg. 13:20, of which the words of the angel, *v.* 15, reminded him.

19. Γαβριήλ] גַּבְרִיאֵל 'might of God.' The same angel appeared to Daniel (Dan. 8:15,16. 9:21), and to the Virgin, *v.* 26. *παρεστ. ἐνώπ.*] expresses attendance, like that of a messenger or courtier. See M. 18:10. *εὐαγγελ.*] in its literal sense, as in R. 10:15. H. 4:2.

20. *σιωπῶν*] This was the sign given in answer to his request *κατὰ τί*. His petition was granted in a manner very different from his expectation. *καὶ μὴ δυνάμ. λαλ.*] This addition is probably due to the use of the term *σιωπῶν* instead of *κωφός*, *v.* 22, or *ἄλαλος*. *ἄχρι ἧς ἡμέρας*] Cf. A. 1:2. *ἀνθ' ὧν*] for *ἀντὶ τούτων, ὅτι*, 'for the sake of these things that.' See Jelf, § 618. So 12:3. 19:44. A. 12:23. 2 Th. 2:10, 'Η *σφὼ ποιήσω τήμερον δοῦναι δίκην 'Ανθ' ὧν ἐμὲ ζητεῖτον ἐνθένδ' ἀφανίσαι*, Aristoph. *Plut.* 433. *εἰς τὸν καιρὸν αὐτῶν*] arriving 'at their set time.'

22. *λαλῆσαι*] to give them the usual benediction, Lev. 9:22. Num. 6:23, which was pronounced by the priest who had offered incense, (Reland); or to answer the enquiries which his unusual appearance prompted. *ἐπέγνωσαν*] by his delay, his looks, his dumbness, his signs (*ἦν διανεύων*). *κωφός*] deaf as well as dumb; as appears in this instance from *v.* 62, *οὔτε λαλῶν, οὔτ' ἀκούων*, Hesych. See on Mk. 7:32.

23. *λειτουργίας*] 'the days of his official duty,' *λέϊτος* (*λαός*) 'public,' *ἔργον*. Any public commission or office, such as that of the *χορηγοί*, *τριήραρχοι*, at Athens; applied especially to the public ministrations of the Jewish priesthood, H. 8:6. 9:21; once to those of Christian ministers, *λειτουργούντων τῷ* K. A. 13:2; and to the 'ministry' of a Christian teacher in bringing men to the faith, Ph. 2:17; also the charge undertaken by S. Paul for the

κρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα, 25 Ὅτι οὕτω μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲτ, 27 πρὸς παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ, ἐξ οἴκου Δαβίδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε, Χαῖρε κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ, εὐλογημένη σὺ ἐν γυναιξίν. 29 Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. 30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. 31 καὶ ἰδοὺ συλλήψῃ ἐν γαστρὶ, καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς τὸν

temporal service of the church in Judæa, 2 C. 9:12. R. 15:27.

24. *μῆνας πέντε*] See on *v.* 7. She was not seen by any of her relations till the visit of Mary, in *v.* 40. Possibly by this concealment she intended to carry out from the beginning the design of God for the complete separation of her son. As he was to be a Nazarite, she would be separate from her friends till his birth. This resolution evinced her grateful sense of the Divine favour.

25. *ὅτι*] not to be rendered '(I do this) because:' but redundant, or recitative, as introductory to a saying. *οὕτω*] so (graciously); cf. the ellipse in the oath, 'God do *so* to me and more also;' and for the sentiment, here elliptically conveyed, see E. 3:20. *ἐπεῖδεν*] 'has looked with favour.' So *ἐπέβλεψεν*, *v.* 48, and similarly *ἐπισκέπτομαι*, *v.* 68. So 'respicio' and 'aspicio,' *Æn.* I. 526, 'proprius res aspice nostras.' v. 689, 'si quid pietas antiqua labores Respicit humanos.'

27. *ἐξ οἴκου Δαβίδ*] These words appear more naturally to refer to Joseph than to Mary. There is no direct proof that Mary was of the house of David, but it seems almost necessarily implied in such passages as A. 2:30. R. 1:3. H. 7:14.

28. *κεχαριτωμένην*] 'endued with favour,' 'freely beloved.' Beza, Gen. Cf. *v.* 30, *εὗρες χάριν*. The Rhemish translation, 'full of grace,' (so Vulg., Wiclif, Tynd., Cr., also Syr. V.), implies the 'possessor and dispenser of grace,' rather than the recipient of grace, which is the true meaning. E. 1:6, *ἐχαρίτωσεν*, 'made us accepted,' A. V. Words in *όω*, generally from nouns of the 2nd declension, have a factitive meaning; making it to be that which the primitive expresses: *ἐφανέρωσε*, J. 21:1; *δηλόω*, 'make known;' *χρυσόω*, 'gild;' *πυρόω*, 'set on fire;' *αἱματόω*, 'make bloody;' *ἰόω*, 'make rusty.' Hence *κατίωται*, 'utterly corroded,' Ja. 5:3. See Jelf, § 330, Obs. 3. *ὁ Κύριος μ. σ.*] an usual mode of salutation, and may be translated, 'The Lord be with thee,' Judg. 6:12. Ruth 2:4. *εὐλογ. σὺ ἐν γυν.*] 'most blessed of women,' a Hebrew superlative, Ps. 94:8, *ἄφρονες ἐν λαῷ*, i.e. *ἀφρονέστατοι λαοῦ*. So Cant. 1:8, *ἡ καλὴ ἐν γυναιξίν*.

29. *ποταπός*] What manner of salutation? what would be the message to which this salutation was the introduction?

30, 31. For *παρά* with the dative in such a connexion, see M. 6:1, n. *καλέσεις*] a mild form of the imperative, M. 5:48, n. *Ἰησοῦν*] M. 1:21, n.

32. *κληθήσεται*] 'shall be,' 'shall have the character, and be known to have it.' So *vv.* 35, 36. 2:23. Compare the use of the word in *Il.* IV. 61, *οὕνεκα σὴ παράκοιτις Κέκλημαι*. Æsch. *Persæ*, 240, *οὔτινος δοῦλοι κέκληνται φωτός*. Soph. *Trach.* 738, *ἄλλου κεκλῆσθαι μητέρα*. Eurip. *Hec.* 479, *ἐν ξείνᾳ χθονὶ δὴ κέκλημαι δούλα*. 623, *ὁδ' ἐν πολίταις τίμιος κεκλημένος*. *Hipp.* 2, *θεὰ κέκλημαι Κύπρις*. *υἱὸς ὑψίστ.*] a title of the Messiah. So *ὁ υἱὸς τ. εὐλογήτου*, Mk. 14:61. The whole passage from *δώσει* to *τέλος*, *v.* 33, refers to Is. 9:6,7. Cf. Ps. 2.

θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον
Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.
34 Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον, Πῶς ἔσται τοῦτο, ἐπεὶ
ἄνδρα οὐ γινώσκω; 35 καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ,
Πνεῦμα ἅγιον ἐπελεύσεται ἐπί σε, καὶ δύναμις ὑψίστου ἐπι-
σκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ.
36 καὶ ἰδοὺ Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν
ἐν γήρᾳ αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
στείρᾳ· 37 ὅτι οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 38 Εἶπε
δὲ Μαριὰμ, Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.
καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη
εἰς τὴν ὀρεινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, 40 καὶ εἰσῆλθεν εἰς
τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. 41 καὶ ἐγένετο
ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε
τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ
Ἐλισάβετ 42 καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν, Εὐλογημένη
σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. 43 καὶ
πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ Κυρίου μου πρός με;
44 ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά
μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
45 καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλη-

33. *βασιλεύσει*] See M. 3:2, n. *εἰς τοὺς αἰῶνας*] and *εἰς τὸν αἰῶνα* both express eternity. The last clause appears as an article of the creed in the Apostolical Constitutions, written about 290. Hence it was transferred into the Nicene Creed at Constantinople, 381.

35. *δύναμις ὑψίστου*] called also *δύναμις ἐξ ὕψους*, 24:49, the Holy Spirit; *δύναμις Θεοῦ*, and *δύναμις* alone, are used to denote God himself in 22:69, and M. 26:64. *ἐπισκιάζω*] followed by *accus.* 9:34. M. 17:5. *τὸ γεννώμενον*] so used in Hdt. I. 108. *κληθήσ. Υἱ. Θ.*] shall be revealed in the relation of Son to God, *v.* 32. M. 4:3. See on Mk. 12:6.

36, 37. *συγγενής*] by the mother's side; for Elisabeth was of the tribe of Levi, *v.* 5, and Mary (most probably) of the tribe of Judah, *v.* 27. *οὐ πᾶν ῥῆμα*] a Hebraism for *οὐδέν*. So R. 3:20. Mk. 13:20, *οὐ πᾶσα σάρξ*, for *οὐδείς*. *ῥῆμα*] 2:15. M. 4:4.

39–41. *τὴν ὀρεινήν*] sc. *χώραν*, the mountainous tract running along the middle of Judæa from N. to S. Hebron, as is clear from Josh. 20:7. 21:11; see also Joseph. *B. J.* IV. 99. *εἰς τ. οἶκ. Z.*] Hebron was that city of priests in which Z. and E. lived. Elisabeth had now returned to her own house after her five months' seclusion and concealment, *v.* 24. *ἠσπάσατο*] in terms which served to shew her knowledge of Elisabeth's condition, and to communicate the prediction of Gabriel to herself. *πν. ἁγίου*] the case is as in *v.* 53. 5:26. 16:24.

43. *τοῦ Κυρίου μου*] Hence Elisabeth would probably be the first that applied to Jesus that title by which he was afterwards usually spoken of among Christians; 'our Lord.'

45. *ἡ πιστεύσασα, ὅτι*] The marginal translation is probably correct, 'who believed that.' For as Elisabeth, in *v.* 43, had taken for granted the fulfilment of the prediction, she would not be likely to give here an assurance of it. Moreover,

μένοις αὐτῇ παρὰ Κυρίου. 46 Καὶ εἶπε Μαριάμ, "Μεγαλύνει ἡ
ψυχή μου τὸν Κύριον, 47 *καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ*
Θεῷ τῷ σωτῆρί μου· 48 *ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς*
δούλης αὐτοῦ. ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ
γενεαί· 49 *ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατὸς, καὶ ἅγιον τὸ*
ὄνομα αὐτοῦ· 50 *καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς*
φοβουμένοις αὐτόν. 51 *ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διε-*
σκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. 52 *καθεῖλε δυνά-*
στας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς. 53 *πεινῶντας ἐνέπλησεν*

if she had intended to give Mary such an assurance, her address would more naturally have been in the second person. Elisabeth may have had in her mind the unbelief of Zacharias. Faith on the part of the recipient of God's promises is often represented as a co-ordinate cause of the fulfilment of the divine purposes. 5:50. Mk. 11:24. A. 14:9. *ἔσται τελ. τοῖς λ.*] 'the things &c. shall have fulfilment.'

46. Compare the song of Hannah, 'My heart rejoiceth in the Lord; mine horn is exalted in the Lord... I rejoice in thy salvation.' In both we may trace the principle of expansion from the present fulfilment to a future, from great blessings to greater, *vv.* 54, 55. 1 Sam. 2:1–10.

47. *ἐπὶ τῷ Θεῷ τ. σωτ.*] An implicit proof of the Divinity of Christ; cf. M. 1:21, with Is. 43:11, 'I, even I, am the Lord; and beside me there is no Saviour.'

48–50. *μακαριοῦσι*] Attic fut. from *μακαρίζω*. Cf. Ja. 5:11. Used generally, *c. accus.* 'person.' and *gen.* 'rei,' like *ὀλβίζω, εὐδαιμονίζω, ζηλῶ*. The classical use of the word is 'pronounce happy,' 'congratulate' (Lat. 'gratulari'), which is perhaps its meaning here, 11:27. *μεγαλεῖα*] 'wonderful things,' as in A. 2:11, so Gen. V. *τὸ ἔλεος*] So in LXX. R. 9:23. Ja. 3:17 et al. In classical writers *ἔλεος* is masc. M. 23:23. Tit. 3:5. H. 4:16.

51. *ἐποίησε*] Heb. עָשָׂה, 'to exercise' (mercy, &c.); 'he sheweth,' i. e. at all times, 'he is wont to shew;' the same is the force of the aorists which follow; cf. 1 Sam. 2:6, 'The Lord killeth and maketh alive; the Lord maketh poor and maketh rich.' In accordance with this use of the aorist is the absence of the article before the objects of the verbs. Character is denoted, 'such as are proud,' and not certain proud persons in particular. The Virgin glances at the display of the Divine power in delivering the Israelites from Egypt and Babylon, in abasing their haughty persecutors Pharaoh, Sennacherib, Nebuchadnezzar, Belshazzar, and perhaps the Syro-Macedonian princes and generals. *βραχίονι*] properly the shorter part of the arm, from the shoulder to the elbow. Cf Is. 52:10. *διεσκόρπισεν*] used only in later Greek from the Macedonian dialect: applied M. 25:24,26, to scattering grain in the act of sowing or threshing. Cf. Ps. 1:4. *διανοίᾳ*] 'intention,' as the Babel-builders, who intended that their tower should be a bond of union, but it became the source of separation and disunion, Ps. 94:11. Job 5:13. *ὑπερηφ. διαν. καρδ.*] seems the opposite of *πτωχοὶ τῷ πνεύματι*. Or *διανοίᾳ* may express the instrument of *διεσκόρπισεν*, cf. 1 C. 3:19.

52. A very similar sentiment is attributed by Diog. Laert. I. to Chilon the philosopher, who stated that the practice of the Deity was *τὰ μὲν ὑψηλὰ ταπεινοῦν, τὰ δὲ ταπεινὰ ὑψοῦν*. Cf. Ecclus. 10:14, *Θρόνους ἀρχόντων καθεῖλεν ὁ Κύριος, καὶ ἐκάθισε πραεῖς ἀντ' αὐτῶν*. To an imperfect observation of such providential dealings may be ascribed the notion of *φθόνος* attributed to the Deity by the Greeks. Cf. Hdt. VII. 10, *Ὁρᾶς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ ὁ Θεὸς οὐδὲ ἐᾷ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν κνίζει κ.τ.λ. φιλέει γὰρ ὁ Θεὸς τὰ ὑπερέχοντα πάντα κολούειν*. See also VII. 36. So Shakspeare, 'Thou rather with thy sharp and sulphurous bolt Splitst the unwedgeable and gnarled oak, Than the soft myrtle.' Hence Nemesis is sometimes referred to as identical with Fortuna: 'Deæ Nemesi sive Fortunæ.' *Inscript. Grut.* 80, 1.

53. *πεινῶντας*] is here opposed to *πλουτοῦντας*, as in Aristoph. *Plut.* 595, *Εἴτε τὸ πλουτεῖν εἴτε τὸ πεινῆν βέλτιον. ἐξαπέσ.... κενούς*] 'without granting their requests,' 'empty-handed,' 20:10.

ἀγαθῶν, καὶ πλουτοῦντας ἐξαπέστειλε κενούς. 54 ἀντελάβετο
Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησε πρὸς
τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς
τὸν αἰῶνα."

56 Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέ-
στρεψεν εἰς τὸν οἶκον αὐτῆς. 57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ
χρόνος τοῦ τεκεῖν αὐτὴν, καὶ ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνε Κύριος τὸ ἔλεος
αὐτοῦ μετ' αὐτῆς· καὶ συνέχαιρον αὐτῇ. 59 Καὶ ἐγένετο ἐν τῇ
ὀγδόῃ ἡμέρᾳ ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ
τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ
μήτηρ αὐτοῦ εἶπεν, Οὐχὶ, ἀλλὰ κληθήσεται Ἰωάννης. 61 καὶ εἶπον
πρὸς αὐτὴν, Ὅτι οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται
τῷ ὀνόματι τούτῳ. 62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν

Job 22:9. 2 Sam. 1:22. *αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι, Il.* II. 298. *ἥκεις οὐ κενή*, Soph. *Œ. C.* 359.

54, 55. *ἀντιλαμβάνομαι*] 'take to oneself,' 'interest oneself for,' 'take part with.' Cf. A. 20:35, *δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων*. So also Is. 41:9 (LXX.) Diod. Sic. XI. 13, *τὸ Θεῖον ἀντελάβετο τῶν Ἑλλήνων*, by the storm which destroyed the Persian fleet. Cf. *ἐπιλαμβάνομαι*, H. 2:16. Construe *μνησθῆναι ἐλέους τῷ Ἀβραὰμ κ. τ. σπ.*, 'in remembrance of his mercy (as he promised to our forefathers) to Abraham and his seed.' The clause *καθὼς...ἡμῶν* is parenthetical. Ps. 97:3, *Ἐμνήσθη τοῦ ἐλέους τῷ Ἰακώβ*. *ἔλεος* and *χάρις* are both used in the N. T. for חֶסֶד Reference is made to the great promise made to Abraham and the fathers. Gen. 12:3. 17:7. 22:18. See G. 3:16. *εἰς τὸν αἰῶνα*] corresponds with the promise in *v.* 33, and refers to the eternal duration of Messiah's kingdom.

This inspired composition is undoubtedly rhythmical, and admits of the ordinary arrangement of Hebrew poetry, the parallelisms being, in various portions, very regular and obvious, *vv.* 47, 52, 53. It is not necessary to suppose that it was uttered in the precise form in which it appears, though there is no reason to doubt that Mary herself gave it that form, as better adapted for her own remembrance, meditation, and use, in future seasons of thankful adoration, especially after the birth, and during the infancy, of her divine Son.

56. *εἰς τὸν οἶκ. αὐ.*] i. e. to Nazareth. At this time we may suppose the events occurred which are related in M. 1:18–24.

58. *μετ' αὐτῆς*] 'in her case.' So *v.* 72. 10:37. A. 14:27. 15:4. *συγχαίρειν*] to 'rejoice' at the good fortune of another; *ἐπιχαίρειν*, (Mic. 7:8) to 'exult' over another in misfortune.

59. *ἐν τῇ ὀγδοῃ ἡμέρᾳ*] The Jews included the day on which the child was born, and that on which the rite was administered; the letter of the law was scrupulously observed even though the eighth day fell on the sabbath. J. 7:22,23. The exact observance of the day is recounted by Paul as one of the advantages in which he might have boasted, Ph. 3:5. The name was given to the child at the time of circumcision because the names of Abram and Sarai were changed at the institution of the rite, Gen. 17:5, 15. From this has arisen the practice of giving names to children at Baptism, as the initiatory sacrament of the Christian Church. *ἐκάλουν*] 'were on the point of calling him,' i. e. her neighbours and cousins assumed this to be the name. Ruth 4:17. *ἦλθον*] implies the custom of assembling a large party of relations on the occasion.

62. *τό*] i. e. *κατὰ τό*, 'on the subject,' the article agreeing with the following clause, as 9:46. 22:2,4. M. 19:18. Mk. 9:23. In Hdt. I. 86, we have *τὸ, μηδένα εἶναι τῶν ζωόντων ὄλβιον, the proposition* that no living man is happy. From their having recourse to signs (*ἐνένευον*) we must infer that Zacharias was deaf as well as dumb, *v.* 22.

θέλοι καλεῖσθαι αὐτόν. 63 καὶ αἰτήσας πινακίδιον ἔγραψε λέγων, Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. 64 Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν Θεόν. 65 καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα· 66 καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον τοῦτο ἔσται; Καὶ χεὶρ Κυρίου ἦν μετ' αὐτοῦ.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφήτευσε λέγων, 68 "Εὐλογητὸς Κύριος ὁ Θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ 69 καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ·

63. *πινακίδιον*] 'tablet,' diminutive of *πίναξ*, *Il.* VI. 169, *γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά*. It was probably a smooth board, slightly daubed over with whiting. Plaut. *Pers.* II. 2, 66, 'obsignatam abietem.'

64. *ἡ γλῶσσα*] subaud. *ἐλύθη*, by the grammatical figure Zeugma. Thus *Il.* XII. 319, *ἔδουσί τε πίονα μῆλα, Οἶνον'*. So 1 C. 3:2, *γάλα ὑμᾶς ἐπότισα καὶ οὐ βρῶμα*. 1 T. 4:3, *κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων*, where *κελευόντων* must be understood with *ἀπέχεσθαι*.

65. *φόβος*] a religious awe from perceiving that these events were the especial work of God. An effect of miracles noted with peculiar frequency and emphasis by S. Luke, 5:26. 7:16. 8:37. *διελαλεῖτο*] 'all these matters (Heb. דְּבָרִים) were every where talked about.'

66. *Τί ἄρα*] 'What character then, what personage shall this child turn out to be?' 'What an one trow ye, shall &c.?' Rheims. *ἔθεντο...ἐν τῇ κ.*] Cf. 2:19, 51. *θέσθε εἰς τὰς καρδίας*, 21:14. *χεὶρ Κ.*] *v.* 80, *ἐκραταιοῦτο πν.* Cf. Judg. 13:25, 'the child (Samson) grew, and the Lord blessed him, and the Spirit of the Lord began to move him at times.'

67. *προεφήτευσε*] 'explained the import,' 'interpreted these proceedings.' The priest in the temple at Delphi who interpreted the answers of the oracle, was called *ὁ προφήτης*. Æsch. *Ag.* 1068, *προφήτας δ' οὔτινας μαστεύομεν*, 'We seek no one to tell us.' See on 76.

68. *ἐπεσκέψατο*] See *v.* 25. M. 25:43. *ἐποίησε λύτρωσιν*] 'has wrought redemption.' The law of Moses made provision for the redemption of a possession from forfeiture, or a person from slavery, by paying the *λύτρον*. Lev. 25:23–34. 47–55. Jehovah in the O. T. is frequently called the Redeemer of his people, as having delivered them from the yoke of their enemies, and particularly from the bondage of Egypt. (Deut. 7:8. 13:5. Ps. 78:35. Is. 41:14, et passim). Under the Christian dispensation the term *λυτρωτής* peculiarly belongs to Jesus Christ, as having redeemed mankind, at the price of his own blood, from the wrath of God (1 Th. 1:10. H. 9:12–14), from the consequences of sin (E. 1:7. Col. 1:14. Rev. 5:9), and from the power of their spiritual enemies, (Tit. 2:14. 1 P. 1:18. H. 2:14). Such is the sense which we ought to affix to Zacharias's language, though he may not have fully understood the meaning of the words which the Holy Spirit dictated to him. 2 P. 1:20, 21, and cf. L. 24:21. The Hebrew words translated by *λυτρόω* are פָּדָה and גָּאַל The former signifies substitution, as the Levites for the first born (Num. 3:46), the lamb for the ass (Ex. 13:13); גָּאַל implies purchase, ransom by payment, buying back; hence, an avenger, one to whom the right and duty of maintaining a cause (Job 19:25), delivering or repurchasing (Ruth 4:4), belongs. This word occurs generally in Isaiah. *ἀγοράζω*, as well as *λυτρόω* and *ἀπολυτρόω*, is employed in N. T. in this sense. G. 3:13. 1 C. 6:20.

69. *κέρας σωτηρίας*] 'a mighty Saviour,' quoted from 2 Sam. 22:3. See on 18:6. Cf. Deut. 33:17. 1 Sam. 2:1, 10. 1 Ki. 22:11. Ps. 18:2. 75:4. 89:24; and especially 132:17. Suidas says upon *κέρας*· *ἡ ἰσχὺς παρὰ τῇ θείᾳ γραφῇ, ἐκ μεταφορᾶς τῶν ζώων τῶν καθωπλισμένων τοῖς κέρασι, καὶ τούτοις ἀμυνομένων*. Cf. 'Addis cornua pauperi,' Hor. *Od.* III. 21, 18. So 1 Macc.

70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προ-
φητῶν αὐτοῦ· 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων
τῶν μισούντων ἡμᾶς· 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσε πρὸς
Ἀβραὰμ τὸν πατέρα ἡμῶν· 74 τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς
τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ 75 ἐν ὁσιότητι καὶ
δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.
76 Καὶ σὺ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ
γὰρ πρὸ προσώπου Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ, 77 τοῦ δοῦναι
γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν 78 διὰ
σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ

2:48 (Gr.). The projecting points at the four corners of the altar were also called *κέρατα*, 1 Ki. 1:50. *ἐν τῷ οἴκῳ Δ.*] See A. 15:16.

70–73. *ἀπ' αἰῶνος*] from the commencement of the age when time began. 'The holy men who from ancient times have been his prophets.' Longin. 34, *τοὺς ἀπ' αἰῶνος ῥήτορας*. 24:44. A. 3:22,24. *σωτηρίαν*] 'the means or cause of salvation,' in apposition with *κέρας σωτ. v.* 69. Cf. 2:30 and Is. 12:2. *ποιῆσαι ἔλ.*] sc. *ὥστε*. *ἔλεος*] חֶסֶד *v.* 58. *μετά* implies that the fathers had an interest in the gracious and merciful promise. See M. 22:32. H. 11:39, 40. A. 26:7. For the phrase see 10:37. *διαθήκης*] See Gen. 17:7. 22:16, 17. *ὅρκον*] With this *κατά* may be supplied; or we may consider, that the antecedent (by the usual construction *ὅρκου* in app. with *διαθ.*) is put in the same case as the relative, 20:17. *τοῦ δοῦναι*] marking the purpose. So *v.* 77. See on 5:7.

74, 75. *ἀφόβως*] Without fear (from enemies), 'in a state of fearlessness as being delivered,' &c. For the contrast between the kingdom of Christ and the dispensation of Moses, see H. 12:18–24. *ἐκ χειρὸς τ. ἐχθρ.*] Cf. *σωτηρ. ἐξ ἐχ. v.* 71. This language is framed upon that of prophecy, which again was founded upon that of the early promises, and the history of the Jews. So the Messiah is represented as a Conqueror, Redeemer by battle. Ex. 15:3. Josh. 5:14. Is. 63:1–6. *ῥυσθέντας*] *ῥύομαι* is strictly 'draw to oneself,' i. e. draw out of danger. We were in the power of our enemies. 'Is not this a brand plucked out of the fire?' Zech. 3:2. Cf. Col. 1:13, *ὃς ἐῤῥύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, κ.τ.λ.* So 1 Th. 1:10. This deliverance and safety is equivalent to *justification*. Then follows *sanctification*, its invariable effect. *λατρ. αὐτ. ἐν ὁσιότ., κ.τ.λ. λατρεύειν*] from *λάτρις*, 'hired servant.' So Hermes calls himself, Eur. *Ion*, 4; also *ἡ λάτρις*, a handmaid of the gods, Eur. *Tro.* 450. Words in *-εύω* describe the state or condition of the noun, or some action implied in that state, or whence it results. *ἡγεμονεύω*, 3:1, *μαθητεύω, δουλεύω, θεραπεύω, προφητεύω, φονεύω*.

76. *κληθήσῃ*] See on *v.* 32. *προφήτης*] 'Sacrorum interpres. Qui alius cujusdam sensus profert.' Æsch. *Eumen.* 19, *Διὸς προφήτης ἐστὶ Λοξίας πατρός*. Pindar calls himself *ἀοίδιμον Ιιερίδων προφάταν*. Lucian, *ἀληθείας καὶ παῤῥησίας προφήτης εἶναι βούλομαι. προπορεύσῃ ... αὐτοῦ*] from the message of the angel, *v.* 17. And see 7:26, 27.

77. *σωτηρίας*] is to be immediately coupled with *ἐν ἀφέσει ἁμαρτιῶν*. Salvation consisting in the remission of sins. This again is a distinctive feature of the Christian dispensation. Under the law of Moses there were some sins for which no sacrifices were appointed, and all the offerings are described as *μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα*, H. 9:9. Cf. A. 13:38, 39. *ἐν* often implies the means or instrument. Thus *ἐν δεσμῷ δῆσαι, Il.* v. 386. So the Tragœdians, *ἐν ὀφθαλμοῖς ὁρᾶν*, Eur. *Hipp.* 1260. Soph. *Trach.* 241, 748. and Hdt. VI. 56, *ἐν τῷ ἄγει ἐνέχεσθαι*. See Jelf, § 622.

78. *σπλάγχνα ἐλέους*] So in Col. 3:12, *σπλ. οἰκτιρμῶν*, feelings of mercy, of pity, of compassion. *σπλάχνα*, alone, for affection, 2 C. 7:15. Ph. 1:8. So in Heb. Ps. 25:6. The figure is derived from corporeal sensations attendant upon various mental emotions. Gen. 43:30. 1 Ki. 3:

ἐξ ὕψους [79] ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης." [80] Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

2 ΕΓΕΝΕΤΟ δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. [2] αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου. [3] καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκα-

26. Is. 63:15. See on M. 9:36. Mk. 14:72. ἀνατολή] Some apply this to the Baptist, as the morning-star that preceded the rising of the Sun of Righteousness. Others apply it at once to our Saviour, which agrees more closely with the words that follow. See Mal. 4:2, and cf. 2 P. 1:19. Rev. 22:16. ἀνατολή is applied to the Messiah in Jer. 23:5. Zech. 3:8, LXX., where it is the translation of צֶמַח 'The Branch.' A. V. The verb צָמַח means 'to rise,' 'spring up,' as plants; so metaph. Is. 45:8. 61:11; but the noun is always a 'sprout' 'or branch.' ἐπιφᾶναι] sc. ὥστε, cf. Is. 9:2. 42:6. M. 4:16. τοῦ κατευθῦναι] See on 5:7. Guide in a straight course, by a well-known and definite way; as opposed to those who have only the light of reason, A. 17:27. This prophecy or inspired utterance of Zacharias is, like that of Mary, a hymn or psalm; but less regular in its composition. It was probably not published, or generally known, in its finished form, during the life of Zacharias, or perhaps of his son: but as it was doubtless written and copied, would be preserved in the family. That S. Luke, of all the Evangelists, should have obtained and recorded these compositions is in accordance with his character and habits as indicated in *vv.* 1–4, and also with the hypothesis that he wrote his Gospel in Cæsarea, during S. Paul's imprisonment, when he had ample opportunity of prosecuting enquiries among the connexions of our Lord and the Baptist.

80. ἐκρατ. πν.] i. e. possessed great spiritual powers, of 'knowledge and utterance,' doubtless, as had been foretold that he should, even ἐκ κοιλ. μητρ. αὐτ. *v.* 15. See 2:40. ἀναδείξεως] 'appearance by appointment in a public capacity.' The verb occurs in a similar sense in 10:1. A. 1:24. By growing up in seclusion, the Baptist came forth with greater independence of character and position. He started into public view suddenly, unlooked for, and unknown; φωνὴ βοῶντος, Mk. 1:3, in the same way as Elijah, 1 Ki. 17:1. By this isolation he was saved from the taint of Jewish errors. ἔξω τῆς τῶν πόλλων κακίας, Theoph. His mind was developed under the direction of God's Spirit alone.

II. 1. ἀπογράφεσθαι] 'should be enrolled,' or 'should register themselves.' This register was frequently made for the purposes of taxation, ἀποτιμᾶσθαι, (ἀποτίμησις, census), but sometimes only with the view of determining the quota which each district should furnish to the army. In Rome a census of the citizens was taken every five years. Augustus extended this to the Roman citizens in the provinces, B.C. 28, B.C. 8, and A.D. 14. τὴν οἰκουμένην] 'the inhabited world,' used by the Greeks to designate their portion of the earth, as opposed to barbarian lands, Dem. 85. 17. Æschin. 77. 19; later, 'the Roman world.' A. 11:28. LXX. Ps. 9:8. ταῖς ἡμέρ. ἐκ.] This expression is not common in Attic writers. But we have Thuc. VII. 33, περὶ τὰς αὐτὰς ἡμέρας. Hdt. VIII. 15, ταῖς αὐταῖς ἡμέραις. Livy, XXIII. 30, 'iisdem ferme diebus.'

2. Κυρηνίου] His name according to Tacitus, *Ann.* II. 30. III. 22, 48, was Publ. Sulp. Quirinius. (Quirinus, Ernesti. So Syr. V.) There is some difficulty in reconciling this passage with history; as Sentius Saturninus, not Quirinius, was governor of Syria at the time of our Saviour's birth, and the census effected by Quirinius took place 10 or 11 years afterwards, and occasioned the insurrection alluded to in A. 5:37. Some would render the passage, 'This registration first took effect while Cyrenius, &c.' Jelf (§ 502, 3,) favours the translation of πρώτη as 'antecedent to,' 'previous to,' in conformity with J. 1:15. 15:18. In support of the signification thus given to the passage, it may be observed that (1) Augustus had made at various times a census of all the Roman citizens in the provinces, which in

στος εἰς τὴν ἰδίαν πόλιν. 4 ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαβὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ, 5 ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ.

6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν· 7 καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ

Judæa may have been extended to landed proprietors, or hereditary claimants of rank or property. The autograph book compiled by him from the returns, and entitled by Suetonius 'rationarium imperii,' 'breviarium imperii,' contained in one of its divisions, 'quantum civium *sociorumque* in armis.' Tac. *Ann.* I. 11. (2) Tertullian *adv. Marcion*, IV. 19, says that the census of the text was made by Sentius Saturninus, and in c. 7 he calls it 'census Augusti,' and says of it, 'quem testem fidelissimum Dominicæ nativitatis Romana archiva custodiunt.' (3) If this was a general registration, not connected with the capitation tax, nor peculiar to Judæa, there was nothing in it to excite popular feeling against the government: but (4) the census which we know was made under Quirinius, was special, and accompanied by a tax, and for that reason occasioned an insurrection; it would therefore be more prominent in the recollection of S. Luke, his informants in Judæa, and those for whom he wrote, than the preceding quiet and general 'census populi' under Augustus; hence it was natural that the Evangelist should state that the census he referred to was *previous* to that of Quirinius, which was known when he wrote as *ἡ ἀπογραφή*, A. 5:37: lastly, (5) as the mention of the census has introduced the necessity for a date, S. Luke uses the ordinary phrase for indicating the period of a government (as *ἡγεμονεύοντος* II. II. *τῆς* Ἰ. . . *τετραρχοῦντος τῆς* Γ. Ἡρώδου, 3:1. Γαλλίωνος δὲ *ἀνθυπατεύοντος τῆς* Ἀχ. A. 18:12. Cf. 'ante consulem M. post consulem N.'), and has no occasion to repeat the word *ἀπογραφή*, or to refer to it by an article, the presidency of Quirinius being notorious as the taxation government. See Birks, *Hor. Evang.* 214–218.

Josephus informs us, that Augustus having taken offence at Herod, wrote to threaten him that he would treat him as a subject, *Antiq.* XVI. 9, 3; but there is no proof that he proceeded thereupon to make a census. As this, however, was about the time of our Lord's birth, it is probable that directions may have been given to the officers in charge of the general census then making, to include in it other classes in Judæa, beside the Roman citizens.

3. *τὴν ἰδίαν πόλιν*] In the Roman census all were registered at their dwelling-place. If the operation of Augustus's decree which now took place were special in the case of Judæa, those who enrolled themselves would do so at the place of their extraction, owing to the influence of Jewish customs.

4. *Ναζαρέτ*] a town 6 miles W. N. W. from Mount Tabor. It is not mentioned in the O. T. *Βηθλεέμ*] 'house of bread,' i. e. fertile. M. 2:5, n. *οἴκου καὶ πατριᾶς*] The expression is probably equivalent to *οἶκος πατριᾶς*, very common in LXX., and answering to בֵּית־אָב Heb. in the sense of 'house of the Father,' i. e. of the tribe or clan—'The father house,'—the house which was at the head of the *πατριά*, and from which originally the whole *πατριά* sprung. See Num. 1:2, 16, and 3:24, *ὁ ἄρχων οἴκου πατριᾶς τοῦ δήμου τοῦ Γεδσών*. Josh. 22:14, *ἄρχων εἷς ἀπὸ οἴκου πατριᾶς ἀπὸ πασῶν φυλῶν* Ἰ. ('chief house,' A. V. 'house of the father,' marg.) Joseph was of the stock or stem line, not of a junior branch. Hence arises an argument for assigning the pedigree, infra c. 3, to Mary, since it traces the ancestry of our Lord through a junior branch of the *πατριά* of David.

5. *ἀπογράψασθαι*] 'to get himself enrolled.' For uses of middle verb, see on 8:52. A. V. has passive for middle, as A. 15:22, *ἐκλεξαμένους*. *σὺν Μαριάμ*] i. e. 'in company with,' to be joined with *ἀνέβη*, rather than *ἀπογρ.*, though there is reason to suppose that the fact of her belonging to the family of David, as well as her husband, made it necessary for her to accompany him.

7. *πρωτότοκον*] Those who were entitled to the prerogatives attached to primogeniture were called firstborn, whether the parents had issue afterwards or not. *ἐσπαργάνωσε*] *σπάργανον*, 'swathing-band,' from *σπάργω*. Photius, *σπαρ-*

ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ
ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.
8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ
φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ
ἰδοὺ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέλαμ-
ψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. 10 καὶ εἶπεν αὐτοῖς
ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν
μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· 11 ὅτι ἐτέχθη ὑμῖν σήμερον
σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαβίδ. 12 καὶ τοῦτο
ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν
τῇ φάτνῃ. 13 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος
στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν καὶ λεγόντων, 14 Δόξα ἐν

γανώματα· αἱ πρῶται φασκίαι, καὶ οἱ δεσμοὶ τῶν ἀρτιτόκων τέκνων. Æsch. *Choëph.* 527, παῖς ἔτ' ὢν ἐν σπαργάνοις. Eur. *Ion*, 955, σπαργανώσαντες πέπλοις. See M. 1:25, n. καταλύματι] 'guest-chamber,' in 22:11. Mk. 14:14, where in Syr. V. ܒܝܬ ܡܫܪܝܬܐ hence 'caravanserai.' In the East there were no places of entertainment answering to the modern 'inns.' The κατάλυμα (πανδοκεῖον, L. 10:34), was the khan, built in the form of a quadrangle, with an open court: where travellers could generally stay without payment. At the back of the apartments were stables. φάτνη was the bench, towards which the horses' heads were tied, on which their food could rest.

8. ἀγραυλοῦντες] 'lodged in the fields,' i.e. inhabiting, for the season, huts constructed in or close to their folds. φυλάσσ. φυλακ.] 'keeping the watches of the night,' tending their flocks by turns through the night-watches. Mk. 13:35, n. τῆς νυκτός] The Jews sent their sheep into the open country about the passover in the spring, and brought them back at the commencement of the first rain in autumn. It appears therefore probable that our Lord was born not later in the year than September. The day on which the Church celebrates our Lord's nativity was fixed upon the presumption that the angel appeared to Zacharias on the day of expiation (Sept. 25), when the high priest burned incense.

9. ἐπέστη] 24:4. A. 23:11. στῆ δ' ἀρ' ὑπὲρ κεφαλῆς. *Il.* II. 20. δόξα Κυρίου] See 9:31, 32, and cf. A. 12:7. 22:6, 11. Such a supernatural blaze of light would be so called from the fact of its having indicated the Divine presence in the Shechinah and on various occasions recorded in the O. T. ἐφοβ. φ.] Mk. 4:41.

10. παντὶ τῷ λαῷ] 'to the whole people' of Israel. When a singular noun, qualified by πᾶς, except such as are strictly abstracts and proper names, has the article, πᾶς must be rendered the 'whole.' Thuc. II. 57, τὴν γῆν πᾶσαν ἔτεμον. Green, IV. § 4.

11. ὅτι] 'seeing that.' ἐτέχθη ὑμῖν] Not the 'dativus commodi,' but לָכֶם, 'Unto us a child is born,' Is. 9:6. Χριστὸς Κύριος] 'the anointed Lord,' or 'the Lord Messiah.' The omission of the article here imports that he appeared in the character or relation of the great deliverer for whom they looked. M. 4:3. 9:13, n. ἐν πόλει Δ.] Understood at once by the shepherds to mean Bethlehem. In the vicinity, doubtless, Bethlehem would commonly be so called, though the term, as used generally and elsewhere, would denote Sion, Jerusalem.

12. τὸ σημ. εὑρ. βρέφ.] 'This shall be the sign (or token) by which you may be sure of his identity, ye shall find a babe,' &c.

13. στρατιᾶς . . . αἰνούντων] An instance of rational concord, as M. 21:8. Mk. 5:38. A. 3:11. Eur. *Hec.* 38, 39, πᾶν στράτευμ' Ἑλληνικὸν πρὸς οἶκον εὐθύνοντας. λεγόντων] λέγειν is often used for ἄδειν. So in Latin 'dicere,' for 'cantare,' said or sung. The heavenly host are mentioned in Scripture as taking part at the creation, Job 38:7; at the giving of the law, Deut. 33:2. εἰς διαταγὰς ἀγγέλων, A. 7:53; at the incarnation; at the ascension, Ps. 68:17. 24:7–10; at the judgment, M. 25:31.

14. This is as much a proclamation as a doxology. The heavenly host take up the announcement of the angel (vv. 10. 11).

ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. [15] Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους, Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. [16] καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. [17] ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. [18] καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. [19] ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ

repeating it in substance, and confirming and stating it more distinctly as an *εὐαγγέλιον*. *δόξα ἐν ὑψ.*] 'in the highest place of his universal dominion; in the heavens.' So M. 21:9. L. 19:38. Cf. 'the heaven of heavens,' 1 Ki. 8:27; 'the third heaven,' 2 C. 12:2. That which is now revealed is a theme of praise where God receives the purest and most exalted praise. *ἐπὶ γῆς εἰρήνη*] 'Peace,' in the Hebrew or Oriental use of the word, signifies all blessedness, salvation, security, prosperity, happiness (1:79): these ideas are not excluded by the evangelic sense, 'peace with God,' 'reconciliation,' which the context, and especially the next member of the sentence, and a comparison of other passages, prove to be the primary sense of the word here. See A. 10:36. E. 2:13–17. 2 P. 3:14. So in the doxology of the multitude, 19:38, *εἰρ. ἐν οὐρανῷ*, 'heavenly peace,' 'peace made and given in heaven,' is conjoined with *δόξα ἐν ὑψ. ἐν ἀνθρώποις*] is in apposition with *ἐπὶ γῆς*, and both are antithetical to *ἐν ὑψ.* God's good pleasure in Christ, acceptance with him, manifested among men, cf. *ἐν ᾧ εὐδόκησα*, M. 3:17. The general sentiment is the union of God's glory in heaven with his grace on earth. Then more particularly, (since the words are in obvious reference to the nativity), the display of God's glory and grace 'in the person of Jesus Christ' by his inhabitation of earth, and his incarnation: and also, very clearly, the nature of the grace that is come unto us 'by the revelation of Jesus Christ,' exhibited as a fact by that revelation, namely, pardon and peace, justification and acceptance. In corroboration, observe that when the expressions 'peace on earth, glory in the highest,' were uttered by the multitudes (19:38), not, of course, in their highest significancy, as understood by them, they were yet used in connexion with the recognised presence of the Messiah. See n., and cf. Ps. 85:9, 10, 11. Is. 9:6. R. 3:25, 26. The Vulgate translator reads *εὐδοκίας*, his version being 'hominibus bonæ voluntatis.' So, some of the fathers. Syr. V. renders, 'good tidings to the sons of men.'

15. *καὶ οἱ ἄνθ. οἱ ποιμ.*] 'the shepherds,' as *ἀνθρώπῳ ἐμπόρῳ*, M. 13:45. *ἄνδρα φονέα*, A. 3:14. So M. 18:23. 20:1. *καί*] continuative, in respect of time, denoting conjunction with, or immediate sequence to, the fact or occurrence last mentioned; 'then,' 'after that,' 'together with their departure.' *δή*] hortative, 'come.' 'Vocula *δὴ* sæpe est impellentis, aut illius, qui se aliisque excitat ad rem celeriter conficiendum, *ἄγε δή*, *Il.* I. 62; est etiam nonnunquam obsecrantis, tum reddenda *quæso*, *νόστου δὴ μνῆσαι*, *Il.* x. 509.' Valck. *ῥῆμα*] i.e. thing spoken of; the 'matter,' 'affair,' as *v.* 19. *γνωρίζω*] 'make known,' 'declare,' 'reveal,' A. 2:28, (from Ps. 16:11), followed by dat. and *πρός τινα*, Ph. 4:6; also 'make known to oneself,' 'ascertain,' 'find out,' Ph. 1:22, frequent in Epp. *διαγνωρίζω*, *v.* 17, 'make known throughout,' 'tell in every direction.'

16. *ἐν τῇ φ.*] '*the* manger,' *v.* 12.

18. *ἐθαύμ. περί*] This is a rare usage, and may be explained 'spoke with amazement concerning.' *θαυμάζειν* is followed by *accus.* *μὴ θαυμάζετε τοῦτο*, J. 5:28; by *ἐν* L. 1:21, *ἐν τῷ χρονίζειν*; by *ἐπί*, L. 2:33, *ἐπὶ τοῖς* λαλ. This is a common usage in Attic writers, *θαυμάζειν τινα ἐπὶ σοφίᾳ*, to reverence a man for his wisdom. So *v.* 47, *ἐξίστανται...ἐπὶ τῇ συνέσει*. The verb is followed by *εἰ*, when the thing is conceived to be as yet uncertain (see Mk. 15:44), by *ὅτι* when it is regarded as matter of fact.

19. *συνετήρει*] 'carefully noted these things,' the tense describes a continued

αὐτῆς. [20] καὶ ἐπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς αὐτούς.

[21] Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν τὸ παιδίον, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

[22] Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα παραστῆσαι τῷ Κυρίῳ, [23] καθὼς γέγραπται ἐν νόμῳ Κυρίου, Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ Κυρίῳ κληθήσεται· [24] καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν. [25] Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ, ᾧ ὄνομα Συμεὼν, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ

act, 'put the circumstances together;' *συντηρεῖν τὴν γνώμην παρ' ἑαυτῷ*, 'to keep his opinion close,' Polyb. XXXI. 6, 5. *συμβάλλουσα*] cf. the Homeric phrase *σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσι*. Hdt. I. 91, uses *συμβάλλειν* for *συλλαμβάνειν*, and in I. 68, expresses the greatest certainty of which the case admitted by *συμβαλέσθαι*. Hence, 'conjecture,' which closely translates the word (con jacio) is in its ordinary acceptation, far from the real meaning. '*συμβάλλειν* sensu corporeo significat *conjicere in unum* vel *committere*. Transfertur et ad animum. Itaque *συμβάλλειν* æque ac *συνιέναι* sæpe significat *res inter se comparare, comparatus considerare* atque attente considerando *intelligere*. Sic res in animo versare, ut post comparationem veritatem assequaris.' Valck. See Mk. 14:72, n. It is used twice in the Acts for 'confer,' 'discuss,' 4:15. 17:18; 'bearing together,' Wicl.; 'conferring them.' Rh.

20. *δοξάζοντες*] see 5:25. M. 5:16, n. *αἰνοῦντες*] rarely used in prose in the sense of praising. *ἐπαινέω* is used instead. Spoken of the song of the angels, *v.* 13, and hence perhaps its use here: so of a song of praise in 19:37, and probably hymns or psalms in 24:53. A. 2:47. *ἤκ. κ. εἶδ.*] i.e. what they had seen in Bethlehem, and heard from Mary and Joseph, as appears from the words *καθὼς ἐλαλ. π. α.*

21. *καὶ ἐκλ.*] 'then,' *vv.* 15, 28. *τὸ ὄνομα*, see on 1:59.

22. The days of purification were forty. Lev. 12:2,4. *αὐτῶν*] the child Jesus with his mother; for *αὐτῆς*, which is adopted by the A. V. there is no sufficient authority; 'ejus,' Vulg.; 'their,' Syr. V.; Tynd., Cr. *παραστῆσαι*] after *ἀνήγαγον*, as the Latin supine, M. 4:1, n. To present him as the firstborn male, and to pay the sum of five shekels, which was the price appointed for redeeming the eldest son, Num. 18:15,16. This was intended to keep in memory the preservation of the firstborn of Israel, on the destruction of the firstborn of the Egyptians, Ex. 12. 13:2. The doctrine involved in the presentation of our Lord is well conveyed in the collect for the day on which the Church commemorates the event: 'that as thy only-begotten Son was presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord.'

24. *νεοσσούς*] 'younglings,' 'nestlings.' This was the offering prescribed for the poorer class, whose circumstances were so humble that they could not conveniently afford a lamb, Lev. 12:6,8. *τρυγόνων*] from *τρύζω*, 'mourn.' *τοῦ δοῦναι*] see on 5:7. M. 2:13. *ζεῦγος...δύο*] one for a burnt-offering, the other for a sin-offering, Lev. 12:8.

25. *δίκαιος*] 'correct' in his observance of the law, as far as man could judge; *εὐλαβής*, careful and circumspect to approve himself to God. *Συμεών*] supposed by some to be the famous Rabban Simeon, son of the great Hillel, and father of Gamaliel, A. 5:34. Others consider him to have been a Gentile, in support of which they refer to *v.* 32, and remark that his song was uttered not in the temple, but in the court of the Gentiles, *ἐν τῷ εἰσαγαγεῖν*, *v.* 27. *παράκλ. τοῦ Ἰσ.*] By this phrase the prophets

εὐλαβὴς, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· καὶ πνεῦμα
ἅγιον ἦν ἐπ' αὐτόν· [26] καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ
πνεύματος τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἴδῃ τὸν Χριστὸν
Κυρίου. [27] καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς
κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, [28] καὶ αὐτὸς ἐδέξατο
αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν Θεὸν, καὶ εἶπε,
[29] "Νῦν ἀπολύεις τὸν δοῦλόν σου δέσποτα, κατὰ τὸ ῥῆμά σου, ἐν
εἰρήνῃ· [30] ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, [31] ὃ
ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν· [32] φῶς εἰς ἀποκά-
λυψιν ἐθνῶν, καὶ δόξαν λαοῦ σου Ἰσραήλ."

[33] Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς
λαλουμένοις περὶ αὐτοῦ. [34] καὶ εὐλόγησεν αὐτοὺς Συμεὼν, καὶ
εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ οὗτος κεῖται εἰς
πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς σημεῖον
ἀντιλεγόμενον· [35] καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται

often foretold the advent of the Messiah, to comfort the people of God under their afflictions, *v.* 38. Cf. Is. 40:1. 49:13. 66:13. Hag. 2:7, 9. So *ἐπαγγελίας*, A. 26:6. *ἐλπιδος*, A. 28:20. The message of Gabriel, Dan. 9:25, 26, so clearly marked out the days of the Messiah the Prince, that all the Jews, and from them all the East, were looking for his coming. *πν. ἦν ἅγ. ἐπ' α.*] i.e. habitually, he was an inspired person. The spirit of prophecy, after a cessation of 400 years, revived again, Joel 2:28.

26. For *χρηματίζω* see on M. 2:12, *ὑπὸ τοῦ πν. τοῦ ἁγ.*] The Holy Ghost is here represented as the personal author and giver of the supernatural communication. It could not be said that 'an oracular declaration had been made to' Simeon by the Divine influence which dwelt within him; M. 1:18, n. *ἰδεῖν θάνατον*, i.q. *γεύεσθαι θανάτου*, 9:27; *θεωρεῖν θάνατον*, J. 8:51; Eurip. *Heracl.* 515, "Ἀδην εἰσιδεῖν. *τὸν Χρ. Κυ.*] the Lord's Anointed, Ps. 2:2.

27. *ἐν τῷ Πνεύματι*] by the especial instigation of the Holy Spirit intimating that his desire would now be fulfilled. *τὸ ἱερόν*] i.e. to 'the court of the women.' But see on *v.* 25.

29. *Νῦν ἀπολύεις*] 'Now thou art releasing,' a patient yet reverential mode of expressing a desire to depart. We may compare it with fut. for imperative in commanding, as M. 5:48. With *κατὰ τὸ ῥῆμα*, cf. 2 Pet. 1:14. *εἶπον ἀπολῦσαι με ἀπὸ τῆς γῆς*, Tobit 3:13.

30. *τὸ σωτήριον*] So 3:6. A. 28:28. Cf. the language of Jacob on the bed of death, Gen. 49:18.

31. *πάντων τῶν λαῶν*] 'all the peoples.' The whole of the human race.

32. *ἐθνῶν*] 'a revelation belonging to all nations,' the objective genitive, as *κατηγορίαν αὐτοῦ*, 6:7; *εὐεργεσία ἀνθρώπου*, A. 4:9; 'The veil spread over all nations,' Is. 25:7, would be removed by the manifestation of Christ, as darkness is removed from the earth by the rising of the sun. cf. Is. 49:6, 9. *ἐθνῶν* is used in its distinctive meaning as 'heathen,' in opposition to *λ. σου Ἰ.* *ἀποκάλυψιν*] lit. 'unveiling.' *δόξαν*] 'I will place salvation in Zion, for Israel my glory,' i.e. my glory (synonymous with 'salvation') for Israel. Is. 46:13.

34, 35. *κεῖται*] 'is destined,' 'appointed for,' Ph. 1:17. 1 Th. 3:3. See 20:17, 18. 1 P. 2:8, *εἰς ὃ καὶ ἐτέθησαν. πτῶσιν κ. ἀνάστ.*] The meaning is not that those who fell should be recovered, but that some should fall to a lower state, and that others would rise from a worse condition to a better. J. 9:39. *σημεῖον*] a miraculous manifestation; cf. Is. 8:18. Ezek. 12:11. 24:24, 27. *ἀντιλεγ.*] cf. *ἀντιλογίαν*, 'controversy,' 'reproach,' H. 12:3. Pres. for fut. But the prophecy was almost

ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.

36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ· αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς· 37 καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοηκοντατεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. 38 καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ Κυρίῳ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἰερουσαλήμ.

39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν αὐτῶν Ναζαρέτ. 40 τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

immediately fulfilled in the persecuting attempt of Herod, and the slaughter of the Innocents. In this passage there is a combination of ideas: (1) The evidence afforded by Jesus, and his works, of his own Divine mission and character. (2) The opposition and rejection he would experience, Is. 53:3. J. 1:11. (3) The occasion thus given for the discovery of what is in the heart of man. Reasonings, διαλογισμοί, would be necessary in order to apprehend and receive the truth. Thus there would be disclosed the falsehood and wickedness of the human heart, in arguing against the truth. The Gospel is a revelation *to* man, involving a revelation *of* man to himself. ῥομφαία] a long broad sword used by the Thracians, Rev. 1:16. Ps. 22:20. 37:14, 15, LXX. σοῦ δὲ... ψυχήν] a digression from ἀντιλεγόμενον, referring to her maternal grief in consequence of his sufferings. 'Stabat Mater dolorosa Juxta crucem filii.' Cf. Soph. *Ajax*, 938, Χωρεῖ πρὸς ἦπαρ, οἶδα, γενναία δύη.

36. προφῆτις] One who was in the habit of instructing others, according to 1 C. 14:3. See on M. 7:22. 10:40. Ἀσήρ] Hence it appears that not only at least some portion of the ten tribes returned from captivity, but that the distinctions of the tribes were preserved. So Paul, φυλῆς Βενιαμίν, Ph. 3:5, cf. A. 26:7. αὕτη] This one; or rather αὐτή. She too, as well as Simeon, &c. Her age could hardly be less than 103. Females were considered marriageable at the age of 12; she had lived with her husband 7 years, and had remained a widow 84 years.

37. οὐκ ἀφίστατο] was never absent from the temple-services at the hours of prayer, the stated fasts, or when anthems were sung during the night-watches, Ps. 134:1, 2. νύκτα] is placed first according to the usual idiom. So in A. 26:7. 1 T. 5:5. Cf. νυχθήμερον, 2 C. 11:25. The same mode of speech prevailed among our Saxon ancestors, which is retained in the words *se'nnight, fortnight*. 'The evening and the morning were the first day,' Gen. 1:5. Cf. Lev. 23:32. Tacitus, *Germ.* XI., 'Nec dierum numerum, ut nos, sed noctium computant. Sic constituunt sic condicunt; nox ducere diem videtur.' So also the ancient Gauls, Cæs. *B. G.* VI. 18.

38. ἐπιστᾶσα] 'standing near.' The word agrees with the fact of her constant attendance in the temple. cf. 10:40. ἀνθωμολογεῖτο] 'expressed her acknowledgments in response (ἀντί) to the thanks of Simeon.' See on M. 11:25. Construe τοῖς ἐν Ἰερουσ. προσδεχ. See the contemporary accounts of Suetonius and Tacitus, on M. 2:3. Τὸ δ' ἐπᾶραν αὐτοὺς μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφιβόλος ὁμοίως ἐν τοῖς ἱεροῖς εὑρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις αὐτῶν ἄρξει τῆς οἰκουμένης, Joseph. *B. J.* VI. 31. λύτρ.] *v.* 25. 1:68, 74, 75.

39. ὑπέστρεψαν] According to the general view of the order of events, S. Luke passes over at least two years, in which occurred the visit of the Magi, the flight into Egypt, the massacre of the Innocents, the death of Herod, and the return from Egypt with the intention of settling at Bethlehem. But it is perhaps unnecessary to resort to the supposition of such a hiatus. See note on the time of the Magi's visit, M. 2:1.

40. See 1:80. χάρις Θεοῦ] the evi-

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσαλὴμ
τῇ ἑορτῇ τοῦ πάσχα. 42 καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων
αὐτῶν εἰς Ἰεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς, 43 καὶ τελειωσάν-
των τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ
παῖς ἐν Ἰερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ·
44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν, καὶ
ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς· 45 καὶ μὴ
εὑρόντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ ζητοῦντες αὐτόν.
46 καὶ ἐγένετο μεθ' ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμε-
νον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα
αὐτούς. 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ
συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες αὐτὸν ἐξεπλά-
γησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.
49 καὶ εἶπε πρὸς αὐτούς, Τί ὅτι ἐζητεῖτέ με; οὐκ ἤδειτε ὅτι ἐν

dent tokens of the Divine blessing, as in *v.* 52.

41. *ἐπορεύοντο*] 'used to go,' Deut. 16:16. Pious females frequently went up, though the males only were expressly commanded to attend. So Hannah, 1 Sam. 1:7,22,24.

42,43. *ἐτῶν δώδεκα*] At this age the Jews began to instruct their children more fully, and to inure them to fasting. *τὰς ἡμέρας*] eight days in the whole; one was the passover, and seven the days of unleavened bread. Deut. 16:4, 8.

44. *συνοδίᾳ*] 'company of travellers,' 'caravan,' 'comitatu.' *ἀνεζήτουν*] on retiring for the night, when families would lodge together in their tent, or in the same part of the caravanserai. *ἐν τοῖς συγγενέσι*] In accordance with passages in the other Gospels which represent our Lord's family connexions as all resident in Galilee. M. 13:55,56. Mk. 6:4. J. 7:1, 3.

46. *μεθ' ἡμ. τρεῖς*] One day was spent in the journey from Jerusalem, the second in their return, on the third day they found him: cf. M. 27:63. Mk. 8:31, n. *ἐν μέσῳ*] learners sat on the floor at the feet of their teachers, who were on raised benches of a semicircular form. There is no mention of the Holy Child *disputing*. This would be *συζητεῖν*. The Jewish teachers set a high value on the interrogatory mode of instruction. They were struck by the searching power of his questions, and the depth of knowledge which they displayed, as well as by the accuracy of his answers, *v.* 47. *διδασκ.*] The Rabbis. J. 1:38. 3:10. Such as Gamaliel, A. 22:3. The place where this occurred is supposed by Reland (*Antiq. Sacr.* I. 8. 6), to have been on the East of the temple, 'Erat hic quoque בית הכנסת synagoga (house of assembly) in qua probabile est Christum consedisse in medio doctorum.'

48. *ἰδόντες*] i.e. his parents. *ἐζητοῦμεν*] were seeking thee in the company of the travellers and in the city. *ὀδυνώμενοι*] much stronger than 'sorrowing,' as the word implies great distress of body (16:24) and mind (A. 20:38), 'with heavy hearts,' Gen.

49. *Τί ὅτι*] as in Latin, Quid est quod? So A. 5:4. *οὐκ ἤδ.*] 'did ye not know?' *ἐν τοῖς τοῦ πατρός μου*] sc. *οἰκήμασι* in my Father's house, the temple, so that ye need not have sought me elsewhere. Thus the Syriac. The A.V. is supported by 1 T. 4:15. J. 9:4, but the former is more natural in this passage. The expression indicates that he was in a peculiar sense the 'Son of God,' and renders more forcible the mention of his obedience to Mary and Joseph, *ὑποτασσόμενος*, *v.* 51. Yet the more comprehensive meaning which is given by all the English versions is not to be excluded. The importance attached to this saying by the Evangelist, and the difficulty our Lord's parents found in understanding it, are in favour of its being implied. Thus early was Mary taught, and thus early in the Evangelic

τοῖς τοῦ πατρός μου δεῖ εἶναί με; 50 καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. 51 Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

3 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσ-

history is the Church taught, that she as the mother of our Lord had no right to interfere with Him in the exercise of his ministry. See on J. 2:11. Mk. 3:31.

51. *ῥήματα*] 'events,' actions as well as words. 1:65. 2:15,19. So Sophocles uses *ἔπος*, *Antig.* 20, *δηλοῖς τι καλχαίνουσ' ἔπος*. *κατέβη*] 'down,' as from the capital; so 'up,' *ἀναβάντων*, *v.* 42. *ἦν ὑποτασσόμ. αὐτ.*] recorded probably in consequence of the narration of the last incident, to correct any false or unfavourable impression of the character and conduct of Jesus as a child and youth.

52. *προέκοπτε*] 'kept on advancing,' *προκόπτω* acquires this meaning from the idea of persons making their way through a wood. Cf. *προὔτυψον*, *Il.* XIII. 136. XVII. 262. *Odyss.* XXIV. 318. *ἡλικίᾳ*] 'in age.' M. 6:27. So Vulg., Tynd., Cr. He advanced in wisdom as he advanced in age.

III. 1. *πεντεκαιδεκάτῳ*] Reckoning from the period in which Tiberius was admitted to a share in the empire, i. e. three years before the death of Augustus. *ἡγεμονίας*] 'any delegated authority,' M. 27:2, but the word is used by Plutarch, and Josephus, to express the Roman imperial authority. Augustus divided the provinces of the Roman empire into provinciæ 'senatoriæ,' and 'imperatoriæ,' *ἐπαρχίαι τοῦ δήμου*, and *Καίσαρος*. The former were governed by 'proconsuls,' *ἀνθύπατοι*, who were appointed by the senate for one year, and generally speaking had only civil power. The 'provinciæ imperatoriæ' by 'proprætores,' 'legati consulares,' who held office during the pleasure of the emperor, and had much greater power than the *ἀνθύπατοι*. In all these provinces, there was, beside the governor or prefect, an officer called 'procurator Cæsaris,' who had charge of the revenue. Sometimes the procurator discharged the office of a governor, either in a small province, or in a detached portion of a large province, where the governor could not reside. This was the case with Pilate, who was 'procurator' of Judæa, which was annexed to the province of Syria. Hence he had the power of inflicting capital punishment, which the 'procuratores' did not usually possess. Pilate succeeded Valerius Gratus in the government of Judæa. At this time he had been procurator for two years. When he had held his office for about ten years he was removed by Vitellius, the 'proprætor' of Syria, on the complaints of the Jews, which he was ordered to meet before the emperor. But before he reached Rome Tiberius died, A. D. 35. Shortly afterwards Pilate put an end to his life from vexation at his misfortunes, *ποικίλαις περιπέσων συμφοραις*, (Eusebius). *Ἡρῴδου*] Herod Antipas. See on M. 2:22. Mk. 6:14. *Φιλίππου*] the half-brother of Herod Antipas, being a son of Herod the Great by his wife Cleopatra. He improved the city of Paneas, to which he gave the name of Cæsarea Philippi, and enlarged Bethsaida, the name of which he changed to Julias, in honour of Julia, the daughter of Augustus. The limits of Ituræa are variously marked out; it lies in the North-east of Palestine, traversed by a line drawn from the lake of Tiberias to Damascus. The name is supposed to have originated from *Itur* or *Jetur*, one of Ishmael's sons, 1 Chr. 1:31. During the captivity this district was occupied by new possessors, who were eventually subdued by Aristobulus, B. C. 100. They were then constrained to embrace Judaism, and eventually became incorporated with the state. But Pliny mentions the Ituræans as a distinct people, *Hist. Nat.* v. 23. Trachonitis is the district now called *Ledja*, between the Antilibanus and the Arabian mountains. Josephus uses the term *τραχών*, i.q. *τραχὺς καὶ πετρώδης τόπος*. Its inhabitants are described as much addicted to robbery, *Antiq.* XV. 10, 1, and the country, in consequence, so disturbed that Augustus placed it under the authority of Herod the Great. *Λυσανίου*] This person is not known in history. He is considered to be the son or grandson of another Lysanias who was put to death by Mark Antony, when a portion of his territory

αρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας, καὶ τετραρχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, 2 ἐπ' ἀρχιερέων Ἄννα καὶ Καϊάφα, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν τοῦ Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν· 4 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

was given to Cleopatra. The precise limits and extent of Abilene are unknown. The name is derived from the city of Abila, 18 m. from Damascus on the way to Ba'albek. Robinson, *Bibl. Researches*, App. 146. Its southern border may have extended to Mount Hermon. On the death of Herod the Great a portion of this district was added to Trachonitis and Ituræa; the larger portion including the city of Abila was assigned to Lysanias. Josephus (*Antiq.* XVIII. 6, 10), states that Caligula gave it to Agrippa I. under the title of 'the tetrarchy of Lysanias,' an expression which corroborates the account of S. Luke, as Palestine was not divided into tetrarchies until after the death of Herod, and therefore the elder Lysanias never held a tetrarchy.

2. *Ἄννα καὶ Καϊάφα*] Annas, or Ananus, as Josephus calls him, was made high-priest by Cyrenius governor of Syria. After holding the office 14 years he was deposed by Valerius Gratus; but several of his sons, and Caiaphas his son-in-law, were appointed at different periods to succeed him. Annas then was high priest 'de jure,' and Caiaphas 'de facto.' See on J. 11:49. A. 4:6. Great irregularities had taken place in the succession to this office, which was frequently sold to the highest bidder. Josephus uses the title in the same indeterminate manner. In the time of David there were two acting high-priests, Zadok and Abiathar, 2 Sam. 15:35; but cf. 1 Ki. 2:25. *ἐγένετο ῥ. Θ.*] cf. Jer. 1:2. הָיָה דְבַר־יְהוָה His precise mission, and the subject of his preaching, were now revealed to him. The formal style in which this chapter opens may lead us to regard the two preceding as the prefatory matter, and to consider this as the commencement of the real narrative.

3. *εἰς ἄφεσιν ἁμαρ.*] *εἰς* marks the object or point towards which baptism tended; denotes also the intention or purpose, the final aim; as in M. 18:20, *εἰς τὸ ἐμ. ὄνομα*, in order to promote my cause. See n. So 2:32. 4:29, 43. 5:4. This meaning of *εἰς* is important for the correct interpretation of the Nicene Creed, Constant. A. D. 381, *ὁμολογοῦμεν ἐν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν*. Similar is its use by Josephus in speaking of Titus, *B. J.* I. procem. 4, *διδοὺς τῇ πολιορκίᾳ χρόνον, εἰς μετανοίαν τῶν αἰτίων*. John's baptism, as well as Christian baptism, tended to the remission of sins. For *his* baptism, and so for remission, repentance was the most prominent qualification, as our Lord, the Great Object of faith, was then but partially manifested (M. 3:11). In Christian baptism, faith is the prominent qualification, (Mk. 16:16), united however with repentance (A. 20:21). In both, spiritual actions and states are the indispensable conditions of remission.

4. Is. 40:3–5. The prophet is quoted much more fully than in M. or Mk. Perhaps S. Luke designed to assure the Gentiles that they too might 'see the salvation of God.'

5. *βουνός*] 'hill, height.' Adopted by Æschylus in Sicily. Later Greeks used *μαστός*. *βουνίς*, 'hilly.' Æsch. *Supp.* 117, 776. *εἰς εὐθεῖαν...εἰς ὁδ. λείας*] denoting the ultimate condition to which they would be brought. Cf. Zech. 4:7.

6. *πᾶσα σάρξ*] All the human race. Cf. Is. 2:2. *τὸ σωτήριον*] from LXX.

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; 8 ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 10 Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν ποιήσομεν; 11 ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. 12 Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί ποιήσομεν; 13 ὁ δὲ εἶπε πρὸς

Is. 40:5, where it is equivalent to δόξα K. *ὀφθήσεται ἡ δόξα Κυρίου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.* Heb., 'the glory of the Lord shall, &c.: all flesh shall see *it*,' the glory, (which corresponds to 'salvation' in 46:13). Cf. 2:32.

7. Γεν. ἐχιδ.] Descendants of an ungrateful stock. Is. 1:2, 3. A viper is the usual metaphor for one who injures his benefactor: *οἵαν ἔχιδναν τήνδ' ἔφυσας. Ion*, 1262. *Οἱ 'γὼ τεκοῦσα τονδ' ὅφιν ἐθρεψάμην. Choeph.* 928. ὄχλοις] S. Matthew records these words as addressed to the Pharisees and Sadducees, and thus brings before the Jewish Christians the differences which existed among the Jews within themselves. S. Luke, writing for Gentiles, does not distinguish from others the persons especially denounced. The nation generally was chargeable with the same malignity, 1 Th. 2:15, 16.

8. τῆς μετανοίας] '*your* repentance,' the repentance professed by them. Tertullian says of *μετάνοια*, 'Nam et in Græco sono, pœnitentiæ nomen, non ex delicti confessione, sed ex animi demutatione compositum est.' *Adv. Marc.* lib. II. See remark from Lactantius, on M. 3:8. Very different was the patristic use of *μετανοία* for penance, or a public testification of repentance. See Fulke, *Defence*, &c., p. 162. ἄρξησθε] 'do not attempt.' In M. 3:9 δόξητε. 'Omnem excusationis etiam conatum præcidit.' Bengel. 'Nunc durius a me increpiti, nolite facere quod vestri similes solent, ut scilicet remedium ex vano fallacique prætextu captetis.' Calvin. Λέγω γὰρ...τῷ Ἀβρ.] a suitable introduction to the teaching of Jesus, who enforced from the first the necessity of a 'new birth.' See on J. 3:3, 4.

9. πρὸς τὴν ῥ.] see on M. 3:10. ἐκκόπτ. κ. βάλλ.] spoken emphatically. Cf. Is. 10:33, 34. The Baptist hints at the total destruction of the Jewish state. The present is naturally employed to express a future event, which is regarded as inevitably certain, Mk. 11:23, (*γίνεται*), 24. Soph. *Phil.* 113: *αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.*

11–14. The Baptist exhorts to the practice of justice, mercy, and truth (11:42. M. 23:23) as *καρποὺς ἀξίους τῆς μετανοίας.* Cf. Is. 56:1. Mic. 6:8. These answers pointed out the present duty of the enquirers, and furnished a touchstone of their sincerity, which he followed up by further exhortations at the proper period. J. 1:29. On all he impresses benevolence and liberality; those who were in dangerous employments he cautions against the temptations to which they were exposed. The taxgatherers were told to act with scrupulous integrity; the soldiers were warned against attempting to increase their pay by violence, false accusation, or mutiny. It is important to observe that neither of these classes were told to quit their occupations. J. 17:15. 1 Cor. 7:20–24. Ὁ ἔχων δύο χ.] is not to be taken in the precise literal sense any more than 14:12, or M. 5:39. The meaning is, that every one who has more than enough, even if it be but little more, is bound to communicate to him who has less than enough. βρώματα] 'victuals,' 'supplies of food.'

12. τελῶναι] lit. purchasers of tolls or taxes, *τέλος ὠνεῖσθαι.* Similar compounds are *ὀπωρώνης*, 'buyer of fruits,' *ἀρχώνης*, 'chief farmer of taxes,' *δημοσιώνης, βοώνης, ἱππώνης.* See on 19:8. M. 5:46.

13. πλέον παρά] παρά is said to be used for *ἤ, than*, but it retains its original and invariable meaning, *by the side of*, i. e. placed by the side of another object for the

αὐτοὺς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε. 14 Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς, Μηδένα διασείσητε μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

15 Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, 16 ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων, Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον ἐν τῇ χειρὶ

purpose of comparison. So 13:2. H. 1:4. 3:3. 12:24. *πράσσετε*] *πράσσειν τινὰ ἀργύριον*, 'to exact money from one.' Hdt. III. 58. Hence *πράκτωρ*, an officer charged with the collection of taxes at Athens; and Æsch. *Eum.* 319, *πράκτωρ αἵματος*, 'an avenger of blood.' *Agam.* 111, and Aristoph. *Ranæ*, 1289, *σὺν δόρι καὶ χέρι πράκτορι*.

14. *στρατευόμενοι*] Men on a military expedition, in actual service. Herod was about this time at war with his father-in-law Aretas, Mk. 6:17, but there is no reason to suppose that these were the soldiers so employed. *διασείσητε*] 'shake thoroughly, frighten, extort money by intimidation.' Lat. *concutere*. 3 Macc. 7:21, *ὑπὸ μηδένος διασεισθέντες τῶν ὑπαρχόντων*, 'robbed of their property.' *συκοφαντεῖν τινα*, (or *τι τινος*, L. 19:8), 'to injure one by vexatious informations,' or secondarily, 'by an oppressive use of the law.' Lev. 19:11, *οὐδὲ συκοφαντήσει ἕκαστος τὸν πλήσιον* (LXX.) ... תְּשַׁקֵּר בְּ 'lie, deceive, cheat.' In Hellenistic Greek it often denotes simple oppression. Job 35:9. Ps. 119:122. So *συκοφαντής* is put for עוֹשֵׁק 'oppressor.' Ps. 72:4. The alleged origin of *συκοφάντης*, as applied to those who maliciously put in force an obsolete law, by informing against persons who exported figs from Attica or plundered sacred figtrees, is not supported by any ancient writer, and is probably an invention of certain etymologists. *ὀψωνίοις*] 'rations;' whatever is brought as *ὄψον* to eat as a relish with bread. The military pay was in corn, victuals as well as money, called by Demosthenes *σιτηρέσιον*. We may regard this as a warning against mutiny, which the officers attempted to suppress by largesses and donations to the soldiers.

15. *προσδοκῶντος*] expecting some further announcement which would make clear to them John's real character and object. *προσδοκᾶν* is to 'expect,' 'look for,' whether in hope or fear. So *ἐλπίζω*, *spero*. Valckner translates, 'quum existimaret populus illum esse Messiam, et super hâc re ratiocinia animis agitarent, num forte is esset Christus.' S. Luke alone mentions this as the impression of the multitude, though the same may be inferred from J. 1:20. This led the Baptist to declare his inferiority with so much emphasis. *μήποτε*] *μὴ* as an interrogative particle expects a reply in the negative, like *num* in Latin. 5:34. M. 7:9. 1 C. 1:13. 12:29, 30. The addition of *ποτὲ* expresses a tone of surprise, 'Can it possibly be so?' like the English 'ever' in common use. *ἀπεκρίνατο*] This answer was given to a special mission from the Jews at Jerusalem, J. 1:19, though the use of the word does not necessarily imply a previous enquiry, M. 11:25.

16. *ὁ ἰσχυρ.*] 'He who is,' the person of whom it may be affirmed that he is. *οὗ... τῶν ὑποδημάτων αὐτοῦ*] The addition of *αὐτοῦ* to *οὗ* is a Hebraism formed on the model of אֲשֶׁר לוֹ. Thus Mk. 7:25. Rev. 7:2. *οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν*. Analogous usages are Mk. 13:19, *οἵα... τοιαύτη*. Rev. 12:14, *ὅπου... ἐκεῖ*. This is very common in the LXX. *λῦσαι*] In Mk. 1:7 *κύψας λῦσαι*, see n. The addition of *πυρί* throws some light on the use of *βαπτίζω*, when we remember the actual mode in which the symbolic fire was exhibited, and thus accredits the aspersive or affusive baptism allowed in our Church.

17. *οὗ... χειρὶ αὐτοῦ*] Translate, 'To whom belongs, Whose distinguishing character is the fan in his hand.' Cf. Mal. 3:2, 3. *πτύον*] a winnowing shovel or fan, Lat. *vannus*, with which corn after threshing was thrown up against the wind to clear it of chaff. *Il.* XIII. 588. See Is. 30:24, 'winnowing shovel (רַחַת from

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ· καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν. 19 Ὁ δὲ Ἡρῴδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρῴδης, 20 προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι, καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν, καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεῳχθῆναι τὸν οὐρανὸν, 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡσεὶ περιστερὰν ἐπ' αὐτὸν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι λέγουσαν, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητὸς, ἐν σοὶ ηὐδόκησα.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος,

רוּחַ wind, cf. ventilabrum), and fan (מִזְרֶה from זָרָה to scatter); ' also *v.* 28, 'sift with a sieve,' (נָפָה from נוּף move, wave); rather 'winnow with a fan,' Gesen., applied to the heathen, cf. Ps. 1:4. Sieve, כְּבָרָה, Amos 9:9, applied to God's people; *λικμός*, LXX.

18. Of the *ἕτερα* we have indications in J. 1:29, 33, 34. By the imperfect tense, *εὐηγγελίζετο*, S. Luke expresses the continuance of the Baptist's ministry, up to the time when it was interrupted by Herod Antipas. He had begun to 'decrease' before Herod ventured on this act of tyranny, J. 3:26, 30; that wicked prince would hardly have dared to seize him in the height of his popularity.

19, 20. These verses should be included in a parenthesis, as the imprisonment of John occurred some considerable time after the baptism of Jesus. The iniquity of this marriage of Herod Antipas with his brother's wife was threefold: (1) It was contrary to the Jewish law, as his brother had offspring, Salome; (2) his brother was still living; (3) he put away his lawful wife, the daughter of Aretas, for the purpose. Notes, M. 14:3–11. Mk. 6:14–29. *ἐπὶ πᾶσι*] 'in addition to all.' E. 6:16. *ἐπὶ πᾶσιν ἀναλαβόντες. καὶ κατέκλεισε*] 'shut up withal,' at the instigation of Herodias, Mk. 6:24, with the intention of putting him to death, M. 14:5. *καί* keeps up the idea of additional guilt. J. 2:11, n.

21. *ἐν τῷ βαπτισθῆναι*] The aorist expresses that our Lord was baptized at the same time as the people; there was no distinction in point of time between his baptism and theirs. See on M. 3:15. *προσευχομένου*] This is recorded by L. only. *ἀνεῳχθῆναι*] *εἶδε σχιζομένους*, Mk. Cf. *Il.* VIII. 558: *οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ.*

22. *σωματικῷ εἴδει*] a visible appearance similar to the Shechinah in the O. T., and the lambent flames in A. 2:3. *ὡσεὶ περιστεράν*] to be joined with *καταβῆναι*. Cf. L. 10:18. 'Like' in its rapid gentle motion, as Virgil describes the dove, *Æn.* v. 513, 'Radit iter liquidum, celeres neque commovet alas.' *ηὐδόκησα*] 'Ab æternitate usque acquiescere soleo, acquiesco, et in æternitatem acquiescam.' Viger.

23. *αὐτὸς ἦν ὁ* I.] resuming the history of Jesus from 2:52. *ἀρχόμενος*] 'entering upon the age of about thirty years.' Some explain it by *ὑποτασσόμενος*, 2:51, 'subject to his parents for about thirty years.' 'Was about 30 years of age when he began,' (i. e. his ministry), Tynd. So De Wette, who refers to A. 1:22.

23–38. S. Matthew gives the *legal* descent, S. Luke gives the *real* descent. Heli or Eliakim was the father of the Virgin Mary. *ὡς ἐνομίζετο*] glances at the Divine paternity of our Lord. S. Matthew writing for the Jews puts prominently our Lord's descent from Abraham and David. S. Luke writing for the Gentiles gives the natural descent, and carries the genealogy up to Adam, to signify that our Lord was the seed of the woman promised to our first parents, and that the whole human race sprang from one source. The two genealogies agree only in the portion from Abraham to David. The lineage of the Virgin is

ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ, τοῦ Ἡλὶ, 24 τοῦ Ματθὰτ, τοῦ
Λευὶ, τοῦ Μελχὶ, τοῦ Ἰαννὰ, τοῦ Ἰωσὴφ, 25 τοῦ Ματταθίου,
τοῦ Ἀμὼς, τοῦ Ναοὺμ, τοῦ Ἐσλὶ, τοῦ Ναγγαὶ, 26 τοῦ Μαὰθ,
τοῦ Ματταθίου, τοῦ Σεμεὶ, τοῦ Ἰωσὴφ, τοῦ Ἰούδα, 27 τοῦ
Ἰωαννᾶ, τοῦ Ῥησὰ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρὶ,
28 τοῦ Μελχὶ, τοῦ Ἀδδὶ, τοῦ Κωσὰμ, τοῦ Ἐλμωδὰμ, τοῦ Ἤρ,
29 τοῦ Ἰωσὴ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Ματθὰτ, τοῦ Λευὶ,
30 τοῦ Συμεὼν, τοῦ Ἰούδα, τοῦ Ἰωσὴφ, τοῦ Ἰωνὰν, τοῦ Ἐλιακεὶμ,
31 τοῦ Μελεᾶ, τοῦ Μαϊνὰν, τοῦ Ματταθὰ, τοῦ Ναθὰν, τοῦ
Δαβὶδ, 32 τοῦ Ἰεσσαὶ, τοῦ Ὠβὴδ, τοῦ Βοὸζ, τοῦ Σαλμὼν, τοῦ
Ναασσὼν, 33 τοῦ Ἀμιναδὰβ, τοῦ Ἀρὰμ, τοῦ Ἑσρὼμ, τοῦ Φαρὲς,
τοῦ Ἰούδα, 34 τοῦ Ἰακὼβ, τοῦ Ἰσαὰκ, τοῦ Ἀβραὰμ, τοῦ Θάρα,
τοῦ Ναχὼρ, 35 τοῦ Σαροὺχ, τοῦ Ῥαγαῦ, τοῦ Φάλεκ, τοῦ Ἔβερ,
τοῦ Σαλὰ, 36 τοῦ Καϊνὰν, τοῦ Ἀρφαξὰδ, τοῦ Σὴμ, τοῦ Νῶε,
τοῦ Λάμεχ, 37 τοῦ Μαθουσάλα, τοῦ Ἐνὼχ, τοῦ Ἰαρὲδ, τοῦ
Μαλελεὴλ, τοῦ Καϊνὰν, 38 τοῦ Ἐνὼς, τοῦ Σὴθ, τοῦ Ἀδὰμ, τοῦ
Θεοῦ.

4 ΙΗΣΟΥΣ δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ
τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον 2 ἡμέ-
ρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν
ὕστερον ἐπείνασε. 3 καὶ εἶπεν αὐτῷ ὁ διάβολος, Εἰ υἱὸς εἶ τοῦ

deduced from David through Nathan, while Joseph's descent is traced through Solomon. Zerubbabel and his father Salathiel are named as ancestors of Jesus in both lists: but in L. Salathiel is the son of Neri, in M. the son of Jeconias. The son of Zerubbabel is Rhesa in L., Abiud in M. Perhaps the lines of Solomon and Nathan united by marriage in Salathiel, while the same divergence occurs from Zerubbabel as from David. It is remarkable that in a prophecy of Zechariah, undoubtedly relating to the death of Christ (12:10–14. 13:1. cf. J. 19:37), several families of the house of David are introduced as taking part in the great mourning (i.e. 'for him whom they pierced') which is compared with the mourning for Josiah; and that these are families all mentioned in the genealogy given by S. Luke: 'the family of the house of Nathan apart, and their wives apart—of Levi, &c. —of Shimei, &c.' Moreover it is to be noted that the names Levi and Shimei occur twice each in the genealogy, at considerable intervals (cf. *vv.* 24 and 29, 26 and 30), and therefore were the best which could be chosen if the object of the prediction was to mark the line of descent of the Messiah. That such was its object is the opinion of Dathe (in loc. Zech.).

IV. 1. πλήρης πν. ἁγ.] Satan times his attacks when his access may least be expected. His agency is often active at the most solemn seasons, when the Christian desires to be especially sensible of the presence and grace of God; e.g. at confirmation, at the Lord's table, at ordination. ὑπέστρεψε] i.e. to Galilee. See on J. 2:1. ἐν τῇ ἐρήμῳ] is preferable to εἰς τὴν ἔρημον, denoting the continued act of ἤγετο: cf. 1 Ki. 19:4, 8. For the locality, see on M. 4:1.

3. εἰ υἱὸς εἶ] 'Since thou claimest to be God's Son, and art possessed of extraordinary power in virtue of that divine generation, *command*.' The same keen and subtle provocation is contained in M. 27:40,43, where also the article is omitted

Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος. 4 Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων, Γέγραπται, Ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι Θεοῦ. 5 Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα. 8 Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου

before *υἱός*. See on M. 4:3. The supposition is not, 'If thou art the Messiah,' but, 'if thou hast the attributes belonging to *υἱὸς τοῦ Θεοῦ*.' *συντελεσθ. αὐτῶν*] In M. merely *ὕστ. ἐπείν.* It seems to be the intention of S. Luke to note very definitely the time when the temptation to create food occurred, and also the fact that during the previous period Jesus did not experience hunger.

4. *ῥῆμα*] and sometimes *λόγος*, mean indifferently 'word' or 'thing,' 2:51. For every part of our mixed being, for the supplies of ordinary nature, as well as of extraordinary grace, we are to hold ourselves dependent on the promised protection and providence of God. Deut. 8:3.

5. *ἔδειξεν*] 'pointed out.' *οἰκουμένης*] i.e. possibly of Palestine; the kingdoms which Herod Antipas held in Galilee, Philip in Ituræa and Trachonitis, Lysanias in Abilene, and the Roman procurator in Judæa. Josephus, *Ant.* I. 19, 2, amplifies Gen. 28:13, where the land of Canaan is meant, *Πληρώσουσι πᾶσαν, ὅσην ἥλιος ὁρᾷ, καὶ γῆν καὶ θάλατταν.* Taking his view, we may suppose that the tempter alludes to the prophecies concerning the kingdom of his father David. If we apply *οἰκουμένης* to all the then known world, the tempter includes also the promises concerning the Messiah's rule over the Gentiles. See on *v.* 8. Milton (*Par. Reg.* B. III.), refers it to the known world:

> then, nor till then
> Thou on the throne of David in full glory,
> From Egypt to Euphrates, and beyond
> Shalt reign, and Rome or Cæsar need not fear.

στιγμῇ] 'prick,' 'point,' figur., the minutest particle. Cf. Hor. *Epist.* II. 2, 172, 'puncto mobilis horæ.' *Plut.* II. 13, *Στιγμὴ χρόνου πᾶς ἐστὶν ὁ βίος.* In 1 C. 15:52, *ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ.* Aristoph. *Plut.* 244, *ἐν ἀκαρεῖ χρόνου.*

6. This temptation to worldly ambition is placed third in S. Matthew. The order in which they here stand corresponds to that which is generally observed in the doctrinal distribution of the sources of sin. The illusory desire of the eyes naturally holds an intermediate place between the purely carnal appetite, and the purely spiritual sin. See 1 J. 2:16, and the baptismal vow of renunciation. Dr Mill suggests that the difference of order may be designed to teach us that while to all men the flesh is the first avenue to temptation, Satan applies the other two to men according to their different temperaments. Some are led by the way of pride to ambition, others by the way of ambition to pride.

7, 8. *ἐὰν προσκυνήσῃς*] The second form of hypothetical proposition. See on M. 28:14. For *προσκυνεῖν* see on M. 14:33. The tempter may be understood to insinuate that the act of homage for which he stipulates is consistent with the arrangement which he has just alluded to as an allowed fact, *ἐμοὶ παραδέδοται, κ. τ. λ.* Satan speaks as the absolute master and lord of earth; as *ὁ Θεὸς τοῦ αἰῶνος τούτου*, 2 C. 4:4, he assumes that from him *οἱ ἄρχοντες τοῦ αἰῶνος τούτου*, 1 C. 2:6, derive their authority. So, our Lord calls him *ὁ ἄρχων τοῦ κόσμου τούτου*, J. 12:31. 14:30. Cf. E. 2:2, *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος, κ. τ. λ.* (E.6:12). He offers therefore voluntarily to abdicate; to resign the world to the reign of Jesus; and suggests that our Lord may thus accomplish the prophecies, and the design of his coming, without suffering, or the forcible deposition of his adversary. He proposes no act of immorality, no positive breach of the Divine commandments, but puts forward a compromise, and hints that if our Lord will but connive at his exercise hitherto of his usurped authority, and allow his claim to be, for the moment, *de jure*, what he had so long been *de facto*, by accepting his

Σατανᾶ· γέγραπται γὰρ, Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 9 Καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε· 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. 12 Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου. 13 Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,

act of cession, he may at once bring in the reign of righteousness. By the transient homage involved in his recognition of Satan as his predecessor, he may obtain all that was promised him more easily and speedily than by dealing with him as a rebel, usurper, and enemy. This is the temptation of the man of ability and distinction. By some slight conformity to worldly principles and maxims, he thinks to gain a position in which he can do much for the good of society. He is led to argue that, amid the imperfections of the present state true principle is not to be looked for, and cannot be maintained; that the purest motives and objects are still impure; that he must act in conformity with the world, as thus he may accomplish so much good. To meet this temptation there must be united the *προσκυνεῖν* and the *λατρεύειν*. Deut. 6:13. The Lord thy God is to be the supreme object of regard; he is to be worshipped in spirit and in truth. He only is to be served. Ability, station, pursuits, are to be consecrated to Him, as the Master who has assigned us our daily employments. Col. 3:23,24.

10. *γέγραπται*] i. e. Ps. 91:11, 12. Dr Mill observes (*Sermons on the Temptation*), 'Spiritual presumption stands in most marked opposition to carnal distrust. Pride and sensuality are the two extremes through which the fallen nature of man continually oscillates. Man when he ceases to be a slave to his passions and appetites, becomes too readily a god to himself. In both, the professed aim of Satan was to challenge a miracle that should evince our Saviour to be the Son of God; the inducement in the one case being a sensual, in the other, a spiritual consideration. But no profligate sensual indulgence, no arrogation of independent power was proposed. There the object was the preservation of life by unlicensed means; here, the endangering of life by the neglect of lawful means. Satan takes advantage of victory over sin, to impel to sin in an opposite direction.' *τοῦ διαφυλάξαι*] expressing the end or purpose; the origin of the charge, Mk. 4:3. L. 5:7.

11, 12. Deut. 6:16. See notes on M. 4:6,7.

13. *πάντα πείρασμον*] 'every' mode of 'temptation.' When a noun in the sing. has not the article, *πᾶς* should be rendered 'every,' A. 15:36. Thuc. II. 43, *ἀνδρῶν ἐπιφανῶν πᾶσα γῆ τάφος*, Arnold.(margin). Green, IV. § 4, 'every temptation,' Wiclif; 'all his temptations,' Tynd., Gen. *ἄχρι καιροῦ*] to return however 'in the hour of darkness' with tenfold power, L. 22:53. J. 14:30.

14, 15. These verses are considered to harmonize with M. 4:12–18. Mk. 1:14, 15, as a general introduction to the account of our Lord's more public ministry. Between *vv.* 15 and 16 Townsend inserts the conversation with the woman of Samaria and the second miracle at Cana in Galilee. *ὑπέστρεψεν*] S. Luke combines our Lord's return into Galilee after the temptation with his return from Judæa after John's imprisonment (M. 4:12), to commence his long course of public ministry in Galilee. The former return is necessary, whether we place the first miracle at Cana before or after the temptation. (See J. 2:12, n. The visit to Jerusa-

δοξαζόμενος ὑπὸ πάντων. [16] Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ
ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ
τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. [17] καὶ
ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας
τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον, [18] Πνεῦμα
Κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς,
ἀπέσταλκέ με ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,
κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι
τεθραυσμένους ἐν ἀφέσει, [19] κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.
[20] Καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ
πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.
[21] ἤρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ

lem at the first Passover was clearly in company with disciples: Jesus must then be supposed to have returned from the wilderness to Capernaum, &c. to collect them before proceeding to Jerusalem. On such combinations of events occurring at considerable intervals, see n. on J. 2:12, (Obj. 2). *ἐν τῇ δυν. τοῦ Πν.*] *v.* 1. M. 4:1. Mk. 1:12. The expression probably denotes, as in R. 15:19, the full possession and demonstration of the Spirit, exhibited in power of words and deeds. *φήμη*] arising from his first miracle, his actions and teaching at Jerusalem, and the second miracle at Cana just wrought. *ἐδίδασκεν*] Imperf. denoting his habitual practice. *δοξαζόμενος*] 'regarded with wonder by all.' See on M. 5:16.

16. *ἦλ. εἰς* N.] That this visit is to be distinguished from that recorded in M. 13:54. Mk. 6:1, and was about a year and a half prior to it, is ably shewn by Mr Birks, *Horæ Evang.* p. 300. *σαββ.*] See on Mk. 1:21. M. 28:1.

17. *ἀναπτύξας*] 'having unrolled the parchment.' The books of Scripture were upon two cylinders, the one rolling off on the other. The same phrase occurs in Hdt. 1. 125. 'Evolvere, explicare librum, volumen,' is a frequent phrase in Latin. The opposite to this is *πτύσσειν*, *v.* 20, 'complicare.' *εὗρε*] not casually, but designedly, 'found his place,' as we say. Perhaps it was the lesson for the day.

18, 19. This quotation is made exactly from the LXX. Is. 61:1,2, as far as *τυφλ. ἀν.*, and agrees with the Hebrew. The words *τυφλ. ἀν.* are not in the Heb. The words *ἀποστεῖλαι...ἀφέσει* are not in the Heb. or LXX., but occur in Is. 58:6: the Heb. has the equivalent 'opening of the prison to them that are bound.' *κηρύξαι* (LXX. *καλέσαι*)...*δεκτόν*, in both. Our Lord doubtless read the passage in Heb. which was constantly used in the Synagogue, but the Evangelist writing for Hellenists quotes the LXX. *οὗ ἕνεκεν*] 'inasmuch as.' The same as *οὕνεκα*, *Il.* 1. 11. v. 377, elliptical for *ἕνεκεν τούτου ὅτι*. Cf. *ἀνθ' ὧν*, 1:20. *ἔχρισε*] suggestive of the advent of the Messiah. So the Hebrew. In A. 4:26, *Χριστός* is explained by *ὃν ἔχρισας*, *v.* 27. *εὐαγγ. πτ.*] 'to bring good news to the poor,' see on M. 11:5. *συντετριμμένους*] 'the contrite;' *σύντριψις*, 'contrition.' *τυφλ. ἀνάβλ.*] To put out the eyes of prisoners (e.g. Samson, Zedekiah), was so common a practice in the East, that these words have been thought a free version of the clause, 'to open the prison to them that are bound.' Or they may be an introduction of a parallel and illustrative passage, Is. 35:5. *δεκτόν*] 'acceptable,' i.q. *ἀρεστός*. 2 C. 6:2, (Is. 49:8). *καιρῷ δεκτῷ*, 'a time of favour;' parallel to *ἡμέρα σωτηρίας*. Allusion is made to the year of jubilee, Lev. 25:9, in which debts were remitted, captives released, and lands which had been alienated were restored to their original owners.

20. *ὑπηρέτῃ*] See on Mk. 5:22. A. 13:5. *ἀτενίζ.*] *ἀτενής*, 'intent,' 'earnestly fixed,' from *τείνω*, 'stretch;' followed by dat. in 22:56. A. 3:12. 10:4. 14:9. The more usual construction is with *εἰς*.

21, 22. *ἤρξατο* λ.] a Hebrew mode of speech, 3:8; here it denotes that what he said, was not all he said. He explained how this prophecy was fulfilled in himself. *τοῖς λόγοις τ. χ.*] referring to the unusual impression conveyed by his words, 'Grace, חֵן, is poured into thy lips,' Ps. 45:2, which is interpreted by D. Kimchi of

γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. 22 Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ· καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; 23 Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοὺμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπε δέ, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. 25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· 26 καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. 27 καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. 28 Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα· 29 καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν

the Messiah. Philo mentions the custom of exposition or preaching (*Opp.* II. 630), *τῶν ἱερέων δέ τις ὁ παρὼν, ἢ τῶν γερόντων εἷς ἀναγινώσκει τοὺς ἱεροὺς νόμους αὐτοῖς, καὶ καθ' ἕκαστον ἐξηγεῖται*, i. e. and expounds minutely.

23. *πάντως*] 'at any rate,' 'of course,' omnino. So A. 28:4. *παραβολήν*] proverb, i. q. *παροιμίαν*. See on M. 15:15. Mk. 4:1. *θεράπευσον σε*] This primarily applies to those who undertake to instruct others, though ignorant themselves. Here it is, 'Heal thine own friends, thy countrymen.'

25–27. *ἐκλείσθη*] cf. Mal. 3:10, 'I will open the windows of heaven, and pour you out a blessing.' *ἔτη τρία καὶ μῆνας ἕξ*] So Ja. 5:17. But from 1 Ki. 18:1, it would appear that the rain fell in the third year. The discrepancy will be removed if we remember that as rain fell in Judæa at two stated seasons, in October and April, the six months preceding the time when the rain ceased, are included in the one statement, but omitted in the other. *ὡς*] for *ὥστε*, 'so that,' the drought being the cause of the famine. H. 3:11. *λιμός*] masc., here and in 15:14. A. 11:28. The Dorians and Homer (*H. in Cer.* 312), used it in the fem. *εἰ μή*] 'but only,' Mk. 13:32. So in Heb., Deut. 4:12, 'ye saw no similitude, only (ye heard) a voice, זוּלָתִי קוֹל' *Σάρεπτα*] In 1 Ki. 17:9, Zarephath, a city between Tyre and Sidon in the neighbourhood of the latter, and near the sea, hod. Surafend, Robinson, III. 413. *γυναῖκα χήραν*] *Il.* II. 289, *χῆραί τε γυναῖκες*. *ἐπὶ Ἐλισσ. τ. προφ.*] The correct classical expression for 'in the time of.' So 3:2, *ἐπ' ἀρχιερέων*.

29. *ὀφρύος*] properly 'eye-brow,' applied to the ridge of a mountain, *Il.* XX. 151; 'supercilium,' Virg. *Georg.* I. 108. Various expressions taken from the human body are similarly applied, *μαστός, αὐχήν, δειράς, πούς, κνημός, πτέρνα*, dorsum, vertex, caput, pes. *κατακρημνίσαι*] *κρημνός*, 'hanging rock.' Monkish tradition asserts that the spot was a precipice two miles from the village, overlooking the plain of Esdraelon; now called the 'Mount of Precipitation.' In support of this clumsy legend, the present monks of Nazareth assert that the ancient town was nearer the mountain than the modern; forgetting that this hypothesis destroys the identity and credit of the holy places which they shew in the present town. In the South-west part of the town is a small Maronite church, under a precipice of the hill which breaks off in a perpendicular wall forty or fifty feet in height. This Dr Robinson suggests was the spot, but adds, that there are several such precipices in the western

ὠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· 30 αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

31 Καὶ κατῆλθεν εἰς Καπερναοὺμ πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. 32 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. 33 Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ 34 λέγων, Ἔα, τί ἡμῖν καὶ σοὶ Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. 35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται; 37 Καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

hill round the village. See *Biblical Researches*, Vol. III. p. 186. Capital punishment by precipitation was adopted by the Romans, who threw malefactors from the Tarpeian rock. Amaziah cast down the Idumæan captives from the top of a rock, 2 Chr. 25:12, and James the Just was thrown from an elevated part of the temple. Compare also the end of Jezebel, 2 Ki. 9:30,33. The same practice prevails in Persia, and among the Moors.

30. *διελθών*] So *διαπίπτειν*, Xen. *Hell.* III. 2, 3, 'to escape by rushing through the enemy.' *διὰ μέσου...ἐπορ.*] It is implied that they were unable to prevent him, or offer resistance to his progress. See on J. 8:59. In the account of the visit to Nazareth in M. 13. Mk. 6, no attempt of this kind is mentioned; it is also evidently implied that our Lord remained some time in the city and neighbourhood after his public discourse in the synagogue; and he is stated to have wrought miracles, though but few, during his stay. Birks, *Hor. Ev.* p. 300.

31. *κατῆλθεν*] 'came down,' as to the coast. Or 'returned,' (*v.* 23). Plato, *Apol. Socr.* § 5. *Choeph. v.* 1.

32. *διδαχῇ*] i.e. 'his manner of teaching.' *ἐξουσίᾳ*] authority, as in M. 7:29. The scribes, in all which they advanced, appealed to the authority of their distinguished Rabbis; our Lord made no such appeal (Mk. 1:22). He even assumed an authority equivalent to that of the Divine Word itself, M. 5:22, 28, 32, 34; Mk. 2:27,28; thus putting himself on a level with at least the prophets, who dealt in a similar manner with the letter of the law. Is. 1:11–14. Ezek. 18:19,20.

33. *ἀνέκραξε*] 1 aor., a particular and specific act. See M. 23:35, n.

34. *ἔα*] in Syr. V. 'leave us,' 'let us be.' But it may be an exclamation, 'Ah!' Aristoph. *Plut.* 824, *ἔα τὶς ἔσθ' ὁ προσιὼν οὑτοσί*; Hipp. 919, *ἔα τί χρῆμα*; So Gen. V., 'Oh!' *οἶδά σε τίς εἶ*] For the construction, see on A. 16:3. *Ναζαρηνέ*] another form is *Ναζωραῖε*. See on M. 2:23. *ὁ Ἅγιος*] Ps. 16:10. By this word the LXX. translate קְדוֹשׁ applied to Jehovah Is. 40:25, &c. (the Holy One). The primary idea of *ἅγιος* is 'pure' and 'clean,' the same as *ἁγνός*, with the additional notions of 'respect' and 'veneration.' קָדַשׁ as Syr. ܩܕܫ originally, 'to separate,' 'set apart,' see Is. 65:5.

35. *φιμώθητι*] 'Wexe doumbe,' Wicl., occurs in the primary meaning 'muzzle,' 1 C. 9:9. 1 T. 5:18. Syr. V. has two words, 'Shut thy mouth.' See on Mk. 4:39.

36. *ἐν ἐξουσίᾳ*] Heb. בְּ. With *ἐξουσία* as Lord, and possessing a right, 'potestas:' *δύναμις*, actual effective power, 'potentia.'

37. *ἦχος*] a stronger word than *φημή*, a resounding echoing rumour. The district 'rung' with his fame. In A. 2:2. H. 12:19, 'a loud sound.'

38 Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. ἡ πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ· καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. 40 Δύνοντος δὲ τοῦ ἡλίου πάντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. 41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα, Ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. 42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐζήτουν αὐτὸν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. 43 ὁ δὲ εἶπε πρὸς αὐτούς, Ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι. 44 Καὶ ἦν κηρύσσων ἐν ταῖς συναγωγαῖς τῆς Γαλιλαίας.

5 ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην

39. *ἐπάνω*] indicates the action of stooping forward, as the words were pronounced, and also that of touching and raising the patient with his hand, as specified in M. 8:15, *ἥψατο τῆς χειρός*. Mk. 1:31, *ἤγειρεν αὐτ. κρατήσας τῆς χ.* Cf. *v.* 40. *παραχρῆμα...διηκόνει*] This shews the completeness and the miraculous nature of the cure. These corroborative circumstances presented an answer to cavillers at the time, as they present still to rationalists of modern days, who would represent the cure as a fortuitous event, or say, that a remarkable occurrence was exaggerated into a miracle. See on Mk. 1:31. 5:43.

40. *δύνοντ. ἡλίου*] So Mk. 1:32. *ἑνὶ ἑκάστῳ...ἐπιθ.*] implying that he carefully observed this form in the performance of such miracles. *εἷς ἕκαστ.* 16:5, used only by L. among the Evangg.; and by him frequently in the Acts: it occurs also very often in S. Paul.

41. *λαλεῖν, ὅτι*] Mk. 1:34. 3:11,12. Our Lord would not have the testimony of dæmons, because he foresaw that his enemies would charge him with being in compact with them.

42, 43. *εἰς ἔρημ. τ.*] 'to pray,' Mk. *οἱ ὄχλ....ἕως αὐτ.*] i. e. after he had been followed and found by Simon and his companions, Mk. 1:36,37, who came with the intelligence *ὅτι πάντες ζητοῦσί σε. κατεῖχον τοῦ μή*] For the insertion of *μή*, see A. 14:18, n. *εὐαγγελίσασθαι ...τ. βασ.*] In Mk. 1:38, *ἵνα κηρύξω*. See on M. 3:2. 6:10. *ταῖς ἑτέρ.*] to 'the' other cities of that district. *εἰς τοῦτο*] 'to effect this,' implying a wide and general proclamation of the kingdom of God.

V. 1–11. That this call is different from that recorded in M. 4:18. Mk. 1:16–20, and subsequent to it, is inferred from the following considerations: (1) S. Matthew and S. Mark say nothing about our Lord's entrance into the ship, but imply the contrary: he was walking by the lake, he called the first two disciples from their actual occupation of fishing, and the two latter from mending their nets, and they followed him. (2) They make no allusion to the miracle. (3) S. Luke agrees with S. Mark in the order in which he places the dispossession at Capernaum, the cure of Simon's wife's mother, the miracles which followed it on the same evening, and the withdrawal of our Lord and the pursuit after him (by Simon and the multitudes, Mk. — by the multitudes, L.); but in S. Luke's gospel the call of the disciples is related after all these events,

Γεννησαρέτ· 2 καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. 3 ἐμβὰς δὲ εἰς ἓν τῶν πλοίων ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. 4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. 5 καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς

in S. Mark's, before them. (4) There is no improbability in supposing two calls of the disciples, first to accompany our Lord on a circuit throughout Galilee, and next to a more permanent association with him. They may have resumed their employment for a short time, on his return to Capernaum from his first circuit in Galilee, as we know they did after his resurrection, J. 21:1, &c. (5) It is certain from J. 1:40,41, that our Lord's acquaintance with two at least of these disciples had commenced, and that a call to follow him had been addressed to another (*v.* 43), before the occurrence on the sea-shore. This fact lessens the difficulty of supposing a second call to actual companionship or service. (6) The peculiar circumstances of the call related by S. Luke are fully in accordance with the supposition that it was a second and final call to the apostolic ministry. Jesus was teaching in the immediate vicinity of Peter's vessel, and in the presence of the four disciples: he entered into the vessel, and requested the use of it in a manner which implies a previous habit of intimacy with the owner: he performed a miracle to inaugurate the mission and work of the disciples, and one of such a character as would give more significance and weight to the words addressed to them on the former occasion (*v.* 10): he uttered no distinct command as in M. 4:19,21. Mk. 1:17,20; but the disciples understood him to mean it by his promise, in which there was perhaps a tacit allusion to the command before given in connexion with it. *καί*] is frequently used as *ὅτι* after *γίνομαι*, *vv.* 12,17. 2:15 (see n.). 7:12. 8:1. A. 5:7. *λίμνην Γεννησαρέτ*] a variation of the Heb. 'sea of Chinnereth' יָם כִּנֶּרֶת (Num. 34:11), from the town or district which lay on its western side. This name occurs M. 14:34. Mk. 6:53; called also 'the sea of Galilee,' M. 4:18. Mk. 1:16; and the sea of Tiberias, from the town on the western shore, J. 6:1. 21:1. The lake lies very deep, surrounded by mountains, rising to the elevation of 800 or 1000 feet, a position which renders it liable to violent storms. It is a fresh-water lake about eleven geographical miles in length, and five in breadth. The Jordan enters it on the North, and issues from its southern extremity. It is inferred, from the appearance of the adjacent soil and strata, that the bed of the lake was formed by some ancient volcanic eruption; the waters are very clear and sweet, and contain various kinds of excellent fish in great abundance. Formerly the borders of the lake were well peopled, but now they are almost desolate. Chinnereth was one of the 'fenced cities' of the tribe of Naphtali. Josh. 19:35.

2. *ἀπέπλυναν*] This is introduced to explain the reason of their having left their boats, but the aorist does not necessarily imply either that they were actually engaged in washing, as the imperfect would, or that they had finished washing them. So *ἐθεράπευσε*, 7:21.

3. *ἓν*] *εἰς* used for *τις*, as M. 8:19. *ὃ ἦν Σίμωνος*] If our Lord lodged at Peter's house at Capernaum (as is probably the case, M. 8:14) he would naturally use his boat. The miraculous draught of fishes may be regarded as a temporal recompense for this and other services which Peter rendered him. Cf. M. 17:27. *ἐπαναγαγεῖν*] to put out *again* (*ἐπί*). *ἀνάγειν* is the proper word for 'putting to sea;' *κατάγειν*, 'bring to land.'

4. *ἐπαύσατο λαλῶν*] The use of the participle with verbs of ceasing, instead of the infinitive, is almost universal. See Jelf, § 688. *τὸ βάθος*] The deep water, as opposed to the shallows near the shore; 'into depth,' Wiclif. *χαλάσατε*] 'let down,' 'let slip,' Tynd. *χαλᾶν*, 'make slack,' 'loose.' *χ. βίον, τόξα*, to 'unstring the bow;' 'slake your nets,' Wiclif. *ἄγραν*] is applied to hunting or fishing, 'the booty, prey, catch.'

5. *ἐπιστάτα*] used by L. only. *ἐφίστημι*, 'set over.' M. generally uses *Κύριος*, Mk. *Διδάσκαλος*. Thomas Magister says, *Διδάσκαλος, λόγων καὶ ἀρετῆς· ἐπιστάτης δὲ, ἔργων*, to which we may add

νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. 6 Καὶ τοῦτο ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν· 7 καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων, Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. 9 Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον· 10 ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. 11 Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα, ἠκολούθησαν αὐτῷ.

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς, δύνασαί με καθα-

Κύριος, οἰκετῶν, δούλων. ἐπιστάτης occurs 8:24,45. 9:33 (where Mk. 9:5 uses Ῥαββί). 9:49. 17:13; 'commander.' Wiclif. δι' ὅλης τῆς νυκτός] The night was so generally the time for fishing that Sophocles calls the toils of fishermen ἀϋπνους ἄγρας, *Aj.* 880. 'Amused the fisher's solitary night.' Rogers. ἐπὶ δὲ τ. ῥ. σ.] 'In reliance on thy word;' marking that the act was one of faith, not of mere compliance.

6, 7. διερρήγνυτο] 'was breaking;' 'parum aberat quin rumperetur,' or 'began to break.' So βυθίζεσθαι, 'began to sink,' 'drew much water.' μετόχοις] μετέχω, 'share in,' *consors, socius*, i. q. κοινωνοί, *v.* 10. τοῦ ἐλθ. συλλαβέσθαι] an infin. with the article in the gen. is often used to express the aim or intent of an action, considered as its final cause. M. 2:13. 3:13. 11:1. 21:32. Mk. 4:3, τοῦ σπεῖραι. Thuc. I. 4: Μίνως τὸ ληστικὸν καθῆρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον εἶναι αὐτῷ. Cf. Cæs. *B. G.* IV.: 'Naves dejiciendi operis a barbaris missæ.' Jelf, § 492. See on *v.* 26.

8. ἔξελθε ἀπ' ἐμοῦ] 'Depart from my presence.' Cf. A. 16:40. This language proceeded from the consternation and amazement which Peter felt at so marvellous a display of the divine power. The immediate presence of 'God manifest in the flesh,' together with a sense of his own weakness and sinfulness, overpowered his feelings. Cf. Ex. 20:19. Judg. 13:22. Is. 6:5. Also Dan. 10:16,17. Mk. 9:5,6. Rev. 1:7.

9. περιέσχεν αὐτὸν...ὁμ. δὲ καί] 'took possession of him, &c....and likewise James, &c.;' 'he was on each side astonied,' Wiclif; 'wholly astonied,' Rheims. Cf. Heb. Magor Missabib, 'Terror round about.' Jer. 20:3. 46:5, &c.

10. ἔσῃ ζωγρῶν] This form denotes, as in 16, a continued and habitual act. ζωγρεῖν, 'take alive.' So Latin 'servus a servando.' Hence ζωάγρια, 'reward for life saved in battle.' Thuc. II. 92, Ἄνδρας τὲ τοὺς μὲν ἀπέκτειναν, τίνας δὲ ἐζώγρησαν. *Il.* VI. 45, Ζωγρεῖ Ἀτρεος υἷε.

11. ἅπαντα] They did not so leave all as to possess nothing, for after the crucifixion they returned to their boats and nets, J. 21:3; and see on *v.* 1.

12. The seclusion of lepers is mentioned by Herodotus, and in Cook's voyages. There seems to be no foundation for the general opinion that the touch was contagious. See on 17:12. M. 8:2. This miracle is the first specially recorded by S. Matthew, in whose Gospel it occurs immediately after the Sermon on the Mount, 8:1–5, and before the healing of Peter's wife's mother, after which it is placed by Mk. and L. The two latter Evangg. have probably observed the exact order of time in regard to this event. In all, it has an air of isolation, not being specifically connected with anything related next before or after.

ρίσαι. [13] καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ, εἰπών, Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. [14] καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· Ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς. [15] Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν, καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν. [16] αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευχόμενος.

[17] Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι, οἳ ἦσαν ἐλη-

14. ἀλλὰ ἀπελθών] We have here an immediate transition from the oblique to the direct narrative, which is thus described by Longinus, XXVII. 1: Ἔτι γε μὴν ἐσθ' ὅτε περὶ προσώπου διηγούμενος ὁ συγγράφευς, ἐξαίφνης παρενειχθεὶς, εἰς τὸ αὐτὸ πρόσωπον ἀντιμεθίσταται, καὶ ἐστὶ τὸ τοιοῦτον εἶδος ἐμβολή τις πάθους (an impulse of passion).

15. διήρχετο δὲ μ.] Through the report of the healed leper. See on Mk. 1: 43, 45.

16. ἦν ὑποχωρῶν] 'He habitually retired,' i. e. it was his habit to withdraw for some time and *remain* in the desert. 'Ita et spatium orandi, quiescendique habuit, et hominum desiderium acuit.' Bengel. κ. προσευχ.] The circumstance is noted as habitual. See on Mk. 1: 35. S. Luke refers more frequently than the other Evangelists to the private devotions of our Lord, 6: 12. 9: 18, 28. 11: 1.

17. ἦν διδάσκων] This was his employment that day. Miracles came in incidentally. Cf. ἦν κηρύσσων, 4: 44. Beza intimates, that the origin of the word Pharisees was from Pharez, Perez, in the sense of *dividing* Scripture, i. e. from their practice of exposition or expounding. This is the more natural sense of the word; for we find Φαρισαῖοι uniformly coupled with νομοδιδάσκαλοι, or γραμματεῖς, the religious teachers of the people. These, as well as the Sadducees, would not have allowed them the title of Φαρισαῖοι, if this term implied that they were really separate from other men by the correctness of their opinions, and the holiness of their lives. If the term had been originally applied to them as a nickname, some traces of its origin would have come down to us, even if the Pharisees had accepted the title in the same way as the names Christians, Cathari, Puritan, Methodist, have been received by the persons to whom they were at first applied in derision. According to this view Φαρισαῖοι is derived from Pharez, in the same sense as διαιρεῖν, which in L. 15: 12. 1 C. 12: 11, means to *separate, divide, distribute*, but is used by Hdt. VII. 16, 47, to mean, *say distinctly, define, interpret*. Cf. in 2 T. 2: 15. ὀρθοτομοῦντα, 'rightly dividing.' Their repute as expositors of the national laws, civil or religious, may be seen in J. 7: 48. A. 22: 3; their casuistical expositions of Scripture in M. 12: 2. 15: 5. 23: 16. Mk. 7: 7; their excessive zeal in proselytism, M. 23: 15; their injurious influence, M. 23: 13; their attachment to positive precepts, and disregard of moral duties in M. 12: 2–7. 23: 23, 24. Mk. 7: 2. L. 6: 7. J. 9: 16; their affected asceticism, M. 6: 16. 9: 14. 23: 5, 15, 29; yet their lax morality, M. 5: 20. 15: 4–8. 23: 3, 14, 23, 25. J. 8: 7, 9. In the words of Kitto's *Biblical Cyclopædia*: 'Their whole system was built upon authority, and their morality was changed into a casuistry like that of the Jesuits. They played with forms and phrases, they seized a place in the hearts and consciences of men, corrupted them even by means of pious instruction, led them whither they would have them go, acquired many a fair prize, and became rulers of an earthly kingdom of darkness.' νομοδιδάσκαλοι] i. q. νομικοί, and perhaps the same as the Levites. The presence of these distinguished persons is noted by L. in the introduction of the story, as a circumstance of great importance. κώμης] 'village,' said more particularly in respect of Galilee, with which the word is immediately connected. They had come from the inferior townships to Capernaum. ἦν εἰς τὸ ἰᾶσθαι] εἰς marks the final end or aim, 'up to,' 'had the effect of.' See on 3: 3. With this use of ἦν cf. LXX. ἔσονται ὥστε ἐργάζεσθαι. Num. 8: 11. ἐσόμεθα τοῦ σῶσαί σε. 2 Sam. 10: 11. γενέσθω ἡ χείρ σου τοῦ σῶσαί με. Ps. 119: 173. αὐτούς] the people generally, not the Φαρισαῖοι especially. So αὐτῶν, M. 11: 1. (ἐπετίμ.) αὐτοῖς, M. 19: 13.

λυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. 18 καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ· 19 καὶ μὴ εὑρόντες διὰ ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ, Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. 21 Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες, Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ Θεός; 22 Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 23 τί ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου· ἢ εἰπεῖν, Ἔγειραι καὶ περιπάτει; 24 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, εἶπε τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειραι, καὶ ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. 25 Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἆρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν Θεόν. 26 καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, καὶ ἐπλήσθησαν φόβου, λέγοντες, Ὅτι εἴδομεν παράδοξα σήμερον.

27 Καὶ μετὰ ταῦτα ἐξῆλθε καὶ ἐθεάσατο τελώνην ὀνόματι

19 *ποίας*] for *διὰ ποίας ὁδοῦ*. So 19:4, *ἐκείνης*. *δῶμα*] signifies in classical writers a 'house' or 'chamber.' In LXX., it has the meaning of 'roof,' 'dome.' So in Josephus, *Ant.* XIII. 5, 3: Τῶν δὲ Ἰουδαίων ἀπὸ δώματος ἐπὶ δῶμα διαπηδώντων. *διὰ τῶν κ.*] See on Mk. 2:3–9.

22–25. *βλασφημίας*] See on M. 9:3. 'Dicitur hic *βλασφημεῖν* non qui Deo maledicit, sed qui, quod Dei est, sibi arrogat.' Grotius. *ἔγειραι*] used for *ἀνάστηθι*. *ἐγείρομαι*, properly to 'awake.' The words are frequently interchanged in sense. Thus in Soph. *Phil.* 276, *ἀνάστασις* is used for *ἔγερσις*. *ἆρας ἐφ' ᾧ κατέκειτο*] 'Suavis locutio. Lectulus hominem tulerat; nunc homo lectulum ferebat.' Bengel. See on 4:39. *δοξάζ. τ. Θ.*] said of the man in L. only. M., Mk. and L. all ascribe this action to the spectators.

26. *ἔκστασις*] 'surprise,' 'astonishment,' descriptive of that state in which the mind is for a time carried *out of*, or *beyond*, itself. The greatest exaggeration is madness, in which sense Shakspeare uses the word in Hamlet: 'This bodiless creation ecstasy Is very cunning in.' So Talfourd, *Athenian Captive*, ' 'Tis ecstasy! some frenzy shakes him.' In 2 C. 5:13, *ἐκστῆναι* is opposed to *σωφρονεῖν*. Cf. *ἐξέστη*, Mk. 3:21. *ἐπλήσθησαν φόβου*] 'awe,' 'reverence.' Cf. 4:28. 6:11. The principle on which words of fulness or want are followed by a genitive is this: the genitive expresses the antecedent notion; that notion which precedes the principal verbal notion in the series which forms the whole idea. From this arises the material genitive; as the notion of anything being made implies the antecedent existence of some substance out of which it is formed. On the same principle we may account for many usages in Latin, such as 'admonere beneficii; adolescentem suæ temeritatis implet.' Liv. I. 46. See Jelf, § 480. *παράδοξα*] events surpassing all imagination, 'unparalleled,' Mk. 2:12; 'miracula facta, peccata remissa.' Beng.

27. See notes on M. 9:9–13. Mk.

Λευὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ, Ἀκολούθει μοι. 28 καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ. 29 Καὶ ἐποίησε δοχὴν μεγάλην ὁ Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἳ ἦσαν μετ' αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον οἱ γραμματεῖς αὐτῶν καὶ οἱ Φαρισαῖοι πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες, Διατί μετὰ τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; 31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτούς, Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 32 οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

33 Οἱ δὲ εἶπον πρὸς αὐτὸν, Διατί οἱ μαθηταὶ Ἰωάννου νη-

2:14–17. Λευΐν] Mk. adds τὸν τοῦ Ἁλφαίου. M. gives himself his probably better known and apostolic name Matthew. S. Luke describes most energetically the immediate and complete obedience of Levi by introducing the words καταλιπὼν ἅπαντα.

29. δοχήν] from δέχομαι. 'reception.' '*Convivium*, ab excipiendis convivis dictum.' Steph. *Thes.* The following reasons are assigned in support of the opinion, that this entertainment was not given till a considerable time had elapsed from the call of S. Matthew: (1) From L. 8:41. Mk. 5:22, it would appear that several events occurred between the call, and the visit of Jairus, M. 9:18. (2) At this entertainment, M. 9:15–17, our Lord adopted the parabolic mode of instruction, which he never used till the Pharisees imputed his casting out of devils to the agency of an evil spirit. (3) The incidents before and after the feast are too numerous to have occurred on the same day as the call. (4) In justice and prudence S. Matthew would take care to resign his employment, and to pass his accounts to his superior, before by a public entertainment he testified his adherence to the Saviour.—Grotius maintained that Matthew and Levi were the names of two different persons. But it is well remarked by Rosenmuller (*Scholia N. T.*): 'An diversa tantum sint nomina unius ejusdemque personæ, an vero duo portitores simul vocati sint a Christo, equidem definire non ausim. Quum tamen Marcus et Lucas in plerisque cum Matthæo consentiunt, et alii etiam apostoli binomines fuerint Simon Petrus et Lebbæus Thaddæus, præferenda esse videtur eorum sententia qui Levin et Matthæum diversa tantum esse nomina unius ejusdemque personæ existimant.' There can be no doubt but that Levi was his Hebrew name, and Matthew that by which he was known as a collector of the customs and afterwards as an apostle. Mr Birks, *Horæ Apostolicæ*, II. 11, well remarks on the frequent occurrence of double names as a mark of real history throughout N. T., and on the agreement of names and surnames with the probable circumstances in almost every instance. κατακείμενοι] and ἀνακείμενοι are both used, though the former word is more correct. So in Latin we find 'decumbo,' and 'accumbo.' We say 'sitting down,' as opposed to standing, and 'sitting up,' as opposed to lying. With reference to the posture at feasts see on L. 7:36–38.

30–32. αὐτῶν] i. e. the Scribes attached to their synagogue or town. ἐσθίετε κ. π.] In Mk. ἐσθίει καὶ πίνει; in M. ἐσθίει ὁ διδάσκαλος ὑμῶν. οἱ ὑγιαίνοντες] In M. and Mk. ἰσχύοντες. Wiclif preserves the anarthrous form, 'I came not to clepe just men, but sinful men.' See on M. 9:13.

33. οἱ δέ] is for τινὲς δέ, as in M. 26:17, οἱ δὲ ἐδίστασαν. These were the disciples of John, as appears from M. 9:14, and with them, perhaps, some of the Pharisees, Mk. 2:18. νηστεύουσι] The peculiar position of John, and the temporary character of his ministry, laid his disciples under obligations which did not attach to the disciples of Christ. See on Mk. 2:22. It is probable that many of the Baptist's followers were from among the Essenes. These made small account of the ceremonial observances and traditions of the Pharisees; and recoiling from the rationalistic scepticism of the Sadducees, formed brotherhoods, in which they devoted themselves to a life of contemplation and

στεύουσι πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; 34 Ὁ δὲ εἶπε πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστι, ποιῆσαι νηστεύειν; 35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις. 36 Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς·

ascetic philosophy. Pliny says (*Hist. Nat.* v. 17): 'They dwell along the Dead Sea; they are a solitary people, without females, having no money, dwellers amid palm-groves. Their community is daily renewed by new comers; persons who are weary of life, and who flee to their retreats from its stormy waves.' They were the mystics of the age; the earliest example, if not the actual origin, of hermits and monks. They had many laudable regulations; but their principles and practices were in close accordance with the language of S. Paul, Col. 2:23.

34. ποιῆσαι νηστεύειν] Make them fast for fasting's sake, when no outward circumstances called for this expression of sorrow. For νηστ. M. has πενθεῖν.

35. The sense will be clearer by a careful translation. 'But days will come (when the bridegroom shall not be with them), and whenever, ὅταν, the bridegroom is removed from them, then shall they fast in those days.' Jelf, § 841. It is the privilege of the Church to enjoy the spiritual presence of the Bridegroom; J. 3:29, n.; but whenever circumstances occur under which the sense of his presence is withdrawn, or whenever the Bridegroom withdraws himself from them (ἀπαρθῇ, passive for middle), the natural result will be that his friends will mourn; and express their grief by the usual significant tokens of sorrow, of which fasting is one. Cant. 5:6. If we interpret ἀπαρθῇ by our Lord's ascension, we should have looked for a very different account of the feelings of the disciples from that which is given in 24:52, 53. Their state in the interval between the crucifixion and resurrection corresponds better with the words of our Lord here (Mk. 16:10. J. 16.20). And his absence at that time, and their ignorance of its cause and effects, may be taken as an example or type of future occasions of withdrawal, darkness and mourning.

36. ἔλεγε δὲ... αὐτούς] L. alone thus formally introduces the sayings which follow, and calls them a παραβολή. He means by the word 'a proverb' (παροιμία, 2 P. 2:22), or proverbial illustration, in which sense he uses it in 4:23. 6:39. εἰ δὲ μήγε] *nisi vero caveat.* εἰ δὲ μὴ οὕτως ποιῶσιν, 'if men do not observe that rule of prudence,' M. 6:1. The words indeed may be rendered 'if ye do,' i. e. if ye put the new cloth on the old garment, M. 9:17. So 2 C. 11:16. Thus the expression is used by Demosth. *c. Mid.* 11: εἰσάγειν εἰς τὸ δικαστήριον τριάκονθ' ἡμερῶν ἀφ' ἧς ἂν παραλάβωσιν, ἐὰν μή τι δημόσιον κωλύῃ· εἰ δὲ μή, ὅταν πρῶτον οἷον τ' ᾖ. But this sense will not suit passages where εἰ δὲ μήγε occurs without an antecedent negative, e. g. 10:6. 14:32. καὶ τὸ καινὸν σχίζει] 'the new also tears the old;' or as Bengelius, 'scindit se a veteri.' All the E. versions except A. V. reverse it, 'breaketh the new.' But see M. and Mk. Our Lord here cautions against the attempt to effect a coalition between the ceremonial rites, complex observances, and carnal ordinances of the old dispensation, and the simplicity of ritual, paucity of observances, spirituality of belief and worship, which mark the new. The Judaizers against whom S. Paul contended (G. 3:3. 5:2, 3) attempted this. They wished to piece the worn-out garment of the Levitical dispensation, H. 8:13, with patches from the teaching of Christ. In this attempt they destroyed the consistency of the old system, and the perfection, πλήρωμα, of the new. The essential difference between the Legal and Evangelical dispensations is seen in the following parable, where the ἀσκοὶ παλαιοί represent the effete ritual of Moses, and the οἶνος νέος, the freedom, the reality, the grace and truth of the Evangelical covenant.

37, 38. Wine is an emblem of spiritual blessings in Is. 25:6. 55:1. M. 26:29. The true interpretation of this, and there-

εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται. 39 καὶ οὐδεὶς πιὼν παλαιὸν εὐθέως θέλει νέον· λέγει γάρ, Ὁ παλαιὸς χρηστότερός ἐστιν.

6 ΕΓΕΝΕΤΟ δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας καὶ ἤσθιον ψώχοντες ταῖς χερσί. 2 τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς

fore of the preceding parable, is obtained from observing that in *v.* 39 *νέος* must apply to the Gospel, and *παλαιός* to the religion of the Pharisees and of John's disciples—the old covenant or dispensation: see n. Christianity is not a mere engraftation on the Mosaic law and ordinances; it is a 'new covenant.' The attempt to reduce it within the limits and terms of the old covenant, or to make its professors 'subject to ordinances,' either Pharisaic or Levitical, will result in the confusion and loss of both Gospel and Law. And in regard to individuals the 'parable' is equally applicable. In our complete personal regeneration there is an objective and a subjective change. We turn to a new object of trust and love and service; and we are ourselves 'renewed in the spirit of our minds.' Christ is apprehended by faith, but the soul is enabled to exercise faith by the 'renewal of the Holy Ghost;' *ἀνακαίνωσις*, R.12:2. Tit.3:5. The effect of blending the Jewish element with Christianity is seen in the Roman Catholic system: the effect of the reception of the pure and simple truths of the Gospel by minds unprepared and unchanged, in the follies and excesses of various fanatical sects at the time of the reformation.

39. *λέγει γάρ*] The nominative is to be supplied from *οὐδείς*. A similar ellipsis occurs in 16:13. M. 6:24. This verse is in L. only, and supplies the answer to the question in *v.* 33. The saying is enigmatical and proverbial, and points to the powerful effects of habit. The disciples of John could not be expected heartily to approve of that free and social manner in which our Lord and his followers lived, because they had seen in their master an example of rigid mortification, and had grown accustomed to like asceticism. So also the followers of our Lord, who enjoyed the personal manifestation of Israel's hope and consolation, who had felt the burdensome rites, and the dark gloom of Judaism, would not abandon their peculiar joys for practices which ill accorded with their present feelings and privileges. Time must therefore be given to both parties to come to a closer agreement in *taste*. Those who had drunk the old wine, i. e. the Pharisees and John's disciples, could not, *εὐθέως*, prefer a simpler system. It was quite natural for them to think, that the old was *χρηστότερος*. Cf. 7:35.

VI. 1. *ἐν σαββάτῳ δευτεροπρώτῳ*] 'The first sabbath after the second day of the passover.' The paschal lamb was to be killed and eaten in the evening succeeding the 14th day of Nisan, Lev. 23:5; on the 15th, was the first day of unleavened bread, a day of rest or sabbath, Lev. 23: 6,7. If this 15th of Nisan fell on the seventh day or weekly sabbath, it was called *μεγάλη ἡμέρα τοῦ σαββάτου*, J. 19: 31. On the 16th of Nisan the wave-sheaf was offered, Lev. 23:10,11, from this 16th of Nisan, seven full weeks were to be counted to the day of Pentecost, Lev. 23:15,16. These sabbaths between the Passover and the Pentecost were called *δευτερόπρωτον, δευτεροδεύτερον, δευτερότριτον*, the first, second, third, &c. sabbaths after the second day of unleavened bread. Another opinion is, that as we have a first, second, third Sunday after Epiphany, Easter, and Trinity Sunday, so the Jews had a first, second, third Sabbath after the Passover, the feast of Pentecost, and the Feast of Tabernacles. According to this view, *δευτερόπρωτον* is the first after the Pentecost. *ψώχοντες*] in L. only. In the estimation of the Pharisees, this was an aggravation of the offence of the disciples; it was adding the work of threshing to that of reaping. See on Mk. 2:23.

2. *μή* might rather have been expected here instead of *οὐ*. But *οὐ* is frequently thus used in sentences of severity and earnestness. See Green's *Gramm.* p. 118.

σάββασι; 3 Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς, Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησε Δαβὶδ ὁπότε ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες· 4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγε καὶ ἔδωκε καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστι φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; 5 Καὶ ἔλεγεν αὐτοῖς, Ὅτι κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. 7 παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσι κατηγορίαν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, Ἔγειραι καὶ στῆθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἔστη. 9 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτήσω ὑμᾶς, τί ἔξεστι τοῖς σάββασιν, ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπε τῷ ἀνθρώπῳ, Ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν οὕτω. καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ ὑγιὴς ὡς ἡ ἄλλη. 11 αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

4. *τὸν οἶκον τ. Θ.*] not the tabernacle, but the house of the high-priest, situated beside the court of the tabernacle. Thus the apartments in which Eli and Samuel dwelt were contiguous to the holy place. 1 Sam. 3:3,15. *τοὺς ἄρτους*] *τ. προθέσ.* for *τοὺς ἄρτους τοὺς προτεθέντας*. See on Mk. 2:26 (Heb.). Compare the idioms *στόλιδα τρυφᾶς, Phœn.* 1505; *βρόχον ἀγχονῆς, Hipp.* 802; *λευκῆς χίονος πτέρυξ, Antig.* 114.

5. See on Mk. 2:27,28.

7. *παρετήρουν*] 'observed with a bad intent.' So *παραβαίνω*, 'transgress,' 'step beyond, or by the side of rectitude,' M. 6:14, 15. *παραιτεῖσθαι*, 'refuse,' 'reject,' H. 12:25. 1 T. 4:7, 'Παρὰ in compositis sæpe notat *perperam, male*. Plato *in Protag.* opponit *ὀρθῶς ἀκούειν* et *παρακούειν*. *Ὁμήρου παρήκουσε* significat *Homeri locum perperam intellexit* ap. Athenæum. *Παρεισελθεῖν* notat *malo animo et furtim irrepere*. Hoc verbo Judæos in Christianorum cœtus malo animo se ingerentes Paulus notavit G. 2:4.' Valckner. Thuc. I. 132, *παραποιησάμενος σφραγῖδα*, 'having counterfeited the seal.' So *παράσημον ἀργύριον*, 'money with a forged stamp.' *εἰ*] 'whether,' frequently in L. 13:23. 14:3. A. 1:6. 22:25. *κατηγορ. αὐτοῦ*] objective genitive. See on *v.* 12.

9. See on Mk. 3:4.

11. *ἀνοία*] is 'passion,' 'rashness,' milder than madness. Isocrates, *Panath.* Εἰς τοῦτο ἦλθον οὐκ ἀνοίας, ἀλλὰ μανίας, Thuc. III. 48, *ὅστις γὰρ εὖ βουλεύεται, πρὸς τοὺς ἐναντίους κρείσσων ἐστίν, ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ ἐπιών*. '*Insipientia* cum tamen eo ipso tempore causam habuissent resipiscendi,' Bengel. Cf. *ἐπλήσθησαν θυμοῦ*, 4:28. See 5:26, n. *διελ. πρὸς ἀλλ.*] These were Herodians as well as Pharisees, who seem to have had a formal conference and consultation on the subject. Mk. 3:6, *συμβούλιον ἐποίουν*. M. 12:14, *ἔλαβον*.

12. *διανυκτερεύειν*] 'pass the night watching,' used with *νύκτα*, Xen. *Hell.* v. 4. 3. So *διημερεύω*, 'stay through the day,' Xen. *Cyr.* VII. 5. 23. *ἐν τῇ προσεύχῃ τ. Θ.*] the version, 'in prayer to

13 καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ
ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,
14 Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,
15 Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἁλφαίου, καὶ Σίμωνα
τὸν καλούμενον Ζηλωτὴν, 16 Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκα-
ριώτην, ὃς καὶ ἐγένετο προδότης· 17 καὶ καταβὰς μετ' αὐτῶν,
ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος
πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ, καὶ
τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ

God,' is supported by such expressions as *ἱκετείαν τοῦ Θεοῦ, Θεῶν, τινος*, in Josephus, Lysias, Thuc. III. 67. *εὐγματα Πάλλαδος*, 'prayers to Pallas,' *Antig.* 1185. *νερτέρων δωρήματα*, 'offerings to the dead,' *Orest.* 123. It is the objective genitive, as *κατηγορίαν αὐτοῦ*, *v.* 7: *ἐξουσία πνευμ. ἀκαθ.* M. 10:1. *πίστιν Θεοῦ*, Mk. 11:22. Syr. V. ܒܨܠܘܬܗ 'in his prayer.' But the insertion of the article before *προσευχῇ* strongly favours the version 'in the oratory of God,' in a place erected for prayer, such as the high places mentioned 1 Sam. 9:19. 10:5. These proseuchæ naturally fell into disuse on the extension of synagogues. See on A. 16:13,16.

13. *τοὺς μαθητάς*] This is the proper case after *προσφωνέω*. So in *Od.* XV. 194. The verb is followed by a dative in 7:32. M. 11:16. A. 22:2, according to the general usage of verbs of 'calling to.' *Il.* VI. 286, *ἀμφιπόλοισιν Κέκλετο. ἀποστόλους*] In Attic Greek the term denotes a 'fleet' or 'naval armament.' In Hdt., 'a public herald.' In 1 Ki. 14:6, LXX., Ed. Grabii, Ahijah says, 'Ἐγὼ εἰμὶ ἀπόστολος πρός σε σκληρός. In N. T. it uniformly means a 'person sent by another,' 'a messenger,' Ph. 2:25. It is said that the Jews applied this term to the collector of the half-shekel contributed annually to the temple, M. 17:24, and to those who carried about encyclical letters. *ἀποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ἰουδαίους ὀνομάζειν τοὺς ἐγκύκλια γράμματα παρὰ τῶν ἀρχόντων αὐτῶν ἀνακομιζομένους*, Œcumenius. To these S. Paul is supposed to refer, G. 1:1. The import of the term is strongly marked in J. 13:16. There are five characteristic features which marked the chosen twelve. These also apply to Matthias and Paul, (1) Personal acquaintance with the Lord. (2) Immediate designation to the office by Christ himself. (3) Effectual inspiration. (4) The power of working miracles. (5) Universality of mission.

15. *Ζηλωτήν*] In M. 10:4. Mk. 3:18, *Κανανίτης*, probably from Heb. קַנָּא 'zealous,' Ex. 20:5, in Syr. V. ܩܢܝܢܐ, *zelus Dei* (Castell); but here ܙܠܝܢ, the word used in Syr. V. of Ex. 20:5, A. 21:20 (*ζηλωταί*).

16. *ἐγένετο*] who 'proved' also a traitor. So Xen. *ἐρωτᾶν, εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι.*

17. *ἔστη ἐπὶ τόπ. πεδ.*] It is doubted whether the discourse delivered on this occasion is to be considered as another version, or abridgment, of the Sermon on the Mount. The beginning and ending are almost the same, but there are several important variations, introductions and omissions, which imply that it is a distinct address. The time of its delivery was later in our Lord's ministry than that of the Sermon on the Mount, for it occurred in the 2nd year after the 2nd Passover. S. Luke carefully notes that it was uttered on a plain; S. Matthew as carefully that the sermon was delivered from a mount, or hill. Several circumstances seem to identify the time and occasion of the discourse in S. Luke, with the period in M. 12:15–21. Mk. 3:7,8. The healing of the withered hand, and the conspiracy of Pharisees, &c. precedes that period in both, and the discourse in S. Luke: the formal ordination of the twelve is recorded by Mk. in the same connexion: multitudes are said to have attended his preaching at this time, many of whom are expressly described by S. Mark as from Tyre and Sidon, while the presence of Gentiles is implied by the quotation given in M. 12:21. See n.

ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν, 18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων
ἀκαθάρτων· καὶ ἐθεραπεύοντο. 19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἅπτε-
σθαι αὐτοῦ· ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἰᾶτο πάντας.
20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς
αὐτοῦ ἔλεγε, "Μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία
τοῦ Θεοῦ. 21 Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε.
Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. 22 Μακάριοί ἐστε
ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς
καὶ ὀνειδίσωσι καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ
υἱοῦ τοῦ ἀνθρώπου. 23 χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτή-

18. *ὀχλούμενοι*] Here only and in A. 5:16; *ἐνοχλῇ*, H. 12:15. Heliod. IV. p. 174, *ὑπὸ δυνάμεων ὀχλεῖται*. Herodian, III. 11, *Συνεχῶς ὑπὸ νόσου ἐνοχλούμενον*. Applied, primarily, to the disturbance or annoyance by a mob (as in 8:45, *οἱ ὄχλοι συνέχουσί σε*); 'to raise a disturbance,' Hdt. V. 41. Æsch. *Prom.* 1001, 'to be troublesome.' Soph. *O. T.* 446. Lat. 'turbare.'

19. *δύναμις παρ' αὐτοῦ*] In 8:46, *ἀπ' ἐμοῦ*; in Mk. 5:30, *τὴν ἐξ αὐτοῦ δύν.* *ἀπὸ* denotes its origination from him; *ἐκ*, its residence in him; *παρά*, his possession of it as an abiding quality, *apud se*. *ἐξήρχ. κ. ἰᾶτο*] The tense denotes that the acts were repeated. This was his habitual employment. Cf. 5:16, 17.

20, 21. *οἱ πτωχοί...οἱ πεινῶντ.*] In M. 5:3, 6, 'the poor *in spirit*,' 'those that hunger and thirst *after righteousness*.' The beatitudes in S. Luke seem to have a special allusion to the state in which his chosen followers actually found themselves, and the still lower state to which they must expect to be reduced if they continued to be his disciples. They were then, and would afterwards to a greater extent be, 'the poor, the hungry, the sorrowing,' among men. Compare 1 C. 4:9,11–13. 2 C. 4:8,9. 6:9,10.

22. *ἀφορίσωσιν*] 'shall excommunicate you.' And for the literal signification, cf. *Il.* II. 81, *νοσφιζοίμεθα μᾶλλον*. The more recent rabbinical writers reckon three degrees of excommunication, חֵרֶם *ἀνάθεμα*. The first consisted in a suspension of ecclesiastical privileges, with restrictions on civil intercourse. This lasted thirty days, and was pronounced without a curse. If the offending party continued obstinate, a second kind of excommunication was resorted to. This could only be pronounced by an assembly of ten persons, and was accompanied with curses. The offender was then cut off from all civil and religious rites; it was unlawful either to eat or to drink with him; cf. 1 C. 5:11. In case of continued impenitence, a more severe sentence was, according to the later rabbins, pronounced against him, termed שַׁמְּתָא. Some identify this with the phrase (Anathema) Maranatha in 1 C. 16:22, but there is no historical evidence in corroboration. The lightest censure is conceived to be hinted at in J. 16:2, *ἀποσυναγώγους ποιεῖν*; cf. J. 9:22. 12:42. The second degree has been compared with the *παραδιδόναι τῷ Σατανᾷ*, 1 C. 5:5. But there is this important difference. The Jewish sentence contemplated the delivering the offender to final perdition; S. Paul limits his judgment to the destruction of the depraved fleshly nature. (Kitto's *Bibl. Cycl.* v. Anathema). *ἐκβάλωσι κ.τ.λ.*] an allusion to the formal act of erasing the name of an excommunicated person from a list or register; 'shall make the name of the individual odious,' *ἕνεκα τ. Υ. τ. ἀνθρώπου*. Cf. 21:17. A. 24:5. 28:22. 1 P. 4:14,16. We have here a remarkable instance of our Saviour's prescience, and a clear proof that nothing but a full conviction of his Divine authority, power, and grace, could have induced any to confess him before men. Heathen writers establish the fact that the primitive disciples were almost universally hated, on the simple ground that they were Christians. Tacitus (*Ann.* XV.) terms them 'Per flagitia invisos—odio humani generis convictos—sontes et novissima exempla meritos.' Suetonius describes them as 'superstitionis novæ ac maleficæ.' Pliny, in his memorable letter to Trajan (X. 97) writes, 'Nec mediocriter hæsitavi an—*nomen ipsum*, etiamsi flagitiis careat, an flagitia cohærentia nomini puniantur.' Trajan assents to the former view in his reply, 'Si deferantur et *arguantur* puniendi sunt.' The mere proof that they were Christians

σατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν. 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. 25 Οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι· ὅτι πεινάσετε. Οὐαὶ ὑμῖν οἱ γελῶντες νῦν· ὅτι πενθήσετε καὶ κλαύσετε. 26 Οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν. 27 Ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, 28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσῃς. 30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου· καὶ ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. 32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν

was a sufficient ground for condemnation.

23. *ἰδοὺ γάρ*] 'for behold' as ye have fellowship with the prophets in their sufferings, ye shall have fellowship with them in their recompense, 13:28. *ταὐτά*] i.e. 'the same things,' *v.* 26 and 17:30. *προφήταις*] 'the true prophets,' 1 Ki. 13:4. 2 Chr. 24:21. 36:16. Neh. 9:26.

24. *ἀπέχετε τὴν παράκλ.*] 'have to the full the comfort belonging to you.' Cf. M. 6:2. Ph. 4:18. Comp. 16:25, *ἀπέλαβες τὰ ἀγαθά σου*. Hence the impersonal *ἀπέχει, sufficit*, Mk. 14:41.

25, 26. These woes are not in the Sermon on the Mount: *οὐαὶ* declarative, not imprecative, 'Woe is unto you,' 'alas for you, unhappy are ye rich.' *ἐμπεπλησμένοι*] cf. 1:53. 1 Sam. 2:4–8. *πεινάσετε*] used in antithesis to *ἐμπεπλ.*, but denoting privation and misery in the world to come. *πενθ. κ. κλ.*] 13:28. M. 8:12, &c. *ψευδοπρ.*] opposed to *τοῖς προφ.* in *v.* 23. The Jews commended the false prophets who spake to them smooth things, Is. 30:10, 'which see visions of peace for Jerusalem, and there is no peace.' Ezek. 13:16. Jer. 6:14.

27. *ἀλλά*] refers to the contrary doctrine of other teachers. *ὑμῖν τοῖς ἀκ.*] 'who listen to *my* instructions.' See M. 5:39, 44. *τοῖς μισοῦσι*] the more classical construction would be *τοὺς μισοῦντας*. The dative is thought to be a Syriac form, but we have it after *ποιεῖν*, in Xen. *Eq.* IX. 12.

28. *καταρᾶσθαι*] is followed by dat. and accus. of the person, Mk. 11:21. Hom. *Od.* XIX. 330, *Τῷδε καταρῶνται παντὲς βροτοὶ ἀλγε' ὀπίσσω. ἐπηρεάζειν*] acquired at this time a forensic signification, *τῶν δὲ ἐκ τοῦ δικαστηρίου ὀνομάτων, καὶ τὸ συκοφαντεῖν, ἐργολαβεῖν . . . ἐπηρεάζειν, καταψεύδεσθαι καταψευδομαρτυρεῖν*, Pollux, VIII. 6. At an earlier period it meant to 'insult,' 'abuse wantonly,' from *ἐπήρεια*, Homeric *ἀρεία*, 'curse,' 'menace.'

29. *κωλύειν*] is generally used with accus. of person, and gen. of thing, as *κωλύειν τινα ἀπό τινος*, Xen. *Cyr.* III. 3, and A. 27:43, *ἐκώλυσεν αὐτοὺς τοῦ βουλεύματος*. But in LXX., Gen. 23:6, we have *οὐδεὶς ἡμῶν οὐ μὴ κωλύσει τὸ μνημεῖον αὐτοῦ ἀπὸ σοῦ*. Such is the usage here, 'Keep not back thy inner garment from him that takes thy outer.' The garments are named, not according to their value, as in M. 5:40, but according to their arrangement on the person. For the application of these precepts, see M. 5:39.

31. This rule is the fundamental principle of morals; it is the interpretation and practical exposition of 'conscience.' Gibbon quotes a moral precept of Isocrates, as equivalent to this precept, *ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε*. But the difference between them is very great. The one merely forbids ill doing; the other commands universal well doing.

32. *μόνον* is to be understood after *ὑμᾶς*, as in *Hippol.* 804, *τοσοῦτον ἴσμεν. Hec.* 1103. *Phœn.* 1510. *Alcest.* 235.

χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι. 33 καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. 34 καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι τὰ ἴσα. 35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. 36 Γίνεσθε οὖν οἰκτίρμονες, καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστί. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε. 38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμένον καὶ σεσαλευμένον καὶ ὑπερεκχυνόμενον, δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ αὐτῷ μέτρῳ ᾧ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν."

39 Εἶπε δὲ παραβολὴν αὐτοῖς, "Μήτι δύναται τυφλὸς τυφλὸν

χάρις] 'obligation,' 'credit,' 'merit,' as establishing a claim for reward; cf. 17:9. In M. *τίνα μισθόν. οἱ ἁμαρτωλοί*] 'the wicked, the irreligious.'

34. *τὰ ἴσα*] i.e. the exact sum lent, without interest.

35. *δανείζετε*] See M. 5:42, n. *μηδὲν ἀπελπίζ.*] sc. *ἐλπίζοντες ἀπ' αὐτῶν*; so *v.* 24, *ἀπέχετε* for *ἔχετε ἀπὸ τοῦ πλούτου*; *ἀποδεκατῶ*, 11:42. 18:12, for *δεκατῶ ἀπό*. Athenæus speaks of *ἀπεσθίειν*, as used for *ἀπό τινος ἐσθίειν*. In Joseph. *Ant.* XI. 6, 2, *ἀπολαβεῖν* for *λαβεῖν ἀπό*. Cf. Seneca, *de Ben.* III. 14, 'Qui *dat* beneficia Deos imitatur; qui repetit, fœneratores.' *υἱοὶ ὑψίστου*] Similar expressions frequently occur. In Levit. 12:6, 'A lamb of a year old,' is called 'a son of his year.' In Lam. 3:13, arrows are called 'sons of a quiver.' 'A son of stripes,' Deut. 25:2, is 'one worthy of stripes.' 1 Sam. 2:12, 'sons of Belial.' Æschylus calls glory *τέκνωμα πόνου*, 'the offspring of labour.' Pindar (*Ol.* II. 59), calls the day *παῖδ' ἁλίου*, 'a child of the sun': and showers (XI. 3) *παῖδας νεφέλας*, 'children of a cloud.' Cf. Ecclus. 4:10, *Γίνου ὀρφανοῖς ὡς πατὴρ, καὶ ἀντὶ ἀνδρὸς τῇ μητρὶ αὐτῶν. καὶ ἔσῃ ὡς υἱὸς ὑψίστου, καὶ ἀγαπήσει σε μᾶλλον ἢ μήτηρ σου. χρηστὸς...ἐπί*] 'in his conduct to.' *τοὺς ἀχαρ.*] i.e. 'the class of unthankful,' &c.

36. *οἰκτίρμονες*] In 5:48, *τέλειοι*.

37. *ἀπολύετε*] 'absolve,' 'release,' the captive or the debtor. Cf. M. 18:27.

38. *κόλπον*] 'lap,' the fold or swell formed by the loose Eastern garment, as it fell over the girdle. This fold served for a 'pocket:' *κατακρύψασ' ὑπὸ κόλπῳ, Od.* XV. 469. See Ruth 3:15. Hor. *S.* II. 3, 171. From the use of *κόλπον* we may conceive that our Lord refers in these three expressions to as many degrees of liberality. Pressing the grain would cause the particles to lie close; shaking, closer still; but a measure heaped up and running over would give most. Our Lord here holds forth the assurance of earthly blessings as a motive to liberality. He recognises the value of right conduct, though it proceed from inferior motives. Much injury is done in decrying good actions which are not dictated by the highest and purest principles laid down in Scripture. If we give, in dependence on Christ's word, in order to procure earthly blessings, we give 'in faith,' and act on a spiritual principle. See on M. 7:1. *δώσουσι*] So *v.* 44. 13:29. 16:9. *τῷ γὰρ αὐτῷ μετ.*] 'for with *the same* measure.' It is not meant that equivalents or recompense in kind shall be received from our fellow-creatures; but that full reward shall be given, in this life, and in the life to come, 1 T. 4:8. Cf. 10:29,30.

39. *παραβολήν*] 'a comparison,' and that of a proverbial kind. See on 4:23. 5:36. *v.* 39 occurs (declaratively) in M. 15:14, *v.* 40 in 10:24, 25. J. 13:16. 15:20. *μήτι*] 'numquid.' 'What! is

ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται; 40 Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. 41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; 42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου, Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. 43 οὐ γάρ ἐστι δένδρον καλὸν ποιοῦν καρπὸν σαπρόν, οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν· 44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῦκα, οὐδὲ ἐκ βάτου τρυγῶσι σταφυλήν. 45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ."

46 "Τί δέ με καλεῖτε Κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; 47 Πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοὺς ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. 48 ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάθυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσε σαλεῦσαι αὐτήν· τεθεμελίωτο

the blind man able?' or 'The blind is not at all able to lead the blind, is he?'

40. *κατηρτισμένος*] 'perfectly trained.' 'The most accomplished scholar can only expect to be as his master'—a warning to those who follow blind guides. Perhaps the saying was proverbial. See M. 10:24, 25. *καταρτίζω*, 'adjust,' 'put in order again,' 'put into a complete state.' H. 11:3. 13:21.

41. As they who profess to instruct others must not themselves be ignorant, so they who rebuke others must beware that they are not liable to the same or greater faults. *κάρφος*] 'splinter.' See on M. 7:3. Cf. Hor. *S.* I. 3. 25, 73. Persius, IV. 23,

> Ut nemo in sese tentat descendere! Nemo.
> Sed præcedenti spectatur mantica tergo.

43–45. *οὐ γάρ κ.τ.λ.*] We may supply the omission, and explain the force of *γάρ* from M. 7:15. 'Beware of false teachers, whom you may know by their fruits, for no good tree,' &c. *τρυγῶσι*] the appropriate word; as we use the verb harvest. *Od.* VII. 124. Arist. *Av.* 1698. *v.* 45 is found in M. 12:34, 35, in the connexion noticed *v.* 17, n. *τοῦ περισσεύματος*] 'the overflow' of thought. What the heart has most of, that the mouth utters. See M. 12:37, n.

46–49. *Τί δέ με... Κ. κ.*] a variation and condensation of his previous teaching, M. 7:21–23. *ὑποδείξω*] 'suggest,' 'intimate,' M. 3:7. *ἔσκ. ἐβάθ. ἔθηκε θεμ.*] 'dug,' 'deepened,' 'laid foundation.' The successive steps of the work are here graphically introduced, and increase the notion of diligent earnest attention. *ἐπὶ τὴν πέτραν*] The article is here used to direct attention to the substance 'rock,' in opposition to the ordinary soil. See M. 13:5, 7, 8. *πλημμ. δὲ γεν.*] 'when there was a flood.' *ὁ ποτ. προσέρρ.*] 'The river burst against.' *οὐκ ἴσχ. σαλεῦσαι*] In M. simply *οὐκ ἔπεσε. τὴν γῆν*] M. 7:26, *τὴν ἄμμον. χωρὶς θεμ.*] L. only.

γὰρ ἐπὶ τὴν πέτραν. 49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου· ᾗ προσέρρηξεν ὁ ποταμός, καὶ εὐθέως ἔπεσε, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα."

7 ΕΠΕΙ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καπερναούμ. 2 Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλε τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. 3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. 4 οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως, λέγοντες, Ὅτι ἄξιός ἐστιν ᾧ παρέξει τοῦτο· 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν. 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἔπεμψε πρὸς αὐτὸν ὁ ἑκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γάρ εἰμι ἱκανὸς ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· 7 διὸ οὐδὲ ἐμαυτὸν ἠξίωσα πρός σε ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. 9 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν· καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπε, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. 10 Καὶ ὑποστρέψαντες οἱ

VII. 1–5. This visit, and the miracle which signalizes it, are recorded in M. 8: 5–13, next after the cure of the leper (L. 5: 12–15), before the cure of the paralytic and the call of S. Matthew (L. 5: 17–27). It is probable that S. Luke has observed more accurately the order of time. ἀκοάς] used for 'ears,' Mk. 7: 35. See A. 17: 20. τελευτᾷν] sc. τὸν βίον, or τὸν αἰῶνα, which are sometimes supplied. Cf. Tacit. *Ann.* VI. 50, 'Sic Tiberius finivit.' πρεσβυτέρους] sent (persons who were) elders. διασώσῃ] in the sense of healing, here and M. 14: 36, only. παρέξει τοῦτο] 'extend this favour.' ἀγαπᾷ] probably like Cornelius, A. 10: 2, ποιῶν ἐλεημοσύνας πολλάς. See M. 8: 5, n. αὐτός] emphatic, i. q. μόνος, at his own expense, 'ultro;' cf. αὐτοί, Mk. 6: 31, 'Hoc majus quiddam et rarius ædificare synagogum quam diligere nationem.' τὴν συναγωγήν] 'The synagogue,' the only one in the place.

6. μὴ σκύλλου] 'fatigue not thyself,' Lat. *vexare*. 'Ne hunc laborem suscipe.' Steph. *Thes.* See on 8: 49. M. 9: 36. So κάμνε μηδέν. ἱκανὸς ἵνα] The more correct expression would be ὥστε. So J. 1: 27. 1 Th. 5: 4.

7. εἰπὲ λόγῳ] 'give your command by word of mouth.' παῖς] i. q. 'puer,' a servant in general, without respect to age or condition: δοῦλος is properly, 'a bondman' (δέω.)

9. It is remarkable that S. Luke, who dwells especially on our Lord's ministry as it referred to the heathen world, does not mention the declaration made on this occasion which we have in M. 8: 11, 12. Perhaps S. Matthew inserted it with the especial object of exciting to jealousy his brethren according to the flesh, R. 11: 13, 14. But we have the saying as uttered on another occasion, L. 13: 28, 29.

πεμφθέντες εἰς τὸν οἶκον εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

11 Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολύς. 12 ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ, Μὴ κλαῖε. 14 καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε, Νεανίσκε, σοὶ λέγω, ἐγέρθητι. 15 Καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεὸν, λέγοντες, Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν· καὶ ὅτι ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. 17 Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων. 19 καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ

11. ἐν τῇ ἑξῆς] sc. ἡμέρα, as in 9:37. Our Lord seems to have visited Nain on this occasion only. It was situated at the foot of Mount Tabor near Endor, about twelve miles from Capernaum. This miracle is related by L. only.

12. καὶ ἰδού] See on 2:15. ἐξεκομίζετο] 'was being carried out.' The technical word is ἐκφέρειν, ἐκφορά, Lat. 'efferre.' As dead bodies were unclean, the Jews were not permitted to bury them within their cities. Their sepulchres were in gardens (J. 19:41), in sides of mountains and unfrequented places; cf. 8:27. Mk. 5:2, 3, 5. The funeral generally took place on the same day as the death. ὄχλος τ. π. ἱκανός] We learn from Josephus, Πᾶσι τοῖς παριοῦσι θαπτομένου τινὸς καὶ συνελθεῖν καὶ συναποδύρασθαι ἐποίησε (Μωσῆς) νόμιμον, c. Apion, II. 26.

13–17. ἐσπλαγχνίσθη] See on M. 9:36. Μὴ κλαῖε] Our Lord affords an effectual glimpse of his power, by which he will eventually wipe away all tears from the eyes of his people, Rev. 21:4. ἥψατο] as an intimation to the bearers to stop. σοὶ λέγω] We may observe that our Lord speaks here in his own name, J. 11:25. The facility with which the miracle is accomplished is most remarkable; especially when we contrast it with the delay and preparation attending the performance of similar miracles by Elijah and Elisha, 1 Ki. 17:20. 2 Ki. 4:33. 'Nemo tam facile excitat in lecto, quam facile Christus in sepulcro.' August. ἔδωκεν] most graphic and affecting; proving the genuineness of his sympathy as man with the bereaved widow. He did not summon the young man to be his follower; he restored him to his mother for her comfort and support. See 2 Ki. 4:36, 37. ἐγήγερται] 'hath been raised up.' μέγας] from the nature of the miracle, which none but the most distinguished prophets had performed. ἐπεσκέψατο] referring to the long period during which they had been without a prophet, though the expectation of one was still cherished, 1 Macc. 4:46. 14:41. Cf. ἐπέβλεψεν, 1:48. ὁ λόγος οὗτος] Not only the report of this miracle, but the conclusion drawn from it by the spectators, and all who heard of it.

18–35. Notes on M. 11:2–19. ἀπήγγ. ... οἱ μαθ. αὐτ.] As they had before, J. 3:25, 26.

19. ὁ ἐρχόμενος] One of the titles by which the Messiah was distinguished; from Ps. 118:26. Cf. 19:38. Mk. 11:9. J. 6:14. 12:13. H. 10:37. S. Luke does not mention that the Baptist was in pri-

ἄλλον προσδοκῶμεν; 20 Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον, Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε, λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; 21 Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 22 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· 23 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

24 Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου, Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. 27 οὗτός ἐστι περὶ οὗ γέγραπται, Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. 28 Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι. 29 Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν

son at this time, M. 11:2. *ἄλλον προσδ.*] 'is it another we are looking for?'

21, 22. *ἐν αὐτῇ δὲ τ. ὥ.*] illo ipso tempore; cf. M. 8:13. L. 10:21. 24:33. *μαστίγων*] grievous distempers, such as leprosies, palsies, which partake of the nature of a divine 'scourge.' Thus 'plague' from *πληγή*. *ἐχαρίσατο*] 'granted,' expressive of the grace, power, and dignity of the act. *τυφλοί*] 'blind persons,' &c.

23. *σκάνδαλον* and *σκανδαλίζω* are not found in profane writers. Aristoph. *Acharn.* 647, *σκανδάληθρ' ἱστὰς ἐπῶν*, 'ensnaring words.' In Judith 5:1, *ἔθηκαν ἐν τοῖς πεδίοις σκάνδαλα*, sharp stakes in the ground to wound the legs of the enemy. (See Liddell and Scott). M. 13:41, n.

24. *ἤρξατο λέγ.*] 'took occasion to say.' See notes, M. 11:7–11.

28. The adaptation of this Gospel to the Gentile world appears in its variations from the narrative in M. 11:11–14. (1) The Baptist is especially described as *προφήτης*. (2) He is not stated to be the last of the prophets, and the predicted Elias, as in M. 11:14.

29, 30. According to the A. V., which renders *ἀκούσας* 'heard him,' i.e. John, these verses may be taken as the language of our Lord in depicting the effects of the Baptist's ministry. On this view, *ἐδικαίωσαν τ. Θ.* means that the publicans fell in with and 'approved' the counsel of God; shewed his design to be good and just in sending an offer of pardon to penitent sinners; whereas the Pharisees *ἠθέτησαν εἰς ἑαυτούς*, 'frustrated within themselves' (Marg. translation of A. V.), the grace of God. See Gal. 2:21. They made void, they 'set aside' his counsel of mercy, and turn-

εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. 31 Εἶπε δὲ ὁ Κύριος, Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις καὶ λέγουσιν, Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκλαύσατε. 33 Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει· 34 ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. 35 Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.

36 Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν

ed it against themselves. With this use of δικαιόω, cf. the use of δοξάζω, 'render conspicuous and glorious,' in J. 12:28.

It is more however in accordance with the style of S. Luke, to consider *vv.* 29, 30 as his own remark, in the same way as he introduces an explanation into Peter's speech, A. 1:18, 19. On this view ἀκούσας must be rendered 'on hearing this,' i.e. our Lord's attestation to John in *vv.* 24–28. ἐδικαίωσαν means i. q. ἀνθωμολογήσαντο, 'praised and vindicated.' ἠθέτησαν] 'flouted,' 'despised,' 'flocci pendebant.' This they did, as is implied, both by their present rejection of our Lord's testimony, and their previous rejection of John's baptism. And see M. 21:31. εἰς ἑαυτούς] 'to their own ruin;' cf. Prov. 8:36, ἀσεβοῦσιν εἰς τὰς ἑαυτῶν ψυχάς.

31–33. εἶπε...K.] These words are wanting in most ancient MSS. and in Syr. V. Their insertion (if an interpolation) shews that the foregoing words were not regarded as the words of our Lord, but as part of the narrative. ὅμ. εἰσί] See M. 11:16–19, n. δαιμόνιον ἔχει] See on J. 10:20. λέγετε] M. λέγουσι.

35. καί] adversative, 'nevertheless,' 'yet for all this;' καὶ ἀναίτιοί εἰσι, M. 12:5; καὶ ἐφοβήθησαν, Mk. 12:12; καὶ οὐκ εἰμὶ μόνος, J. 16:32. L. 12:24. A. 5:28. ἐδικαιώθη] 'is vindicated and approved,' 'pronounced to be right.' See on M. 11:19. ἡ σοφία] The article is inserted to intimate that the strict abstract sense is to be associated with the word. Green, IV. § 3.

36. ἠρώτα] Our Saviour's acceptance of this invitation marks his eminently social life, and the mode in which he mixed freely with all classes and orders of men. This incident is distinct from the similar occurrence related in M. 26:6. Mk. 14:3. J. 12:3. The only points of coincidence are the anointing of Christ from an alabaster vessel, and the name Simon. The points of difference are many, supposing that J. records the same event with M. and Mk. That anointing occurred at Bethany, six days before the last passover; the objection too was made by Judas, on the ground of the expense, and the agent was not a female of doubtful character. This event occurred at Nain, or Capernaum, long before the close of our Lord's personal ministry, 8:1, διώδευε, κ.τ.λ. The objection is made by the Pharisee, tacitly, and on the ground, that a true prophet would know the woman's character, and not suffer her to touch him.

37. γυνή] There is no evidence to shew that this woman's name was Mary. The association of the idea of ἁμαρτωλός with Mary Magdalene, 8:2. Mk. 16:9, is a popular mistake, totally destitute of historical support. Had it been Mary the sister of Martha, S. Luke, who mentions her in 10:39, would have named her here; for we nowhere find in Scripture that discreditable circumstances in the history of God's servants are concealed by the suppression of names. In the anointing mentioned by the other Evangg., S. John (12:3) inserts the name of Mary, having mentioned her before (11:2); M. and Mk., who do not record the name previously, simply use the word γυνή. ἀλάβαστρον] 'alabaster vessel.' The name is derived from Alabastron in Ægypt, where

τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου 38 καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφε τῷ μύρῳ. 39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός ἐστι. 40 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ φησι, Διδάσκαλε, εἰπέ. 41 Δύο χρεωφειλέται ἦσαν δανειστῇ

was a manufactory of vessels for perfumes from a stone found in the neighbourhood. The Greeks applied the term *ἀλάβαστρα* to all perfume-vessels, of whatever materials they consisted, such as gold, glass, ivory, shells. Theocr. *Id.* xv. 114, *Συρίω μύρω χρύσει' ἀλάβαστρα.* The common alabaster is properly 'gypsum,' 'sulphate of lime.' But the carbonate of lime, from its hardness and capacity for receiving a good polish, was especially used, called 'onyx,' from the approach of its colour to that of the finger-nails. *ἀλαβαστρίτης ὁ καλούμενος ὄνυξ,* Dioscorides. 'Marmor onychites.' Herodotus (III. 20) mentions *μύρου ἀλάβαστρον,* among the presents sent by Cambyses to the king of Ethiopia. Kitto's *Bibl. Cycl.*

38. *παρὰ τοὺς πόδας*] 'by the side of,' 'near,' the accusative is used, and not the dative, as motion is implied in *κομίσασα. ὀπίσω*] the practice of reclining at banquets had been introduced into Judæa by the Greeks, before the subjugation by the Romans. In the O. T. the practice of sitting at meals is mentioned, Gen. 37:25. 43:33. Ex. 32:6. Prov. 23:1. An indication of the change of posture occurs in Judith 12:15. Tobit 2:1. Gr. In the disposition of their feasts three couches were set in the form of Π, called 'triclinium,' and the table was placed in the middle. The couch at the upper end of the table was the *πρωτοκλίσια,* M. 23:6, and was the place of distinction. The person who presided over the entertainment was called *ἀρχιτρίκλινος,* J. 2:8. The guests supported their heads with one arm, bent at the elbow resting on the couch, (Hor. *Od.* I. 27, 8,) with the other they took their food. Hence the feet of our Saviour would be behind his back, away from the table, and no one could touch his feet except in the position of this woman, *στᾶσα ὀπίσω. βρέχειν*] 'to bedew;' 'water with a shower,' M. 5:45. *ἐξέμασσε*] J. 13:5, *ἐκμάσσειν τῷ λεντίῳ.* The napkin used for this purpose was called *ἔκμακτρον* or *χειρόμακτρον.* So also *ἀπομάσσειν* and *ἀπομαγδαλία.* See on M. 15:27. *κατεφίλει*] 'fondly kissed again and again.' *ἤλειφε τῷ μύρῳ*] Aristoph. *Vesp.* 608 (*ὅταν*), *πρῶτα μὲν ἡ θυγάτηρ με ἀπονίζῃ, καὶ τὼ πόδ' ἀλείφῃ, καὶ προσκύψασα φιλήσῃ.*

39. *εἰ ἦν προφήτης*] The fourth form of an hypothetical proposition. If he were a prophet (which he is not). See M. 24:42, n. *τίς καὶ ποταπή*] 'Who and of what an abandoned character;' *ποταπός* is a later corruption from *ποδαπός,* 'from what country?' i. q. *ποῦ,* or *πόθεν ἄπο.* Akin to *ποῖος* expressing kind, and denotes 'how great of its kind!' Mk. 13:1. 1 J. 3:1. *ὅτι*] 'inasmuch as.' The inward thought of the Pharisee arose from the assumption that no true prophet would allow such a sinner to touch him. This shews the influence of Rabbinism and the prevalence of ceremonial tradition. It is the self-righteous temper of those who say 'Stand by thyself; come not near unto me; for I am holier than thou.' 'Hæc Pharisæi ad se ipsum de Jesu verba mirum in modum illustrari possunt ex Rabbinorum de Messia conceptu, quo inter criteria Messiæ referebant, quod bonos a malis, probos ab improbis ad primum commercium dignoscere posset.' Marle.

40. *ἀποκριθείς*] Our Lord replies to what was passing in the mind of the Pharisee. See 14:3. M. 11:25, n.

41. *χρεωφειλετής*] *χρέος,* 'matter of necessity,' 'debt,' *ὀφείλω,* 'owe.' *Il.* XI. 686, 688. The more correct expressions for *ὁ εἷς* and *ὁ ἕτερος* would be, *ὁ μέν, ὁ δέ. δηνάρια*] The Roman denarius was a silver coin containing ten asses, equivalent to 7½*d.* The debtors then owed respectively about £15 12*s.*, and £1 11*s.* This is one of the extraneous words, which from political

τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. 42 μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει; 43 Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας. 44 Καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε. 45 φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλθον οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. 47 οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί,

and commercial causes were at this time current in Judæa. Similar terms are κοδράντης, M. 5:26; μίλιον, 5:41; ἀσσάριον, 10:29; κῆνσος, 17:25; φραγελλοῦν, 27:26; κουστωδία, 27:65; σπεκουλάτωρ, Mk. 6:27; λεγεών, L. 8:30; σουδάριον, 19:20; φραγέλλιον, J. 2:15; λέντιον, 13:4; γάζα, A. 8:27; κολωνία, 16:12; σικάριος, 21:38; πραιτώριον, 23:35. 28:15; μάκελλον, 1 C. 10:25; ἀρραβών, 2 C. 5:5.

42. ἐχαρίσατο] not used in this sense elsewhere by S. Luke, nor by the other Evangg., but frequently by S. Paul, e. g. 2 C. 2:10. 12:13. Col. 3:13.

44. We need not consider that Simon was guilty of disrespect, in not paying these attentions; this was not a regular δεῖπνον, but a mid-day repast, ἵνα φάγῃ μετ' αὐτοῦ, *v.* 36. Had he observed these ceremonies, he would have gone out of his way, and would have shewn the extraordinary attention to our Lord which this woman did. τοῖς δάκρ.] 'with her tears.' πόδας] as the sandals worn by the Jews did not protect their feet from dirt, it was usual for the servants to untie the sandals, and to wash the feet of the guests, Gen. 18:4. 19:2. 24:32. See *Od.* XIX. 317, &c.

45. φίλημα] the language of action; the natural expression and symbol of affection, regard and reverence. It does not however appear that this was one of the usual ceremonies at Jewish entertainments. The Persians kissed all whom they honoured, Xen. *Cyr.* I. 4, 27. 1 Sam. 10:1. 1 Ki. 19:18. M. 26:48. ἀφ' ἧς] sc. ὥρας, as in 2 P. 3:4. In 24:21, ἀφ' οὗ, which is more classical.

46. There is a marked contrast between ἐλαίῳ and μύρῳ, which is lost in the A. V. ἔλαιον was common olive oil of various qualities; μύρον, an aromatic balsam, מֹר dropping from a tree or plant, i. q. σμύρνα, M. 2:11. This was one of the substances employed in the composition of the holy anointing oil, Ex. 30:23,25, with which pure olive oil was mixed, to give it the proper consistence. The μύρον describes a perfume of great rarity and expense.

47. αἱ ἁμ... αἱ πολλ.] 'her sins, many as they are,' 'her sins those (well known) many sins of hers.' Her sins are forgiven; of this you may feel assured (ὅτι) 'inasmuch as,' 'seeing that' she loves much, alleging a proof rather than a reason; ὅτι is thus used in 14:14. M. 11:25,26. Her love flowed from a sense of forgiveness. She knew that her sins were many; she had a good hope that her sins were forgiven. Hence the warmth of her ardour and affection. As Mr Trench well remarks (*Miracles*): 'All her conduct proved the intense yearning of her heart after reconciliation with a God of love; all her tears and services witnessed how much she desired to be permitted to love him, and to know herself beloved of him.' If forgiveness followed, or were the fruit of love, the parable would not apply; the latter clause must have been, He who loveth little, to the same little is forgiven. In ᾧ ὀλίγον ἀφίεται, our Lord speaks according to the individual's subjective view of his case, i.e. the man who thinks he has done little which needs forgiveness, and consequently has no strong conviction of the exceeding sinfulness of sin; who has never learnt to take home his sin to himself; for conscience of sin is not to be

ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. 48 Εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι. 49 Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; 50 Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

8 ΚΑΙ ἐγένετο ἐν τῷ καθεξῆς, καὶ αὐτὸς διώδευε κατὰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρῴδου, καὶ Σουσάννα, καὶ ἕτεραι πολλαί, αἵτινες διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτὸν, εἶπε διὰ παραβολῆς· 5 "Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπείρειν αὐτὸν, ὃ μὲν

measured by the amount of evil which is brought under the cognizance of other men.

48. From this gracious declaration we are not to teach that no one is in a state of forgiveness, or of safety, who has not a lively and personal assurance thereof.

50. *σέσωκέ σε*] See on Mk. 10:52, 'That faith of yours which has brought you into my presence, which has produced such acts of love, draws forth from me the announcement of your pardon. Depart then into the enjoyment of all the peace and comfort which this declaration can afford.' *εἰς εἰρήνην*] So 8:48. Mk. 5:34, where *εἰς* denotes a marked transition in the state and feelings of the party addressed; a change from misery and wretchedness to happiness and joy. Cf. A. 7:26, *συνήλασεν εἰς εἰρήνην*. In A. 16:36. Ja. 2:16, *πορεύου, ὕπαγε ἐν εἰρήνῃ*, where the speaker intimates no change of state, or transition of feeling.

VIII. 1. *ἐν τῷ καθεξῆς*] sc. *χρόνῳ*. Cf. 7:11. *κατὰ πολ. κ. κώμην*] The article is frequently omitted before nouns which are governed by a preposition, when from the familiar use of the term no want of perspicuity can reasonably arise, 'through town and village.' So *εἰς ἀκρόπολιν, κατ' ἀγορὰν, ἐξ ἰσθμοῦ. κηρύσσ. κ. εὐαγγελιζ.*] The two words rendered in A.V. preaching, are here used together with the same object, 'proclaiming and declaring as good tidings.' *κηρύσσων* is peculiarly suitable to the leading idea of *βασιλεία*. M. 3:2.

2. *ἑπτά*] *indefinitam multitudinem* significat; *plures*. 11:26, *ἑπτὰ ἕτερα πνεύματα*. 1 Sam. 2:5, *στεῖρα ἔτεκεν ἑπτά*. Ruth 4:15. Is. 4:1. Schleusner. See on 7:37. M. 15:39.

3. *ἐπιτρόπου*] 'steward,' M. 20:8, perhaps 'deputy governor,' i. q. procurator. So in Hdt. 1. 108, Harpagus is called *ἐπίτροπος πάντων*. Some think that Chuza had been the guardian of Herod Antipas during his minority; see G. 4:2. The Syriac translates *ἐπίτροπος*, 'that was over the house.' With this instance compare Manaen, Herod's *σύντροφος*, A. 13:1, and in O. T. Obadiah, the governor of Ahab's house, 1 Ki. 18:3. Our Lord is supposed now to have left Capernaum with the view of attending the passover, to which these pious women were probably going.

¶ 4. S. Mark and S. Luke agree in placing these parables before the narratives of the stilling the tempest, cure of the dæmoniacs of Gadara, and resuscitation of Jairus's daughter. S. Matthew relates these events previously. *συνιόντος*] part. pres. 'flocking together.' *τῶν κ. π. ἐπιπ...αὐτόν*] This is to be taken as dependent upon *συνιόντος*; 'when a great multitude was assembling, composed of those who from every city were coming to him.' According to both M. and Mk. the parable was delivered on the shore of the lake, and from a ship.

ἔπεσε παρὰ τὴν ὁδὸν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. 6 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. 7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον ἔπεσεν ἐπὶ τὴν γῆν τὴν ἀγαθὴν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα." Ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω. 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, τίς εἴη ἡ παραβολὴ αὕτη. 10 Ὁ δὲ εἶπεν, "Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ Θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσι, καὶ ἀκούοντες μὴ συνιῶσιν. 11 Ἔστι δὲ αὕτη ἡ παραβολή· ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· 12 οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. 13 οἱ δὲ ἐπὶ τῆς πέτρας, οἳ ὅταν ἀκούσωσι μετὰ χαρᾶς δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσὸν, οὗτοί εἰσιν οἱ ἀκού-

5–8. *κατεπατήθη*] L. only. *τὴν πέτραν*] In Mk. *τὸ πετρῶδες*; in M. *τὰ πετρώδη*. *ἰκμάδα*] 'moisture.' LXX. for יִבֵּל (a marshy district), Jer. 17:8. L. omits the rapid growth *διὰ τὸ μὴ ἔχειν βάθος γῆς*, the scorching effect of the sun, and the want of root; all of which are in M. and Mk. *ἐν μέσῳ τ. ἀκ.*] M. *ἐπὶ τὰς ἀκ.* Mk. *εἰς. ἐφώνει*] seems to imply that this exclamation was of frequent occurrence in his discourses. Cf. M. 11:15. 13:7. Mk. 4:9, 23. 7:16.

10. *ὑμῖν δέδοται*] Cf. J. 7:17. *Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς... μυστήρια*] truths which cannot be known until they are revealed; not truths which must always be unintelligible. *κατὰ ἀποκάλυψιν ἐγνώρισέ μοι τὸ μυστήριον*, E. 3:3. From *μυέω*, 'initiate.' Hence *μύστης*, one who is acquainted with things which are hidden from others. With these truths the apostles were made acquainted that they might make them generally known. Cf. Col. 1:26. *οἰκονόμοι μυστηρίων Θεοῦ*, 1 C. 4:1. Suicer explains *μυστήριον* as 'Rem occultam seu arcanam, sacram, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione et patefactione Dei.' *τοῖς δὲ λοιποῖς*] In Mk. *τοὺς ἔξω. οἱ λοιποί*, like the French 'vous autres,' as the opposite class to those who are speaking, or spoken of, in A. 5:13. 1 Th. 4:13. 5:6. Used emphatically in R. 11:7 (with which cf. M. 13:15), and E. 2:3, in the sense of *οἱ ἀδόκιμοι* (cf. R. 1:28), 'the left,' 'rejected,' 'those who have failed on trial.' *ἐν παραβολαῖς*] Instruction by parables served as a test of character. See on Mk. 4:2, 34. If we connect the close of this verse with the prophecy in Is. 6:9, as in M. 13:15. J. 12:40, the insertion of *ἵνα* strongly marks the judicial character of their blindness and deafness. See on J. 9:41.

11, 12. *Ἔστι... παραβολή*] This is the interpretation of the parable, Gen. 40:12. See on M. 13:19. 26:26. *ὁ διάβολος*] a Greek term, 'accuser,' 'slanderer.' M. *ὁ πονηρός*. Mk. *ὁ Σατανᾶς*. See M. 12:26, n. *ἵνα μὴ... σωθῶσι*] in L. only.

13. *ἀφίστανται*] 'apostatize.' In 1 T. 4:1. *ἀποστήσονται τῆς πίστεως*. H. 3:12. *ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος*. In M. and Mk. *σκανδαλίζονται. πρὸς καιρὸν πιστ.*] 'Credunt tempori inservientes *vel* ut inserviant tempori. Usitata Græcis formula in vita quotidiana *φίλον εἶναι τινι πρὸς καιρόν*,' Valck., who quotes Thucydides: *ἐχθρὸν, φίλον μετὰ καιροῦ γίγνεσθαι*. and Athenæus: *καθομιλεῖν τοῖς καιροῖς* tempori et hominibus quibuscum verseris te accommodare.'

14. *τὸ δὲ εἰς*] The full expression is *κατὰ*

σαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι. 15 τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι, καὶ καρποφοροῦσιν ἐν ὑπομονῇ."

16 "Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν· ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς. 17 οὐ γάρ ἐστι κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ γνωσθήσεται καὶ εἰς φανερὸν ἔλθῃ. 18 βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ."

19 Παρεγένοντο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον. 20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων, Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν ἔξω ἰδεῖν σε θέλοντες. 21 Ὁ δὲ ἀποκριθεὶς εἶπε πρὸς αὐτούς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιοῦντες αὐτόν.

22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον

δὲ τὸ σπέρμα τὸ εἰς τὰς ἀκ. πεσ., 'With respect to the seed which fell into the thistles.' πορευόμενοι] 'in the course of their life,' 1:6; as we say, in 'process' of time; 'sensim sensimque suffocantur.' Kuinoel. τελεσφοροῦσι] thus used by Theophrastus, Strabo. Cf. τελεσφόρος μοῖρα, Æsch. *Pr.* 511. πεσεῖν εἰς τὸ μὴ τελεσφόρον, 'to fall fruitless to the ground,' *Ag.* 1000. See on Mk. 4:19.

15. καλῃ καὶ ἀγαθῇ] The expression which Thucydides employs to mark the noble and the good, καλοὶ κἀγαθοί, Arist. *Nub.* 797, 'of noble birth.' Cf. A. 17:11, εὐγενέστεροι. κατέχουσι] opposed to those in *v.* 12, from whom ὁ διάβολος αἴρει τὸν λόγον. ἐν ὑπομονῇ] opposed to those in *v.* 13, πρὸς καιρὸν πιστεύουσι· 'by endurance in the hour of trial.' Cf. 21:19. R. 2:7.

16, 17. So in 11:33. See on M. 5:15. Mk. 4:21. The article (monadic) is not employed here, attention being called to the *character* of the different pieces of furniture: 'such a thing as a bed,' 'as a candlestick.' ἔλθῃ] ἐλεύσεται would be more natural here. ἔλθῃ is used as if οὐ μή had preceded; and some prefer the reading ὃ οὐ μὴ γνωσθῇ to render ἔλθῃ consistent. οὐκ ἔλθῃ is a solecism.

18. See on 19:26. He who by humble and patient attention to what he hears has some knowledge, shall have more. He who follows the light he has, shall attain to greater light, Hos. 6:3. The opposite character is the proud careless man, who thinks he has no need to be taught; the mere professor of high standing and presumed experience, who has the reputation (δοκεῖ) of godliness. Such an one shall fall into greater ignorance, folly, and obduracy. δοκεῖ ἔχ.] 'thinketh that he hath,' Marg. A. V., Tynd., Cr. So ὁ δοκῶν ἑστάναι, 1 C. 10:12.

19, 20. οἱ ἀδελφοί] This word is often applied to distant relations. But see on M. 13:55. Abraham applies it to his nephew Lot, Gen. 13:8; and Laban to Jacob, Gen. 29:15. So *frater* is used in the sense of cousin, Ovid, *Met.* XIII. 31, and *soror*, *Met.* I. 131. συντυχεῖν] 'speak with him,' Gen. V. and Syriac. This incident is related by M. and Mk. immediately before the parables of the sower, &c. These parables were delivered according to M. 13:1 on 'the same day' with it. S. Luke has probably placed it in its exact historical position. λεγόντων] The genitive of the persons by whom the ἀγγελία was delivered.

22. ἐν μιᾷ τῶν ἡμ.] This phrase implies that the writer does not pretend to mark the time very accurately. In Mk. 4:35 it is stated that this took place on the same day with the delivery of the parables. ἀνήχθησαν] ἀνάγειν is the proper

καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης. καὶ ἀνήχθησαν· [23] πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. [24] προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. [25] εἶπε δὲ αὐτοῖς, Ποῦ ἐστιν ἡ πίστις ὑμῶν; Φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ;

[26] Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. [27] ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν αὐτῷ ἀνήρ τις ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. [28] ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπε, Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς. [29] Παρήγγειλε γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτὸν, καὶ ἐδεσμεῖτο

term for a vessel putting to sea; *κατάγειν*, for bringing it to land. 5:11. Acts *passim*.

23. *ἀφύπνωσε*] its general meaning is to 'awake from sleep.' Ignat. Martyr. 7, *μικρὸν ἀφυπνώσαντες*, 'having slept a little.' In Esdras, 3:3, *ἔξυπνος* is used for 'sound asleep,' which is contrary to its general meaning. The prepositions *ἀπὸ, ἐξ*, seem to acquire an intensive force, 'so fast asleep that it was impossible to arouse them.' *ἄξυλος ὕλη*, a grove from which no timber has been cut. *συνεπληροῦντο*] 'they were in the process of being filled.' Here the personages are put for the vessel, as in M. 3:12, *ἅλωνα* is put for what is in the threshing-floor. M. 8:24, *καλύπτεσθαι*. Mk. 4:37, *γεμίζεσθαι*.

24. *ἐπιστάτα*] The appellation is redoubled (in L. only), denoting the extreme fear of the disciples. Their prayer, *Κύριε σῶσον ἡμᾶς*, is recorded in M. only, 8:25. Their expostulation, *διδάσκαλε, οὐ μέλει σοι*, in Mk. only, 4:38. All together express the exact situation and feelings of the disciples. *κλύδωνι*] 'the swell,' 'tempest.' Ja. 1:6. *γαλήνη*] from *γελάω*. Æsch. *Prom.* 90, *κυμάτων ἀνήριθμον γέλασμα*. This is an instance of the perfect simplicity and clearness of the Evangg. The greatest events are narrated in the simplest language, yet the effect is most striking and sublime. M. 8:26; 28:18. We feel the presence of the Divine Creator; 'Let there be light, and there was light.' In Mk. 4:39, *σιώπα, πεφίμωσο*. Cf. *Æn.* I. 142, 'dicto citius tumida æquora placat.'

25. *Ποῦ ἐστιν*] According to L. he speaks of their faith as lost; in M. it is described as deficient (*ὀλιγόπιστοι*); in Mk. (5:40) as non-existent, *πῶς οὐκ ἔχετε πίστιν. τίς ἄρα οὗτος*] said by the disciples. In M. 8:27, *ποταπός. ἐπιτάσσει*] gives orders to, *v.* 31.

26, 27. See on Mk. 5:1. *ἐκ τῆς πόλεως*] belonging to the city. Xen. *οἱ δ' ἐκ τῆς πόλεως, oppidani. Il.* II. 557, *Αἴας ἐκ Σαλαμῖνος*. It is said that *ἐκ τῆς πολ.* denotes 'birth-place,' while *ἀπὸ τῆς πόλ.* marks 'residence.' But this distinction is doubtful. See J. 4:7, n. *ἐκ χρόνων ἱκανῶν*, 'aliquot ab annis.' Valck.

29. *πολλοῖς χρόνοις*] This may mean 'for a long time,' as *v.* 27; 20:9. Cf. A. 8:11. R. 16:25. Wetstein quotes Plutarch, *ἐν δεσμωτηρίῳ πολλοὺς κατεσάπη χρόνους*. Such is the meaning if by *συνηρπάκει* we understand the first seizure. Mk. 5:4 has *πολλάκις*, 'frequenter vicibus sæpe repetitis.' Valck. The imper-

ἀλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαῤῥήσσων τὰ δεσμὰ ἠλαύνετο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. 30 ἐπηρώτησε δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ἐστὶν ὄνομα; ὁ δὲ εἶπε, Λεγεών· ὅτι δαιμόνια πολλὰ εἰσῆλθεν εἰς αὐτόν. 31 καὶ παρεκάλει αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. 32 ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένων ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν. καὶ ἐπέτρεψεν αὐτοῖς. 33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. 34 ἰδόντες δὲ οἱ βόσκοντες τὸ γεγενημένον ἔφυγον καὶ ἀπελθόντες ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. 35 ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός. καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὗρον καθήμενον τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξεληλύθει, ἱματισμένον καὶ σωφρονοῦντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθείς. 37 καὶ ἠρώτησαν αὐτὸν ἅπαν τὸ πλῆθος τῆς περιχώρου τῶν Γαδαρηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν. 38 ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς, λέγων, 39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέ σοι ὁ Θεός. καὶ ἀπῆλθε, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

fects, *ἐδεσμεῖτο, ἠλαύνετο*, describe the repeated occurrence of the attacks. *ἠλαύνετο ὑπὸ τ. δ.*] Cf. Mk. 1:12, *τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τ. ἔρ.* Both expressions declare the distinct personality of the agent. On the physical phænomenon of increased bodily power, arising from the possession of the frame by more than one spirit, see Isaac Taylor's *Physical Theory of a Future Life*, ch. 17.

31. *τὴν ἄβυσσον*] sc. *χώραν*, L. only. *βυσσός*, i. q. *βυθός*, 'the depth;' *τὸ φρέαρ τῆς ἀβύσσου*, Rev. 9:1; opposed to *εἰς τὸν οὐρανον* in R. 10:6,7, which arises from its use in LXX. to render תְּהוֹם, 'depth,' 'sea.' Gen. 7:11, &c. Eur. *Phœn.* 1605, *Ταρτάρου ἄβυσσα χάσματα*. Æsch. *Theb.* 950, *ἄβυσσος πλοῦτος*, 'boundless wealth.' See notes, Mk. 5:6–15.

35–37. *παρὰ τοὺς πόδας*] Here we might have expected the dat. The accus. implies that the man went to Jesus to listen to his instruction; so Mary, 10:39. *παρὰ τοὺς πόδας πεπαιδευμένος*, A. 22:3. *ἀπήγγειλαν*] cf. *ἀπέπλυναν*, 5:2, n. *ἐσώθη*] 'was delivered,' M. 1:21, n. *ὁ δαιμονισθείς*] emphatic from its position. *ἅπαν τὸ πλ...τ. Γ.*] L. strongly marks the universal concurrence of the inhabitants of this region in their reverential rejection of Christ, as a circumstance deserving our attention.

38, 39. These circumstances are not recorded in M. *διηγοῦ*] A very different charge is given in 5:14. M. 9:30. Mk. 1:44. The difference is accounted for by the place and circumstances of the miracle. At Gadara there were many heathens. The danger of giving offence to the civil authorities by exciting ill-timed demonstration of feeling was not so great as at Jerusalem. It should be remembered too that our Lord was not about to continue in the district.

40 Ἐγένετο δὲ ἐν τῷ ὑποστρέψαι τὸν Ἰησοῦν, ἀπεδέξατο
αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. 41 καὶ
ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων τῆς συναγω-
γῆς ὑπῆρχε· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ Ἰησοῦ παρεκάλει
αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ· 42 ὅτι θυγάτηρ μονογενὴς ἦν
αὐτῷ ὡς ἐτῶν δώδεκα, καὶ αὕτη ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν
αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. 43 καὶ γυνὴ οὖσα ἐν ῥύσει
αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις εἰς ἰατροὺς προσαναλώσασα ὅλον
τὸν βίον οὐκ ἴσχυσεν ὑπ' οὐδενὸς θεραπευθῆναι, 44 προσελθοῦσα
ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς,
Τίς ὁ ἁψάμενός μου; Ἀρνουμένων δὲ πάντων, εἶπεν ὁ Πέτρος
καὶ οἱ μετ' αὐτοῦ, Ἐπιστάτα, οἱ ὄχλοι συνέχουσί σε καὶ ἀποθλίβουσι, καὶ λέγεις, Τίς ὁ ἁψάμενός μου; 46 Ὁ δὲ Ἰησοῦς εἶπεν,
Ἥψατό μου τις· ἐγὼ γὰρ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ.
47 Ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθε, τρέμουσα ἦλθε καὶ προσπεσοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν αὐτῷ
ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα. 48 ὁ δὲ εἶπεν
αὐτῇ, Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς
εἰρήνην. 49 Ἔτι αὐτοῦ λαλοῦντος, ἔρχεταί τις παρὰ τοῦ ἀρχισυν-

Hence there would be no risk of commotion, and more need of the public testimony of the person cured. This charge points out where our labours for the spiritual good of our fellow-men ought to commence. *εἰς τὸν οἶκόν σου* 1 T. 5:4.

40-42. *ὑπόστρεψαι*] to Capernaum, *see v.* 22. Mr Greswell considers that the healing of the paralytic, M. 9:2-8, had already taken place; that the murmuring of the Pharisees and the visit of Jairus now ensued, M. 9:10,18. *ἀπεδέξατο*] 'gave him a reception,' 'received with a welcome;' went out to meet him, when they saw the vessel approach. A. 15:4. Cf. *προπέμπειν*, A. 20:38; 21:5. *πεσὼν π. τ. πόδας*] In M. 9:18, *προσεκύνει αὐτῷ*. *ἀπέθνησκε*] 'was dying,' when he left home; and died before he returned with Jesus. *συνέπνιγον*] denotes the suffocating, smothering effect of a great crowd (*συνέθλιβον*, Mk. 5:24), and therefore the closeness with which they pressed upon him, *v.* 45.

43, 44. *οὖσα ἐν ῥύσει*] *εἶναι* with *ἐν* frequently denotes state, position, condition. Cf. Mk. 5:2, *ἄνθρωπος ἐν πνευμ. ἀκαθαρτ.* So *εἶναι ἐν ἡδονῇ, ἐν Μούσαις*, 'to be occupied with;' *ἐν στόματι, in ore hominum esse; οἱ ἐν νόσῳ*, 'the sick.' The best MSS. have *ἰατροῖς*, but *εἰς ἰατρούς* is more correct. Demosth. *de Cor.*, *προσαναλώσας εἰς τὰ ἔργα. προσαν.*] 'having *moreover* spent.' *οὐκ ἴσχυσεν*] S. Mark very energetically, and in a tone of censure records the failure of the physicians; S. Luke, as was natural, states it more gently. *ἔστη ἡ ῥύσ.*] See on Mk. 5:29.

45. *ὁ Πέτρος*] L. only. This shews the identity of Peter's character, as always ready to speak; an undesigned proof of the reality of the history. *ἐπιστάτα*] L. only (*v.* 24).

46, 47. *ἔγνων...ἐμοῦ*] S. Mark gives this as part of his narrative, and does not relate any reply to his disciples, *τὴν ἐξ αὐτοῦ δυν. ἐξελθοῦσαν*, 5:30. *δύναμιν*] 'healing power.' *ἔλαθε*] 'it was not hid from him.' Wiclif. *δι' ἣν αἰτίαν, κ.τ.λ.*] expansion of *πᾶσαν τὴν ἀλήθειαν*, Mk. 5:33. *ἐνώπιον π. τ. λ.*] This is meant to be in contrast with her secret action, and hope of latency. It is not necessary to seek Christ openly, but it is

ἀγώγου, λέγων αὐτῷ, Ὅτι τέθνηκεν ἡ θυγάτηρ σου· μὴ σκύλλε
τὸν διδάσκαλον. 50 Ὁ δὲ Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ, λέγων,
Μὴ φοβοῦ· μόνον πίστευε, καὶ σωθήσεται. 51 Εἰσελθὼν δὲ εἰς
τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν οὐδένα, εἰ μὴ Πέτρον καὶ Ἰάκω-
βον καὶ Ἰωάννην καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπε, Μὴ κλαίετε·
οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 53 καὶ κατεγέλων αὐτοῦ, εἰδότες
ὅτι ἀπέθανεν. 54 αὐτὸς δὲ ἐκβαλὼν ἔξω πάντας, καὶ κρατήσας
τῆς χειρὸς αὐτῆς ἐφώνησε λέγων, Ἡ παῖς, ἐγείρου. 55 καὶ ἐπέ-
στρεψε τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν
αὐτῇ δοθῆναι φαγεῖν. 56 καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ
παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

9 ΣΥΓΚΑΛΕΣΑΜΕΝΟΣ δὲ τοὺς δώδεκα μαθητὰς αὐτοῦ,
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ
νόσους θεραπεύειν· 2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι-
λείαν τοῦ Θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας. 3 καὶ εἶπε πρὸς
αὐτούς, Μηδὲν αἴρετε εἰς τὴν ὁδὸν, μήτε ῥάβδους, μήτε πήραν,

required of all to acknowledge him openly when he has been sought and found. Cf. J. 3:2. 19:39.

49. *μὴ σκύλλε*] So 7:6. Cf. M. 9:36, n. *σκῦλον*, 11:22. Herodian, IV. 13. 8, *ἵνα δὲ μὴ πάντα τὸν στρατὸν σκύλλῃ.*

50. *αὐτῷ*] i. e. *τῷ ἀρχισυν.* 'answered his doubts.' See M. 11:25, n. Jesus said this to support and increase his faith, which was now to be exercised upon a more difficult subject, M. 14:24, n. *σωθήσ.*] restored, delivered from death, *v.* 36.

52. *ἐκόπτοντο*] 'strike oneself,' especially one's breast or hands, through grief. *κόπτεσθαί τινα*, 'bewail any one.' Lat. *plangere aliquem.* Eur. *Tro.* 623, *ἐπεκοψάμην νεκρόν.* Here the direct action is done by A on himself, but an accusative follows of B whom that action further regards. Hom. *Il.* XXIV. 710, *πρῶται τόν γ' ἄλοχος τε φίλη καὶ πότνια μήτηρ Τιλλέσθην,* 'Tore their hair in mourning for him.'

54–56. *πάντας*] except the father and mother, and the three disciples, Mk. 5:40. Already (*v.* 51) he had prevented all others from entering the house, which he finds to be full of mourners and attendants preparing for the funeral. These he sent away. S. Matthew mentions only the dismissal of the people who were in the house. *ἡ παῖς*] nom. for voc. as at 10:21. 12:32. 18:11. R. 8:15. H. 1:8. Mk. 5:41, *τὸ κοράσιον.* Arist. *Ran.*, 'Ὁ *παῖς ἀκολούθει δεῦρο.* Eur. *Med.* 60, *ὦ μῶρος.*

ἐπέστρεψε] *intrans.* So 9:10. The expression is used in describing recovery from a state of faintness, 1 Sam. 30:12, Heb. ; here it means an actual return of the spirit from the state of separation. *διέταξε*] the term implies precise and specific directions. *ἐξέστησαν*] 2 aor. In 24:22, 1 aor. See 5:26. Mk. 3:21, n.

IX. *θεραπεύειν*] *curare,* frequently joined with persons, in the sense of *colere. θεραπ. νόσημα,* Isocr. 390. B., here it may be taken with *ἐξουσίαν* (as *περιάγειν,* 1 C. 9:5), or with *ἔδωκεν,* (as *ἔχειν,* J. 5:26).

2, 3. *ἀπέστειλεν*] not in a body, but in pairs, M. 10:2–4. Mk. 6:7. *κηρύσσειν*] 'proclaim,' M. 10:7, n. *ἰᾶσθαι τ. ἀσθ.*] the repetition from *v.* 1 (*νόσους θεραπ.*), and the representation of this as part of their commission, corroborate the general belief that Luke the Evangelist was Luke the physician. *ἔχειν*] The *infin.* is used by classical writers for the *imper.*, where a tone of importance, authority, or solemnity is assumed ; particulary in aphorisms and the language of legislation. So R. 12:15. Green, p. 100. *ἀνὰ δύο*] *bīnos,* 'two each,' J. 2:6. So *ἀνὰ πᾶσαν ἡμέραν,* 'day by day;' *ἀνὰ μέρος,* 'in turn.'

μήτε ἄρτον, μήτε ἀργύριον, μήτε ἀνὰ δύο χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως ἐκείνης καὶ τὸν κονιορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτινάξατε εἰς μαρτύριον ἐπ' αὐτούς. 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες πανταχοῦ.

7 Ἤκουσε δὲ Ἡρῴδης ὁ τετράρχης τὰ γινόμενα ὑπ' αὐτοῦ πάντα· καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπό τινων, Ὅτι Ἰωάννης ἐγήγερται ἐκ νεκρῶν· 8 ὑπό τινων δὲ, Ὅτι Ἠλίας ἐφάνη· ἄλλων δὲ, Ὅτι προφήτης εἷς τῶν ἀρχαίων ἀνέστη. 9 καὶ εἶπεν ὁ Ἡρῴδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος, περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; Καὶ ἐζήτει ἰδεῖν αὐτόν.

10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν· καὶ παραλαβὼν αὐτοὺς ὑπεχώρησε κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ· καὶ δεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπον αὐτῷ, Ἀπόλυσον τὸν ὄχλον, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ κώμας καὶ τοὺς ἀγροὺς καταλύσωσι καὶ εὕρωσιν

4–6. *ἐκεῖθεν ἐξέρχ.*] Remain in the house, into which ye are received, until ye depart from that place, 10:7. M. 10:11, n. Mk. 6:10. *ἐκτινάξατε*] an emblematical action; by which the apostles were to signify that they would regard the Jews who rejected their message as on a level with the heathen, and would have no further intercourse with them, M. 10:14, n. *εὐαγγελιζ.*] the word used absolutely had doubtless acquired this conventional sense when S. Luke wrote. *θεραπ.*] see *v.* 2, n.

7–9. *διηπόρει*] 'was distracted,' 'embarrassed,' knew not what to think, from doubt, astonishment and fear. Herod eventually adopted this belief about John, as appears from M. 14:2. Mk. 6:14, n. *ἐφάνη*] 'had come,' M. 17:10. Plato, *Protag.* § 1. *πόθεν ὦ Σώκρατες φαίνει;* Soph. *Aj.* 462, *φανείς*, 'when I have arrived there.' *ἀρχαίων*] See on *v.* 19. M. 16:14. *ἐζήτει*] 23:8, *ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτόν.*

10. *παραλαβών*] having taken as his companions, M. 4:5. *Βηθσαϊδά*] See Mk. 6:45, n. M. 11:21.

11. *δεξάμενος*] 'meeting them with a welcome;' graciously entertaining their requests; not withdrawing himself as at some other times, nor refusing his presence and instruction because he had come hither to seek rest and quiet. Observe the continued action in *ἐλάλει, ἰᾶτο·* the Messiah confirming his claim to their allegiance as His subjects (*τῆς βασιλ. τ. Θ.*) by his works as well as his words. The healing on this occasion is not mentioned by S. Mark or S. John, but seems implied by the latter in 6:2.

12. *κλίνειν*] 'ad finem vergere.' *ὁ ἥλιος, ἡ ἡμέρα κλίνει*, 'declines.' *ἀποκλιναμένης μεσαμβρίης*, Hdt. III. 114. This miracle was wrought at the early evening, M. 14:15, 23. *ἀπόλυσον*] the word employed by the disciples when they wished to escape from the importunity of the Syrophœnician woman, M. 15:23, used of a public assembly, A. 19:41; *disband* an army, Xen. *Hell.* VI. 5, 21. *τοὺς ἀγρούς*] 'the farms,' the detached houses in the neighbourhood, in the outbuildings of which many might lodge for the night (*καταλύσωσι*). *ἐπισιτισμόν*] a commissariat word. Xen. *Hell.* III. ii. 26; *Anab.* I. v. 9; VII. vii. 1. The phraseology of

ἐπισιτισμόν· ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 Εἶπε δὲ πρὸς
αὐτούς, Δότε αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπον, Οὐκ εἰσὶν
ἡμῖν πλεῖον ἢ πέντε ἄρτοι καὶ δύο ἰχθύες, εἰ μήτι πορευθέντες
ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα.
14 ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπε δὲ πρὸς τοὺς
μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ἀνὰ πεντήκοντα.
15 καὶ ἐποίησαν οὕτω, καὶ ἀνέκλιναν ἅπαντας. 16 λαβὼν δὲ
τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν
οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασε, καὶ ἐδίδου τοῖς μαθη-
ταῖς παρατιθέναι τῷ ὄχλῳ. 17 καὶ ἔφαγον καὶ ἐχορτάσθησαν
πάντες· καὶ ἤρθη τὸ περισσεῦσαν αὐτοῖς κλασμάτων κόφινοι
δώδεκα.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰμόνας,
συνῆσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς λέγων, Τίνα με
λέγουσιν οἱ ὄχλοι εἶναι; 19 Οἱ δὲ ἀποκριθέντες εἶπον, Ἰωάννην
τὸν βαπτιστήν· ἄλλοι δέ, Ἠλίαν· ἄλλοι δέ, ὅτι προφήτης τις
τῶν ἀρχαίων ἀνέστη. 20 Εἶπε δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με
λέγετε εἶναι; Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν
τοῦ Θεοῦ. 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς παρήγγειλε μηδενὶ εἰπεῖν
τοῦτο, 22 εἰπών, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων, καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
23 Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρ-

S. Luke here is historically classical.

13. *φαγεῖν*] The infinitive is here used in its strictly abstract sense, 'give ye them food.' Xen. *Cyr.* VII. i. 1, *προσήνεγκαν οἱ θεράποντες ἐμφαγεῖν καὶ ἐμπιεῖν.* So Mk. 5:43. J. 4:7, 33. *οἱ δὲ εἶπον*] This was Andrew, J. 6:8. *εἰ μήτι*] 'except perchance,' as introducing an alternative, which the speaker regards as highly improbable. *εἰ* is very rarely found with the subjunctive; and then only when the hypothetical case is altogether imaginary. Here perhaps *ἀγοράσωμεν* is the deliberative subjunctive, and the use of *εἰ* may be regarded as a colloquial anacoluthon, Green, II. 6.

14–16. *πεντακισχίλ.*] beside women and children. See notes, M. 14:13–21. Mk. 6:30–44. J. 6:1–13. *κατακλίν. αὐτ. κλισ.*] the accus. of the cognate substantive. *κλίνατε αὐτοὺς κατὰ κλισίας*, 'triclinium.' Jos. *Ant.* XII. ii. 12: a table-party, as *συμπόσια*, Mk. 6:39. Pind. *Pyth.* IV. 237, *αἶψα δ' ἀπὸ κλισιᾶν ὧρτο σὺν κείνοισι*, couches for reclining at a meal. *εὐλόγησ. αὐτ.*] The word is used intransit. by M., Mk.; see Mk. 14:22, n.

18–21. *κατὰμόνας*] Near Cæsarea Philippi, M. 16:13. Mk. 8:27. *οἱ ὄχλοι*] in M., Mk., *οἱ ἄνθρωποι. ἀρχαίων*] refers to the O. T. prophets as a class. The prevailing opinion was, that he was John the Baptist. *Τὸν Χ. τοῦ Θ.*] the Christ (the Son) of God, M. 16:16. *ἐπιτιμήσας*] cf. *ἐμβριμησάμενος*, Mk. 1:43.

22. *ἀποδοκιμασθ. ἀπό*] So in 17:25, *δοκιμάζειν* is to assay metals to ascertain their purity; *δοκιμασία*, the scrutiny of magistrates, to see if they had the legal qualifications for holding office, Mk. 8:31, n. Hence *ἀποδοκιμάζειν*, is to reject a candidate as disqualified. Our Lord did not gratify those carnal and temporal views which the Jews looked for in the expected Messiah.

23 *πρὸς πάντας*] to the multitude as

νησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ
ἀκολουθείτω μοι. 24 *ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι,*
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ,
οὗτος σώσει αὐτήν. 25 *τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν*
κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; 26 *ὃς γὰρ ἂν*
ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώ-
που ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πα-
τρὸς καὶ τῶν ἁγίων ἀγγέλων. 27 *Λέγω δὲ ὑμῖν ἀληθῶς, εἰσί τινες*
τῶν ὧδε ἑστηκότων, οἳ οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσι
τὴν βασιλείαν τοῦ Θεοῦ.

28 *Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὡσεὶ ἡμέραι ὀκτώ,*
καὶ παραλαβὼν τὸν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς
τὸ ὄρος προσεύξασθαι. 29 *καὶ ἐγένετο ἐν τῷ προσεύχεσθαι*
αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς

well as the disciples. The fact of his addressing them is not mentioned in M., but is confirmed most undesignedly by Mk. 8: 32,34, *παῤῥησίᾳ τὸν λόγον ἐλάλει...προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς.* Some interval probably elapsed between this address and the words recorded *v.* 22, as we find from *v.* 18 that he was alone with his disciples. *ἀράτω τὸν σταυρόν*] Criminals were compelled to carry the transverse beam of the cross to the place of execution, J. 19: 17. This expression in connexion with J. 3: 14. 12: 32, may be regarded as an intimation of the death which our Lord was to suffer. *καθ' ἡμέραν*] indicates the proverbial nature of the expression. Cf. 1 C. 15: 31.

24–26. *ψυχήν*] an instance of *παρονομασία*, i. e. a new shade of meaning given to the word—the life, or happiness, that now is, and the eternal bliss which is to come, M. 16: 25, 26, n. *ἑαυτόν*] belongs to *ζημιωθείς*, as well as *ἀπολέσας*, 'run in damage of himself,' Tynd., Cr., Gen., and Eng. VV. generally. In M., Mk., *ζημ. ψυχήν*. Heb., Syr. נַפְשׁוֹ himself; literally, 'his soul.' 'Perdens cum posset salvari, jacturam faciens cum posset se ipsum lucrifacere.' Bengel. *δόξῃ αὐτοῦ*] This is added in contrast to our Lord's state of humiliation implied in *ἐπαισχυνθῇ*. In M. 16: 27. Mk. 8: 38, *δοξῃ τοῦ πατρὸς, μετὰ τῶν ἀγγέλ.*

27. *ἀληθῶς*] for *ἀμήν*. So in 12: 44. 21: 3. *ἐπ' ἀληθείας*, 4: 25. Though the time when Christ's heavenly kingdom would appear was far distant, his earthly kingdom would begin very soon, M. 16: 28. Mk. 9: 1, n. *γεύσ. θανάτου*] For the case, see on 5: 26, n.

28. After *ἐγένετο*, *χρόνος* may be supplied. Xen. *Anab.* III. 2, 14, *ἀλλ' οὔπω πολλαὶ ἡμέραι ἀφ' οὗ. ὡσεὶ ἡμέραι ὀκτώ*] This reckoning includes the day on which these words were spoken, and the day on which the subsequent event took place; as is indicated by *ὡσεί*. In M. 17: 1. Mk. 9: 2, *μεθ' ἡμέρας ἕξ*, six days intervened. Both modes of computing were employed by the Jews of this age. Both are occasionally employed by the same writer. Cf. Tacitus, *Hist.* I. xxix. xlviii. In xxix., Piso speaks of himself as Cæsar for six days, 'Sextus dies agitur, commilitones, ex quo ... Cæsar ascitus sum.' In xlviii. Piso is described, 'Ipse diu exul, quatriduo Cæsar.' *τὸ ὄρος*] the well-known mountain near our Lord's place of sojourn at this time, which was on the N.E. of the lake of Gennesareth. See on Mk. 8: 22, 27. 9: 2, and infra, *v.* 37. The purpose for which our Lord went there, and the act of prayer, are recorded by L. only.

29–31. *ἕτερον*] i. e. was changed. Cf. 'another tongue,' Is. 28: 11. *λευκός*] for *λευκῶς*, its brightness was that of an intense white. Not 'glittering white,' but 'whitely glittering,' Mk. 9: 3. *ὀφθ. ἐν δόξῃ*] a circumstance noticed by L. only. On their glorified state, see M. 17: 1, n. *ἔλεγον τὴν ἔξοδον*] 'were speaking of his death,' cf. J. 6: 71. 8: 27, 54. Hor. *S.* I. 3, 12, 'modo reges atque tetrarchas, Omnia magna loquens.' *ἔξοδον*, Lat. exitus,

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωσῆς καὶ Ἠλίας· 31 οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν ἔμελλε πληροῦν ἐν Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοὶ, καὶ Μωσεῖ μίαν, καὶ μίαν Ἠλίᾳ· μὴ εἰδὼς ὃ λέγει. 34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπεσκίασεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ ἐκείνους εἰσελθεῖν εἰς τὴν νεφέλην. 35 καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· αὐτοῦ ἀκούετε. 36 Καὶ ἐν τῷ γενέσθαι τὴν φωνὴν, εὑρέθη ὁ Ἰησοῦς μόνος. καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις οὐδὲν ὧν ἑωράκασιν.

37 Ἐγένετο δὲ ἐν τῇ ἑξῆς ἡμέρᾳ, κατελθόντων αὐτῶν ἀπὸ τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 Καὶ ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησε λέγων, Διδάσκαλε, δέομαί σου, ἐπίβλεψον ἐπὶ τὸν υἱόν μου, ὅτι μονογενής ἐστί μοι· 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτὸν καὶ ἐξαίφνης κράζει καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. 40 καὶ ἐδεήθην τῶν μαθητῶν σου ἵνα ἐκβάλλωσιν αὐτὸ, καὶ οὐκ ἠδυνή-

'departure.' 2 P. 1:15. Cf. Ps. 39:13. Wisd. 3:2. 7:6. πληροῦν] L. only, perhaps an Orientalism, but suitable to the prophetic character of the speakers, implying that his death would not occur till the fulness of time was come, Mk. 1:15. See Rev. 6:11. Cf. τελειόω, 13:32. H. 5:9. 7:28.

32–34. ἦσαν βεβαρ. ὕπνῳ] had been heavy with sleep. Cf. J. 18:6, n. Dan. 8:18. 10:9. Zech. 4:1. διαγρηγορήσ.] γρηγορέω, formed from ἐγρήγορα, p. m. of ἐγείρω. τὴν δόξαν αὐτ.] called by the Jews the Shechinah, J. 1:14. 2 P. 1:17. ἐν τῷ διαχωρίζ.] while the apostles were at some distance from Jesus, cf. M. 17:7: this may account for Peter's words. He was afraid that a permanent separation was about to take place. καὶ ποιήσ.] illative, as 12:29, 'therefore.' σκηνάς] 'sheds,' or 'booths' made of the branches of trees, such as were raised at the feast of tabernacles. ὃ λέγει] what he means, Mk. 9:6. In 2 P. 1:14,15, the terms σκήνωμα and ἔξοδος are employed in connexion with this event. ἐκείν. εἰσελθ.] The Syriac and Persian versions refer this to Moses and Elias.

35. ἐν τῷ γενέσθαι] 'had passed.' Eur. *Hec.* 236, σοὶ μὲν εἰρῆσθαι χρεών, 'to have done speaking.' *Il.* VIII. 524, μῦθος εἰρημένος ἔστω. μόνος] as far as regards Moses and Elias. S. Luke omits the enquiry and reply concerning Elias, M. 17:10–13. Mk. 9:11–13, perhaps as not generally intelligible to those for whom he wrote.

37–39. ἐν τῇ ἑξῆς ἡμ.] This note of time is supplied in L. only, and intimates that the mountain was at some considerable distance from the place to which he had sent, or in which he had left the nine apostles. ἐπίβλεψαι] see on 1:25,48. In M. 17:15, ἐλέησόν μου τὸν υἱόν. μονογενής] L. only. κράζει] sc. ὁ παῖς. μόγις] 'with much ado,' Rh. V.: 'with much pain,' Tynd., Cr., Gen.: μόγος, toil, trouble. συντρίβον] 'wearing him out,' i.q. ξηραίνεται, Mk. 9:18, denoting the effect of the whole paroxysm.

θησαν. 41 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. 42 Ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. 43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίησεν ὁ Ἰησοῦς, εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ, 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. 45 Οἱ δὲ ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἴσθωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου.

46 Εἰσῆλθε δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. 47 ὁ δὲ Ἰησοῦς, ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίου ἔστησεν αὐτὸ παρ' ἑαυτῷ 48 καὶ εἶπεν αὐτοῖς, Ὃς ἐὰν δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἔσται μέγας. 49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ

41, 42. *πρὸς ὑμᾶς*] i.q. *μεθ' ὑμῶν*, M. 17:17. With this compare the use of *πρός* in M. 26:55. Mk. 9:19. J. 1:1. 1 C. 2:3. *γενεὰ ἄπιστος*] the disciples are here addressed, *διὰ τὴν ἀπιστίαν ὑμῶν*, M. 17:20. *συνεσπάραξεν*] convulsed. *ἀπέδωκ. τ. πατρί*] implying the idea of restoration to his family from his former alienated and lost state. Cf. 7:15.

43. *τῇ μεγαλειότ.*] 'the majesty,' 'greatness.' Wiclif. *Πάντων δέ*] It is evident that at the time these words were spoken they had left the scene of the last miracle, and were now passing through Galilee, M. 17:22. Mk. 9:30.

44, 45. *ὑμεῖς*] emphatic. Our Lord corrects the erroneous anticipations they might form from the Transfiguration and the miracle, 'Ye hear expressions of astonishment from the people at my miracles; but know *ye* that I am to be delivered up.' See on Mk. 9:31. *Θέσθε...ὦτα*] i.q. *ἐνωτίσασθε*, A. 2:14. *ἵνα μή*] *ἵνα* is here used for *ὥστε*, 'adeo ut,' 'insomuch that.' See on M. 1:22. 2:15. They were at a loss how to reconcile the language of our Lord with their notions respecting the Messiah. *παρακεκαλ.*] Cf. 2 C. 3:13–18. See 18:34.

46. *διαλογισμός*] Perhaps this occurred while our Lord walked alone, *προάγων αὐτούς*, Mk. 10:32, being fully occupied with the thought of his approaching passion. *τὸ, τίς*] This use of *τὸ* referring to a sentence occurs in 1:62. 22:23. M. 19:18. Mk. 9:23. See Jelf, § 457. James and John betray a similar feeling soon after our Lord explicitly declared his approaching death, Mk. 10:35. See on M. 18:1. Mk. 9:34.

47. *ἐπιλαβόμενος π. ἔστησεν*] 'laying hold of,' agrees with the fact of his being in a house, as in Mk. 9:33; *προσκαλεσάμενος*, M. 18:2. Our Lord taught the same lesson by a symbolical act, in J. 13:12. *παρ' ἑαυτῷ*] 'by his side,' 'next himself.' See on M.

48. *ἐπὶ τῷ ὀνόματι μου*] 'on the ground of my name,' *ὅτι Χριστοῦ ἐστε*, Mk. 9:41; 'called by my name,' Is. 43:7. 62:2. This probably suggested the remark which follows from John, 'We saw one who was not called by thy name using thy name.'

49, 50. See on Mk. 9:38,40. *Μὴ κωλύετε*] (*αὐτόν*, Mk.), 'Be not hinderers of' him, and of such as him. 'You are

τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτὸν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. 50 Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ· 52 καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ· 53 καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. 54 ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε; 55 Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε

not to hinder.' Pres. imperat. See on 18:16.

51. From this verse down to 18:14, is one continuous narrative, detailing circumstances which are recorded by S. Luke only. Greswell here (between *v.* 50 and *v.* 51) inserts our Lord's visit to Jerusalem at the Feast of Tabernacles and Dedication, J. 7:2 to 11:54. According to his view, our Lord now (*v.* 51) sets out from Ephraim, J. 11:54. Others harmonize this verse with M. 19:1. Mk. 10:1, considering that our Lord travelled to Jerusalem by a circuitous route, and arrived there as is related in J. 7:14. *ἀναλήψεως*] Some refer this to our Lord's crucifixion, as J. 12:32, *ἐὰν ὑψωθῶ*. But it is better to understand it of our Lord's ascension, in respect of his having come down from heaven, J. 3:13; *ἀναληφθείς*, A. 1:11. *συμπληροῦσθαι*] 'were approaching to their fulfilment,' 'were accomplishing,' Rheims V. 'Comme le temps auquel il devoit être enlevé du monde approchait,' Ostervald. *καὶ αὐτός*] 'he himself then,' 'withal.' *τὸ πρόσωπον ἐστήριξε*] 'firmiter animo destinavit,' cf. Is. 50:7, 'I have set my face as a flint.' Heb. שָׂם LXX. *ἔθηκα...ὡς στερεὰν πέτραν*. See Jer. 21:10. Ezek. 6:2. 14:8. In 2 Ki. 12:17, *ἔταξε τὸ πρόσωπον*.

52 *ὥστε*]=*εἰς τὸ*, used instead of *ἵνα* with conjunctive, when the effect does not follow. *ὥστε* sometimes marks intention without effect, 4:29; *ἵνα*, effect without intention. See *v.* 45. *ἑτοιμάσαι*] sc. *ξενίαν*, Phil. *v.* 22. There is a similar ellipse, A. 10:10.

53. *οὐκ ἐδέξαντο*] 'hospitio excipere,' as 16:4. *τὸ πρόσωπον*] i.e. he was going in the direction of Jerusalem, *v.* 51. 2 Sam. 17:11. (Heb.). LXX. *καὶ τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν*. So 2 Chr. 32:2. Cf. Hor. *S.* II. 3, 9, 'Atqui vultus erat multa et præclara minantis.' On the conduct of the Samaritans, see Joseph. *Ant.* XX. 6. 1.

54. *θέλεις εἴπ.*] i.e. *θελ. ἵνα εἴπ.*, the deliberative subjunctive. *πῦρ*] 'lightning,' 1 Ki. 18:38. 2 Ki. 1:12. Job 1:16. 'Igni corusco nubila dividens,' Hor. *Od.* I. 34, 6. *παλτῷ ῥίπτει πυρί*, Soph. *Antig.* 131. *καταβῆναι* is applied to the descent of the thunderbolt. Hence Jupiter is called *καταιβατής*. *ἀναλῶσαι*] from *ἀναλίσκω*, properly, 'use up,' 'spend;' of persons, 'kill,' 'destroy,' Æsch. *Ag.* 570. Thuc. VIII. 65. *ὡς καὶ Ἠλ.*] 'as also Elias did:' 'also;' i.e. as an example of what we propose. Looking to the majesty of our Saviour's person, much may be said in apology for the zealous proposal of James and John. The messengers who were sent to take Elijah being the agents, perhaps the involuntary agents of an absolute monarch, were far less guilty than these Samaritans. See 2 Ki. 1:9.

55. *πνεύματος*] for the case cf. 1 Th. 5:5, 8. Pindar, *Pyth.* III. 108, *γνόντα, τὸ πὰρ ποδός, οἵας εἶμεν αἴσας*. Luther translates this interrogatively, 'Wisset ihr nicht welches Geistes kinder ihr seid?' But all the E. VV. and Ostervald take it declaratively, which is more consistent with the explanatory sentence, *v.* 56, 'Ye know not to what kind of spirit (i.e. dispensation, 2 C. 3:8,9,17) ye belong.' There are many in the church who most closely imitate the conduct of James and John in this proposal; those especially who are indignant at the erring and deceived members of their own community. They for-

οἵου πνεύματός ἐστε ὑμεῖς· 56 ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, Κύριε. 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. 59 Εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. 60 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. 61 Εἶπε δὲ καὶ ἕτερος, Ἀκολουθήσω σοι Κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

get the injunction, *ἔστω πᾶς...βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν*, and the general principle, *ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται*, Ja. 1:19,20. Hence many by misguided zeal have unwittingly persecuted the saints of God, M. 13:28,29. It is a golden sentence of Tillotson, 'Let us never do any thing for religion which is contrary to religion.' It is interesting to notice that John came with Peter to Samaria to confer the gift of the Holy Spirit on the Samaritan believers, A. 8:14–17. 'In quotidiana vita, nomine mutato semper eadem luditur fabula. Notissima parabola Evangelica, L. 10:30–37, declaravit summus Præceptor quo usque etiam in illos qui in religione a nobis diversissima sentiant extendenda sit Christiana charitas. Nostro loco itaque discipuli, nondum cœlitus collustrati, pessimo zelo fuerunt acti præcipites.' Valckner.

56. *ὁ γὰρ υἱός*] This sentiment was uttered by our Lord on several occasions in different forms, 19:10. M. 18:11. J. 3:17. 12:47. Cf. similar repetitions in M.19:30. 20:16. 22:14. Mk. 10:31. L.13:30. *ἑτέραν*] Thus illustrating by his example the precept contained in M. 10:23.

57, 58. *εἶπέ τις*] In M. 8:19, *εἷς γραμματεύς*. This occurred at an earlier period, when our Lord was at Capernaum, and was about to cross the lake. His rejection by the Samaritans accounts for its introduction here. *φωλεούς*] The old form is said to have been *ἰλεοί· ἀπὸ τοῦ τὰ ἑρπετὰ ἐν αὐτοῖς εἱλεῖσθαι*, Scholiast. Theocr. xv. 9. *ποῦ τὴν κεφ. κλίνῃ*] 'Idem est ac si dixisset *οὐκ ἔχει βῆμα ποδός*, A. 7:5. Istiusmodi formulæ proverbiales nunquam nimis sunt premendæ, semper minus notantes quam notare videntur. Hoc proverbium eum spectat qui ne tantillum habeat possessionis propriæ, ubi caput reclinet dormiturus.' Valckner.

59. *ἐπίτρ...θάψαι τ. π. μ.*] Perhaps the disciple desired to postpone compliance with our Lord's command, until after the death of his probably sick or aged father; cf. Gen. 27:41.

60. *νεκρούς*] 'Is usus vocis jam in schola innotuit Pythagorea, ubi homines a veræ virtutis studio remoti dici solebant *νεκροί*. Si qui a suæ sectæ placitis secedebant hos Pythagorei sodales non tantum appellabant *νεκρούς*, sed et ut mortuos lugebant.' Valckner, who refers also to the legend in Clemens Alex. in fine libelli, 'Quis dives sit salvandus?' See E. 2:1,5. M. 8:22, n. *διάγγελλε*] 'announce everywhere,' 'spread abroad,' Ex. 9:16. LXX., quoted R. 9:17. Here equivalent to *κήρυσσε*, or *εὐαγγελίζου*, 8:1.

61, 62. *ἀποτάξασθαι*] 'renuntiare rebus domesticis,' Vulg. So 14:33. See Mk. 6:46, n. In ancient liturgies, candidates for baptism were asked, *ἀπετάξασθε τῷ Σατανᾷ*, and again, *συνετάξασθε τῷ Χριστῷ. οὐδεὶς ἐπιβαλών*] A proverbial expression implying the necessity of intentness on any work of importance. The directions of Hesiod, *Op.* II. 61, apply well to spiritual husbandry:

ἰθείην αὐλακ' ἐλαύνοι
Μηκέτι παπταίνων μεθ' ὁμήλικας, ἀλλ' ἐπὶ ἔργῳ
Θυμὸν ἔχων.

Delirare, 'to act foolishly,' is derived from *lira*, 'furrow,' and in its primary sense means, to make an irregular furrow. *εὔθετος*] 'well-placed,' in a good posture,

62 εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

10 ΜΕΤΑ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. 2 ἔλεγεν οὖν πρὸς αὐτούς, "Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 4 μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ ἐὰν μὲν ᾖ ἐκεῖ ὁ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ

suitable, 14:35. A. 27:12. H. 6:7. With the requests, *vv.* 59, 61, we may compare that of Elisha, 'Let me, I pray thee, kiss my father and my mother,' 1 Ki. 19:20. The introduction of the proverb seems due to this association of ideas, since Elisha was 'ploughing,' when Elijah cast his mantle upon him.

X. 1. This was after the sending of the twelve, mentioned by M., 10:5. ἀνέδειξε] 'make public,' 'notify,' A. 1:24, especially to 'proclaim' any one as elected to an office, *ἀναδεῖξαι τινα βασιλέα*, Polyb. IV. 48, 3. The more classical word would be *ἀπέδειξε*, *Anab.* I. 1, 2. 1 C. 4:9. καὶ ἑτέρους ἑβδομ.] 'others also, seventy in number.' S. Luke only records their mission, and is by some supposed to have been one of them. See Introduction. οὗ] for οἷ. So *ὅπου, μηδαμοῦ, πανταχοῦ*, Jelf, § 646, *a*.

2, 3. ἔλεγεν οὖν] 'so he said,' a consequence from his appointing them. The same charge was given in substance to the Twelve and the Seventy. A portion of the charge given to the former is recorded in L. 9:3. In M. both addresses are combined. ὁ θερισμός] Our Lord's similitudes from agricultural scenes and operations are numerous. These are the most ordinary, and, universally, the most interesting spheres of human industry. In the mind of the believer who observes them, or the business of whose life lies in them, they will be associated with his direct personal interest in the great Teacher and Master, apart from the spiritual truths of which He has made them the emblem. ἐκβάλλῃ] see on M. 9:37. Lat. 'extrudo.' ἄρνας ἐν μέσῳ λύκων] denoting the inveterate hostility to which they would be exposed. *οὐδὲ λύκοι τε καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσι. Il.* XXII. 263. So Hor. *Epod.* IV. 1.

4. μὴ πήραν] 'carry not a scrip.' μηδένα...ἀσπάσ.] L. only, 'Let not matters of mere compliment detain you.' This denotes the importance of their mission. Salutations in the East were very long and ceremonious, 1 Sam. 21:41. 2 Ki. 4:29. The absence of the usual appendages of travel would denote disinterestedness, and their dependence alike on the charity of men and the Providence of God.

6. υἱὸς εἰρήνης] 'one who is worthy to receive the blessing of peace.' This expression marks the condition or character. See on M. 23:15. εἰ δὲ μήγε] 'sin autem,' 'but if there is no one worthy of your blessing.' ἀνακάμψει] is used to signify the turning back of travellers, 'My prayer returned into mine own bosom,' Ps. 35:13. The disciples used the same ordinary form of salutation as our Lord himself, J. 14:27. This, as used by them, was no unmeaning form; it intended, and conveyed a blessing. But even in this case the blessing did not always follow. The same takes place still. The ministry of God's holy word and sacraments, the 'laying on of hands,' together with 'prayer unto God' in confirmation and ordination, is not invariably accompanied with 'the fulness of his grace.'

δὲ τῇ οἰκίᾳ μένετε, ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. 8 καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν· 9 καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 10 εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε, 11 Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομισσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 12 λέγω δὲ ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. 13 Οὐαί σοι Χοραζίν, οὐαί σοι Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ καθήμεναι μετενόησαν. 14 πλὴν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. 15 καὶ σὺ Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ. 16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με."

17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. 18 Εἶπε δὲ αὐτοῖς, Ἐθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ

7,8. *τὰ παρ' αὐτῶν*] 'that which belongs to them,' 'such as they have,' Tynd. So Mk. 5:26, *τὰ παρ' ἑαυτῆς πάντα.* *ἄξιος ...ἐστι*] quoted by S. Paul in 1 T. 5:18. *μὴ μεταβαίνετε*] i. e. with a view to obtain better accommodation, 9:4. They were to be content with what their hosts could give, and with what they did or would give (*τὸ παρατιθ.*) 1 C. 10:27.

9, 11. The proclamation which they made on entering the city is to be repeated on their departure, *Ἤγγικεν ἐφ' ὑ. ἡ βασιλ. τ. Θ.* On the first occasion, it was an offer of salvation, 'You may now all become subjects of the heavenly King, of the true Messiah.' On the second, it was a reason for condemnation, 'You have refused submission to the King,' cf. Ps. 2:5, 6. *ἤγγικεν*, perfect, with present signification. So *πεπίστευκα, νενόμικα, μέμνημαι, γέγηθα.* Soph. *Aj.* 140, *μέγαν ὄκνον ἔχω καὶ πεφόβημαι.* So *ἠλπικέναι*, 1 T. 6:17.

12. *τῇ ἡμέρᾳ ἐκ.*] 'That day,' though it has not been previously mentioned: equivalent to *τῇ κρίσει, v.* 14. It may be that S. Paul adopted this expression from his companion in travel, 2 Th. 1:10. 2 T. 1:12,18. 4:8; cf. *τῆς ὁδοῦ ὄντας*, A. 9:2.

13. *πάλαι*] 'formerly,' referring to the days of Ezekiel, who predicted the destruction of Tyre and Sidon, cc. 26–28. *σάκκῳ κ. σποδῷ*] The usual symbols of grief, as Gen. 37:34. Job 2:8. Jonah 3:6,8. Homer, *Il.* xviii. 23. xxiv. 164. Eur. *Hec.* 499, *κόνει φύρουσα δύστηνον κάρα.* This is recorded in M. 11:21, as part of an address to the multitude; which illustrates the remark on L. 9:56, that our Lord uttered the same or similar expressions on different occasions.

16. See M. 10:40, and cf. J. 12:48.

17. A considerable time elapsed between *vv.* 16 and 17. Authority to cast out devils is not expressly mentioned in the preceding address, but is implied in *θεραπεύετε, v.* 9. Our Lord cast out devils in his own name, His disciples only by virtue of the authority derived from Him. See A. 3:6,16. 4:7,10,13.

18. *ἐκ τοῦ οὐρ. πέσοντα*] expressing the loss of pre-eminence and power, *v.* 15.

οὐρανοῦ πεσόντα. [19] ἰδοὺ δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. [20] πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. [21] Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ναὶ ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. [22] Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε, Πάντα παρεδόθη μοι ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστιν ὁ πατὴρ, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. [23] Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ'

See Is. 14:12. The sudden manifestation of divine power is compared to lightning in L. 17:24. *ἐθεώρουν*] is used of the mind like the Latin *contemplari*, 'I was contemplating.' 'Wonder not that the devils are subject to you; when I sent you forth I contemplated the overthrow of Satan the prince of the devils.' It may be, however, that the figure is taken from a reality cognisable by our Lord in the spiritual world in time past, 2 P. 2:4. Jude, *v.* 6, present, or future, Rev. 9:1. 12:9. He speaks as the Being to whom all things are present and visible; see on J. 5:19–30. *ὡς ἀστραπήν*] confirms the view given of *ὡσεὶ περιστέραν*, M. 3:16. L. 3:22,n.; for clearly the motion, and not the form, is described.

19. *πατεῖν ἐπάνω*] power to prevail over the subtilty and malice of evil spirits. In Ezek. 2:6, violent and malicious men are described as 'scorpions.' The first promise (Gen. 3:15), is that the victor shall trample on the serpent, 'the enemy;' 'it shall bruise thy head, and thou shalt bruise his heel;' cf. Ps. 91:13. R. 16:20. *ἐπὶ πασ. τ. δύναμιν*] (authority) over all the power. The gen. with *ἐξουσίαν* could not be used on account of the preceding genitives. *ἐπὶ* implies aggressive authority, 'to proceed against.' *ἀδικήσῃ*] used here and in Rev. 2:11; 6:6, *et passim*, for *βλάπτειν*. So A. 7:24. Thuc. II. 71, *τὴν γῆν ἀδικεῖν*. For the meaning of the promise, see 21:18.

20. *τὰ ὀνόματα ὑμ.*] Allusion is made to the custom of enrolling in a register the names of persons entitled to the rights of citizenship. Cf. Exod. 32:32. Ps. 69:28. 87:6. Ph. 4:3. H. 12:23. Rev. 13:8. 20:12,15. 21:27, *τὸ βιβλίον τῆς ζωῆς*. The possession of that grace which leads to salvation is more a subject of thankfulness and joy than the possession of the extraordinary 'powers of the world to come.' Cf. 1 C. 12:28,31. 13:1–3.

21. *ἠγαλλιάσατο*] 'exulted.' The tense denotes a momentary act, or one of short duration. So in J. 11:33. 13:21. *ἐξομολογ.*] M. 11:25. The report of the seventy spoke doubtless of the attachment of the lowly, and of the opposition of the great.

22. *πάντα*] is understood by some to refer to our Lord's miracles and teaching, as J. 12:49. 14:10. See J. 3:35. 5:20, n. The meaning of the expression would then be, 'I speak and act by commission from the Father.' But it is rather a general assertion of Mediatorial authority and power, involving the truth from which He proceeds to draw an important inference that the Father acted, spoke, and manifested Himself, in and by Him. *γινώσκει*] In M. 11:27, *ἐπιγινώσκει*. The knowledge refers primarily to the nature and person (*τίς ἐστιν*) of the Father and the Son. Revealed truth manifests the excellent and glorious perfections of God, as the supreme and infinite possessor of all moral and natural good. This knowledge is not merely intellectual, but is associated with a sense of beauty, meetness, and worth, exciting every grateful feeling of the mind.

23. *κατ' ἰδίαν*] on a different occasion from that in M. 13:16. *οἱ ὀφθαλμοί*] 'Hic certe sunt *oculi mentis*; felices enim prædicantur, non qui simpliciter vidissent corporis oculis, sed qui mentibus impressa considerassent. Cicero, *Tusc.* I. 20,

ἰδίαν εἶπε, Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε· 24 λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 26 Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; 27 Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν. 28 Εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ. 29 Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον; 30 Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, "Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ λησταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα. 31 κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ,

"Facile intelligi potest animum et videre et audire, non eas partes, quæ quasi fenestræ sunt animæ." Valckner.

25. The same question was put to our Lord afterwards by an ἄρχων, 18 : 18, when he answered by enumerating some of the commandments. The reply here is very appropriate to a νομικός. The same reply is given by our Lord himself, M. 22 : 37. Mk. 12 : 28 (see note), in answer to the enquiry ποία ἐντολὴ μεγάλη (πρώτη). ἐκπειράζων] 'putting him to full proof,' i.e. consulting him on the most difficult questions. Yet we need not suppose that the question arose from a malicious motive, as it was not an ensnaring one. See Mk. 12 : 34, n.

26–28. πῶς ἀναγινώσκεις, referring perhaps to the *Schema*, read every morning and evening, in which this precept is contained. νόμῳ] cf. Gal. 3 : 24. πλησίον] adverb. sc. ὄντα. So also *vv.* 29, 36. Lev. 19 : 18. LXX. Frequently in Plato, Eur. *Hec.* 996. ζήσῃ] i.e. ζωὴν αἰώνιον, *v.* 25. Our Lord here accredits the interpretation put by the scribes upon this term in Lev. 18 : 5. Ezek. 20 : 11. See R. 10 : 5.

29. δικαιοῦν] 'to prove himself righteous,' to 'vindicate' himself from the implied charge of disobeying that law, which he professed to teach. He asked therefore for a detailed explanation of the term, that he might make the young ruler's reply, M. 10 : 20. The Jews generally considered that πλησίον applied only to those of their own nation. Tac. *Hist.* v. 4, 5, '*Apud ipsos* fides obstinata, misericordia in promptu, sed adversus *omnes alios* hostile odium.'

30. ὑπολαβών] sc. τὸν λόγον, Thucyd. II. 72, i.q. ἐκδέχεται, Plato, *passim*: 'excipit,' *Æn.* IX. 258. κατέβαινεν] 'was going down,' as from the capital. So always, 'up to Jerusalem,' ἀναβαίνειν. ἀπὸ Ἰερουσαλ.] By this circumstance our Lord must be understood to introduce the traveller as a Jew of Jerusalem. That he was a Jew is implied in the principal fact of the parable, *v.* 33, cf. 36. Ἰεριχώ] Mk. 10 : 46, n., about nineteen miles from Jerusalem, in the tribe of Benjamin. The road was so infested with robbers, that Jerome calls it the 'bloody way,' ἐρημὸν καὶ πετρῶδες, Joseph. λησταῖς περιέπ.] 'robbers.' Thuc. II. 54, τοιούτῳ μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες. See Ja. 1 : 2. A. 28 : 20, ἐμπίπτειν εἰς λ., *v.* 36. ἡμιθανῆ τυγχ.] 'about half dead.' The participle ὤν is often omitted after τυγχάνειν, κυρεῖν. Soph. *El.* 46, 313. Jelf, § 694. Obs. 1.

31. κατὰ συγκυρίαν] 'by coincidence,' the falling in of one event with another; συγκύρησις is the more common word. κυρέω, i.q. τυγχάνω. κατέβαινεν] was going in the same direction; towards Jericho. ἀντιπαρῆλθεν] 'He passed by

καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. 32 ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. 33 Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ᾽ αὐτὸν καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη· 34 καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. 36 Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;" 37 Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ᾽ αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

over against him' on the contrary side of the way. By the law of Moses, not even a beast was thus to be left, Deut. 22 : 4. Ex. 23 : 5. 'On the other side.' A. V. Gen., not in Tynd. Cr. Rh. Trench remarks that God weaves the threads of different men's lives into one common woof. He brings one man's emptiness into relation with another's fulness. Many of our summonses to acts of love are of this kind; which we are most likely to miss from failing to see the finger of God.

32. ἐλθ. κ. ἰδ. αὐτ.] The priest at the first glance avoided the wounded man, ἰδὼν αὐτὸν ἀντιπ. The Levite stopped, 'came and looked at' him and then left him. The first exhibited selfishness instinctively, the second upon calculation. The priest is the type of those who excuse themselves from all works of active benevolence because they cannot endure the sight of misery: the Levite, of those who shrink from such works when they discover the amount of self-denial, labour, and expense, which they involve. The former, as in this case, are principally persons of the higher class in society.

Our Lord's choice of these two characters is perhaps due to the presumptuous class-prejudices of the enquirer. He is shown that the highest of his class may be below the very lowest objects of his contempt and abhorrence in real goodness, and knowledge and sense of duty, as taught by the Law.

33–35. κατ᾽ αὐτόν] *near him.* Hdt. I. 80, κατὰ Φωκαίην πόλιν. III. 14, κατὰ τοὺς πατέρας. ἐσπλαγχνίσθη] M. 9 : 36 n. The first thing mentioned; this all can offer. 'Exteriora etenim largiens rem extra semetipsum præbuit. Qui autem fletum et compassionem proximo tribuit, ei aliquid de semetipso dedit.' Gregory. The minuteness of the description is worthy of notice: ἐπιχέων *pouring on,* applying wine to cleanse the wounds, and oil to assuage the smart. Is. 1 : 6. Mk. 6 : 13. These were two costly and highly esteemed remedies. Then κατέδησε, a surgical term; with bandages which perhaps were taken from his own garment. Next ἐπιβιβάσας ἐπὶ τὸ ἴδιον κτῆνος. But even when he had led him, ἤγαγεν, to the πανδοχεῖον (the public hostelry or khan, 2 : 7), his care does not cease. ἐκβαλών 'having pulled out' from his girdle what was equivalent to a labourer's wages for two days, M. 20 : 2; he displays the most considerate foresight for any contingencies. ἐγὼ . . . . ἀποδώσω σοι i. e., look to me for repayment, ὅ τι ἂν προσδαπανήσῃς. ἐπὶ τὴν αὔρ.] The preposition is so used in A. 3 : 1. Mk. 15 : 1. The idea probably is 'proceeding to,' i. e. when they had entered on the morrow.

36–37. πλησίον γεγον.] 'to have acted the neighbour's part,' 'to have *proved* neighbourly,' 6 : 16. ὁ ποιήσας τὸ ἔλεος] the kindness so touchingly narrated. By this periphrasis the lawyer confesses that the Samaritan showed himself ὁ πλησίον to a Jew, but avoids naming him. National prejudice prevented his avowing that the Samaritan did the service of a neighbour to one who not only had no claim upon him from his office or character, but was even of a hostile nation, and in his opinion a heretic in religion, when the Priest and Levite declined to give that assistance which on their own principles was their bounden duty. Our Lord, in effect, teaches that we are to regard as our neighbour any one who comes across us (κατὰ συγκυρίαν, *v.* 31), so that we vir-

38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 39 καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται. 41 Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· 42 ἑνὸς δέ ἐστι χρεία· Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο. ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

tually come near to him, *πέλας*, (*κατ' αὐτόν*, *v.* 33.) The direct scope of this narrative illustrates the law of the second commandment, (Mk. 12 : 31.) as of a superior obligation to nation, party, or any other distinction. It is a reply to the self-justifying spirit which prompted the inquiry, *τίς ἐστί μου πλησίον*; There are some who in this traveller see a personification of human nature, or of Adam as our representative. They regard the Priest and Levite as emblems of Abraham, Moses, or Aaron; in the good Samaritan, they trace our Lord himself; the 'wine and the oil' are the blood and Spirit of Christ; 'the inn,' his church; 'the host,' his ministers; 'the two pence' are the two sacraments, or the Old and New Testaments. Some of these views may be allowed, if they are proposed only as illustrations derived from the narrative; but to speak of them as the interpretation is a spiritual perversion of the parable, and tends to draw off the thoughts of men from the grand practical lesson, 'Go, and do thou likewise.'

38. *ἐν τῷ πορεύεσθαι*] Cf. 9 : 51. Probably this occurred at a later period than is here represented, though on the same journey. Our Lord's arrival at Bethany is mentioned in 19 : 29. It would appear that Martha was the eldest. So J. 12 : 2. Possibly she might be a widow, who possessed the house in right of her husband, *τὸν οἶκον αὐτῆς. ὑπεδέξατο*] This word implies the notion of *entertaining* him. So of Zaccheus, 19 : 6, of Rahab, Ja. 2 : 25. See 9 : 53. A. 17 : 7. Hdt. I. 44, *οἰκιοῖσι ὑποδεξάμενος τὸν ξεῖνον*. Cæsarem recipere oppidis, *B. G.* II. 3.

39, 40. *ἡ καί*] *who for her part*, as opposed to Martha. Thus *v.* 30, *οἱ καί*, *for their part*, as opposed to the traveller. *ἤκουε*] 'kept listening to,' a continued action. So *περιεσπᾶτο*, *was in a state of distraction*; *περισπάω*, 'draw from

around.' Beza, distrahebatur. Cic. *de Off.* I. 3. Fit ut distrahatur deliberando animus, afferatque ancipitem curam cogitandi. *ἐπιστᾶσα*] denoting a solemn, deliberate, emphatic action: very graphic and natural. *συναντιλάβηται*] Rom. 8 : 26, *συλλαβέσθαι*, L. 5 : 7.

41. *τυρβάζῃ*] from *τύρβη*, bustle, crowd. Xen. *Cyr.* I. 2, 3. Used in Arist. *Pax*, 1007 in a similar connexion, *ὀψωνοῦντας τυρβάζεσθαι*, and in Athen. 48, p. 336, where an epicure says, *τύρβαζε Μάνη· γαστρὸς οὐδὲν ἥδιον*.

42. *ἑνός*] opposed to *πόλλα*. Though many objects present claims to our attention and care, there is but one object which has an universal claim as being absolutely necessary, and that object is the salvation of the soul. *τὴν ἀγαθ. μερ.*] that portion in me, *μέρος μετ' ἐμοῦ*, J. 13 : 8, which is, *κατ' ἐξοχήν*, good. *ἥτις οὐκ ἀφαιρ.*] not only, that Mary shall not be withdrawn from her present position, but that she had chosen a portion of which she should never be deprived. See on J. 18 : 9. Martha's chosen portion of service was in things external, visible, temporal, for the exercise of which in that form the opportunity would necessarily cease. Mary's position was that of spiritual discipleship, which would never cease. See on J. 11 : 20. 12 : 2, 3, where the active, energetic character of Martha again presents a striking contrast to the quiet contemplativeness of Mary. Our Lord's commendation of Mary for her chosen portion is very instructive, and consolatory, to those whose sex, age, or circumstances render them incapable of active exertion. We are not to conclude that Martha was destitute of vital piety. Her complaint against her sister is an instance of the way in which the religious and devout may mistake and misjudge one another. Her distraction teaches how our very duties may become snares

11 ΚΑΙ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπέ τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτὸν, Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μαθητὰς αὐτοῦ. 2 Εἶπε δὲ αὐτοῖς, "Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. ἐλθέτω ἡ βασιλεία σου. γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν. καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ." 5 Καὶ εἶπε πρὸς αὐτοὺς, "Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· 7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι

to us. These 'two in a family' have sincere love for Christ, but testify their esteem in very different ways.

XI. 1. *προσευχόμενον*] Probably there was a fervency and energy in our Lord's petitions which greatly affected the minds of all present. It is supposed that this request was made by a new convert. Ἰωαννης. *ἐδίδαξε*] In addition to the notices we have of John's teaching elsewhere, it would appear that it was of an exact and systematic character, including instruction in duties specifically religious. It was the custom of the Rabbis to give their disciples some brief form of prayer. See notes M. 6 : 9–13.

3. *τὸν ἐπιούσιον*] Valckner, after mentioning that adjectives in *--οὐσιος* are formed from feminine participles, says, *ἐπιούσιος* sine dubio est ab *ἐπιοῦσα*, participio verbi *ἔπειμι*. *ἡ ἐπιοῦσα* in his Libris *diem* significat *sequentem;* plene *τῇ ἐπιούσῃ ἡμέρᾳ* scripsit Lucas A. 7 : 26. Apud Hebræos autem vox diem significans, etiam *tempus* denotat. Hinc Judæis Græcè loquentibus *ἡ ἐπιοῦσα ἡμέρα* significare quoque potuit tempus futurum. Quid itaque nunc est *ὁ ἄρτος ὁ ἐπιούσιος*? id ipsum quod Lucas designavit adjectis vocabulis *καθ' ἡμέραν*. Notat autem *alimenta quibus indigemus quotidie,* adeoque *alimenta in futurum quoque vitæ tempus necessaria.* Nihil autem est causæ cur miremur vocem istam nusquam alibi repertam. Ne unus quidem Scriptor Græcus legi potuit, in quo hujusmodi voces non reperiuntur. *τὸ καθ' ἡμέραν*] M. 6 : 11 *σήμερον*. See on A. 17 : 11.

4. *καὶ γάρ*] (In M. *ὡς καὶ*) *since,* not as claiming a reward, but as stating the fulfilment of a condition. *ὀφείλοντι*] 13 : 4. This is used in the sense of *ἁμαρτάνειν, ἀδικεῖν* in Demosth. *c. Mid.* xxiii. *νομίζειν οὐδένα ἂν ἀνθρώπων οὕτως ἀσελγῶς καὶ βιαίως οὐδενὶ τῶν πολιτῶν χρήσασθαι, μὴ μεγάλου τίνος ὄντος, ὃ αὐτῷ προωφείλετο. ῥῦσαι*] 1 : 74 strictly, *draw to one's self*—i.e. rescue out of danger, joined frequently with *ἀρήγειν, φυλάσσειν, σαῶσαι.*

5. *μεσονυκτίου*] In the East journeys are frequently performed in the night on account of the heat. *χρῆσον*] the radical signification of *χράω* is, *furnish what is needful.* Hence, give *the needful answer,* or oracular response. The active voice means *supply, furnish, lend,* as in the epigram on a blind man carrying a lame one, *πόδας χρήσας, ὄμματα χρησάμενος,* having *lent* feet, and borrowed eyes. Passive, *τὸ χρησθὲν,* the divine response; the middle is applied to the person who consults the oracle.

6, 7. *ἐξ ὁδοῦ*] This is to be connected with *φίλος, a friend on a journey.* So Lysias, *καταλαβόντες τὸ μειράκιον ἐκ τῆς ὁδοῦ. τὰ παίδια*] probably means the *servants.* So Tynd. 'The house is made up for the night; the household as well as myself (*μετ' ἐμοῦ*) are gone to bed.' *εἰς τὴν κοίτην*] This is one of the instances in which *εἰς* is said to be used for *ἐν,* but the obvious meaning is, 'We have gone to bed, and are still there,' Mk. 2 : 1. Cf. the expression, 'In has latebras quinque millia conduntur,' Livy xxii. 28. *κόπους πάρεχε*] So in M. 26 : 10. Here we have the effect of importunity on

κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι 8 Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει. 9 κἀγὼ ὑμῖν λέγω, Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. 11 Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ; 12 ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε ἀγαθὰ δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν;"

14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν. ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν

the unwilling; in 18:5 we have its effect on the unjust. In both cases the argument is *a fortiori*, as is expressed in 18:7.

8. *διά γε τὴν ἀναίδ.*] 'yet, simply because of his shamelessness,' *improbitas*, Vulg. *Georg.* I. 145, labor omnia vincit *improbus*, disconcerted by no difficulties. The stone of Sisyphus is called λᾶας ἀναιδής, *reckless* not of his sufferings.

9, 10. *κρούοντι*] Perhaps this metaphor was associated in the mind of the writer with the foregoing parable. An ascending scale of earnestness is inculcated by the three repetitions of the command.

11, 12. 'Of what man among you who is a father shall his son' (*ὁ υἱός*). Cf. Plaut. *Aulul.* II. 2, 18. Alterâ manu fert lapidem, panem ostentat alterâ. Suidas, Ἀντὶ πέρκης σκόρπιον· παροιμία ἐπὶ τῶν τὰ χείρονα αἱρούντων ἀντὶ τῶν βελτιόνων. *μὴ ἐπιδώσει*] Observe the use of *μή*, where an answer in the negative is confidently anticipated. So 1 C. 12:29. The corresponding use of *οὐκ* is seen in 1. C. 9:1. The combination of both in 1 C. 9:8. There is an ascending climax throughout; *v.* 9, a command with promise; *v.* 10, promise alone; universal and unrestricted; *vv.* 11–13, an appeal to ourselves, a convincing argument from the first principles of human nature.

13. *οἴδα*] is here idiomatic for *δύναμαι*, as in 12:56, 'know how to do,' be in a condition, have the power, *Il.* VII. 238, οἷδ' ἐπὶ δέξια, οἷδ' ἐπ' ἀρίστερα νωμῆσαι βῶν. So in Juv. iii. 41. Quid Romæ faciam? mentiri *nescio*. The same connection may be traced in our English word 'king,' which means 'the able one,' and 'the knowing one.' In A. Saxon, 'can' and 'ken' (know) are the same. See Trench on *Study of Words*. *δόματα*] Vox ista veteribus ignota est *dona* appellantibus *δόσεις* et *δῶρα*. Talia plurima vel ex uno communi, vel ex Alexandrinâ dialecto receperunt Judæi, qui Græcè loquebantur. Popularem autem linguam veterum Græcorum maximam partem ignoramus; nam eruditorum scripta sunt quæ ad nos pervenerunt. Illa Comœdia vetus, speculum quotidianæ vitæ plebeias quasdam offert loquutiones. Valck. *πνεῦμα ἅγιον*] M. *ἀγαθά*. *ὁ ἐξ οὐρ.*] In v. 2, *ὁ ἐν τοῖς οὐρ.* Cf. Litany. 'O God the Father, of heaven.'

14. *κωφόν*] He was blind as well as dumb, M. 12:22. *αὐτό*] i. e. the demon was the cause of his suffering. *οἱ ὄχλοι*] After the discourse on prayer ending with *v.* 13, our Lord probably came forth with his disciples into public; and some considerable time may have intervened between the discourse and the miracle. Intervals, certain, probable, and possible, between consecutive portions of the narrative, are to be carefully noted, as supplying or being likely to supply the means of adjusting the various accounts of the Evangelists.

οἱ ὄχλοι. 15 τινὲς δὲ ἐξ αὐτῶν εἶπον, Ἐν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. 16 Ἕτεροι δὲ πειράζοντες σημεῖον παρ' αὐτοῦ ἐζήτουν ἐξ οὐρανοῦ. 17 Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς, Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται· καὶ οἶκος ἐπὶ οἶκον πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. 19 εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 21 Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτὸν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. 23 Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ

15, 16. See on M. 12 : 25–45. Mk. 3 : 23–29. The charge of casting out devils by Beelzebub is noticed by our Lord at *v.* 17, and the demand of the multitude for a sign is commented on at *v.* 29. In M. the charge is introduced at 12 : 24, the demand at 12 : 38. *σημεῖον*] Apud Græcos *σημεῖα signa* sunt *naturalia; τεκμήρια* vero *indicia* quæ ratiocinando colliguntur. Valck.

17. *διανοήματα*] Here only. M. *ἐνθυμήσεις*, q. d. 'the process by which they formed their thoughts.' *διανόημα* 'the effect or result,' the judgment formed. *ἐρημοῦται*] Apud Græcos et Romanos, in vaticiniis vel prædictionibus quibusvis, de re certo eventurâ, tempus ponitur *præsens*. Valck. Cf. M. 3 : 10. L. 3 : 9.

19, 20. *οἱ υἱοὶ ὑμῶν*] Cf. the sons of Sceva, 'chief of the priests,' at Ephesus, A. 19 : 14. *ἔφθασεν*] 'hath come upon you before you expected it.' Thuc. VII. 15, *τὰ μὲν λήσουσιν ὑμᾶς, τὰ δὲ φθήσονται.* So *Il.* IX. 502. Plut. *Agesilaus*, *ἔπομαι τῇ ἐπιστολῇ· σχέδον δ' αὐτὰν καὶ φθάσω.*

21. This parable is given with more graphic power and spirit by L. than by M. or Mk. He places before us in succession the character of the person, his equipment, his wardership, his goods and their security. Then he introduces the superior being, his victory, his despoiling the vanquished of his panoply, his division of the prey. There is an energy in the language, as well as in the description, which well comports with the known character of the speaker, the victor in the conquest. Our Lord rises from particulars to generals, which is also shown in M. 12 : 45. In describing the rescue of an individual, he sets forth the great victory obtained for his whole church over Satan. Cf. H. 2 : 14, 15. 2 T. 2 : 26. R. 16 : 20. For the origin of the parable see Is. 49 : 24, 25.

21, 22. *ὅταν*] *whenever . . . . ἐπὰν δέ*] *after that however.* The article is inserted before *ἰσχυρός* and *ἰσχυρότερος* on the assumption that a fact is spoken of. *ἐφ' ᾗ ἐπεποίθει*] Homeric. *τὰ σκῦλα*] *goods made a spoil of*, like *ἔναρα, spolia;* M. Mk. *τὰ σκεύη.* Lucas aptissime posuit *σκῦλα*, armato quippe et armaturæ congrua; viderique potest respexisse interpretem, Is. 49 : 24. *Μὴ λήψεταί τις παρὰ γίγαντος σκῦλα*; Valck.

23. *ὁ μὴ ὤν*] Observe here *μὴ* applied to a subject as it is conceived of in the mind. See on M. 12 : 30. This is a personal address directed to those who had witnessed a most convincing proof of our Lord's power. This supplies the rule by which every one is to judge of *himself*. The expression in 9 : 50. Mk 9 : 40, supplies the rule by which we are to judge of *others*. The combined effect of both is to individualize religion, and to catholicize Christianity.

24. This description applies not to those who were subjects of extraordinary

ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν· καὶ μὴ εὑρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον. 26 τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων."

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας. 28 Αὐτὸς δὲ εἶπε, Μενοῦνγε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, "Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου· 30 καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. 31 Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶντος. καὶ ἰδοὺ πλεῖον Σολομῶντος ὧδε. 32 Ἄνδρες

dæmoniacal influence, but to those whom S. Paul describes, 2 Tim. 2 : 26, *ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα*. The transition is made in the preceding illustration, which from the case of a healed dæmoniac proceeds to the general case of the rescue of souls, and the redemption of the whole Church. *μὴ εὑρίσκον*] supposing he does not find it. M. 12 : 43, *καὶ οὐχ εὑρίσκει*.

25. *κεκοσμημένον*] calls to our mind the man who speaks of the good works he has performed; or who relies on his decorous conduct; or one like Herod, who hears gladly, and reforms partially.

26. M. 12 : 45, adds its application to the men of that age. Cf. 2 Pet. 2 : 20, *τὰ ἔσχατα χείρονα τῶν πρώτων*.

27. In L. only. *ἐκ τοῦ ὄχλου*] may be taken with *γυνὴ* or *ἐπάρασα*. The former is more in accordance with the versions generally, and L. 12 : 13. The latter is adopted in the Rh. version. 'Multitude,' 'crowd,' rather than 'company.' *Μακαρία κ.τ.λ.*] a feminine benediction, truly natural. The Orientals, in modern as well as ancient times, implore blessings and imprecate curses on the parents and reatives of those who excite their feelings.

28. *μενοῦνγε*] This has a correcting force. In reply to a question it affirms more than was asked. Imo vero, 'aye indeed' at the commencement of a sentence; 'yea rather, quin imo, Rom. 9 : 20. *φυλάσσοντες*] 'attend to.' See M. 19 : 20. *οἱ ἀκ. καὶ φυλ.* Cf. M. 13 : 19.

29. See on 11 : 16. *ἤρξατο λέγειν.*] So 3 : 8. Cf. Hom. *βῆ δ' ἴεναι*. See M. 12 : 39–42. n.

30. *Ἰωνᾶς*] The minatory preaching of Jonah, the ruin averted by repentance, (*v.* 32) form 'the sign' as especially intended in S. Luke's report. The deeper typical import of the miracle of the fish is given in the words recorded by S. Matthew. Many of our Lord's sayings, especially his warnings to the Jews and instructions to his disciples, were repeated, with variations, several times in the course of his ministry. Thus 'the word of the Lord was unto' the Israelites of old, Is. 28 : 13. 'precept upon precept, &c.'

31. *βασίλισσα*] a conversational form; *βασίλεια* or *βασιλίς*, a classical form. *βασίλισσα*, Theocr. XV : 24. Cant. 1 : 6, *ἐθεντό με φυλάκισσαν ἐν ἀμπελῶσιν*.

32. *ἄνδρες Νινευΐ*] a Hebraism for *ἄνδρες Νινευῖται*· So the men of Gibeon, of Ai. The inhabitants of Thebes or Athens were called *ἄνδρες Θηβαῖοι, Ἀθη-*

Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ. καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. 33 *Οὐδεὶς δὲ λύχνον ἅψας εἰς κρυπτὸν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.* 34 *ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν.* 35 *σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.* 36 *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.*"

37 *Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.* 38 *ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.*

ναῖοι, not *ἄνδρες Θηβῶν, Ἀθηνῶν.* *μετὰ τῆς γεν.*] *μετὰ* is here appropriate, as implying that the case of one would affect the other. *σὺν* has the bare idea of accompaniment; *μετὰ* implies a specific connexion. For *γενεᾶς* see on M. 24: 34. Mk. 13: 30. *εἰς τὸ κηρ.*] *εἰς* denotes that the action of change implied in *μετενόησαν* was performed 'so as to come up with,' 'fully to answer,' 'in accordance with.'

33. *κρυπτόν* (or *κρυπτήν*), a covered place, vault, crypt. See Mk. 4: 22. *τὸ φέγγος* gives the idea of beauty as well as use.

34. *λύχνος τ. σώμ.*] Oculus dicitur corporis lucerna. Mens hic cum corpore comparatur; cum oculo autem corporis componitur quod in mente habetur præstantissimum vis cernendi judicandive, Valckn. *Ὡς ὄψις ἐν ὀφθαλμῷ ὁ νοῦς ἐν τῇ ψυχῇ.* Stobæus.

35. *Look to it then that the light which is in thee is not darkness,* strongly implying the probability that it was really darkness. Such is the force of *μὴ*, with the indic. *σκοτός ἐστιν.* So Eurip. *Helen.* 119, *σκοπεῖτε μὴ δόκησιν εἴχετ' ἐκ Θεῶν*, i. e. it is probable you had some vision sent from the gods. Thuc. III. 53, *φοβοῦμαι—μὴ ἀμφοτέρων ἡμαρτήκαμεν*, I fear we have missed both, i.e., it is but too probable. Mr. Alford says, that *τὸ φῶς* indicates the better parts of a man's moral and spiritual being. If these be corrupt and debased, how depraved must the grosser parts be, *τὸ ἐν σοὶ σκότος.* Or the meaning may be, 'if a man's understanding and conscience cannot apprehend the truth of Christ, it is no light to him; his light is darkness.' In *vv.* 33, 34 we have two illustrations which S. Matthew records separately; the latter in 6: 22, the former in 5: 15, with reference to the duty of maintaining an open profession, and of active endeavours to promote the spiritual welfare of other men. Here they are connected, not only by position, but by the use of *λύχνος*, and by the recurrence of the idea *ἵνα οἱ εἰσπορ. τὸ φέγγος βλέπωσιν*, in *v.* 36, *ὡς ὅταν ὁ λύχνος φωτίζῃ σε.* Our Lord tells them that an illuminative object is present, *πλεῖον Σολομῶντος ὧδε.* Let them not turn away from the offered light, or seek to suppress and quench it, as these objectors were doing, *v.* 15. However, they had a visive power, *φῶς*, *v.* 34. They possessed light, they had knowledge, a partially enlightened mind and conscience. Let it not be obscured by prejudice, by misuse, by obstinate refusal to employ it. Here is a light present with you; deal with it according to its character; open your eyes, and keep them clear, that you may see by it. Cf. M. 13: 15 n.

36. *τῇ ἀστραπῇ*] *with its glare, lustre.* The tendency of God's word to give light is very much affected by the prejudices and passions of men; conscience must be kept in a healthy state, and the natural faculty of reason be duly exercised, or the light shines in vain. When this is the case, spiritual truth, by its reflex action, will purify and enlighten the whole man.

37. *ἀριστήσῃ*] the *ἄριστον*, or *morning meal*, Lat. prandium. *To take any meal*, except the *δεῖπνον*, cœna. Here it is probably a *mid-day repast.* *παρ' αὐτῷ*] *at his house*, apud se. Fr. chez lui.

38. *ἐβαπτίσθη*] This word refers here, not to the immersion of the whole body, but simply to the washing of hands. Cf. M. 15: 2. Mk. 7: 3.

39 εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, "Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε; 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν ἐστιν. 42 ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. 43 Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. 44 Οὐαὶ ὑμῖν γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἴδασιν." 45 Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. 46 Ὁ δὲ εἶπε, "Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. 48 ἄρα μαρτυρεῖτε καὶ συνευ-

39. See notes, M. 23 : 23–26. *νῦν*] not an adverb of time, but calling attention to a fact, on which he was about to comment, 'Here do you Pharisees,' &c. By the 'inside' (M. has *ἔσωθ. τ. ποτηρίου*) our Lord denotes their real character; by the 'outside,' their external appearance. The cleanliness of the latter was of small consequence, compared with the quality of the contents. *γέμει*] is strictly applied to the lading of a vessel. *ἁρπαγῆς*] 'with the fruits of rapacity and roguery.'

40. *ἔξωθεν, ἔσωθεν*] describe the outward manifestation and inward principle. Did not God create the soul as well as the body, the invisible as well as the visible? In this our Lord ascends from particulars to generals, as at *v.* 41. 10 : 42.

41. *τὰ ἐνοντα*] means 'things possible.' *ἐκ τῶν ἐνόντων*, Demosth. 'as well as one can under the circumstances.' Plato uses it for *property*, which is its meaning here. The sentiment is equivalent to 12 : 33. Tertull. *c. Marc.* 4. 'Date quæ habetis eleemosynam.' Theoph. *τὰ ὑπάρχοντα ὑμῖν*. Vulg. 'Quod superest.' Syr. V. understands it as *τὰ πάροντα*. De Wette, 'the contents of your vessels.' See on M. 23 : 26.

42. *τὸ ἡδύοσμον κ.τ.λ.*] In M. *τὸ ἡδ. κ.τ. ἄνηθον, κ.τ. κύμινον.* *παρέρχεσθε*] *pass over in silence, do not enforce. ἀφιέναι*] 'give up.' Rh. 'omit;' as A. V. renders *ἀφήκατε*, in M. 23 : 23.

43. *τὴν πρωτοκαθεδρ.*] after pl. *ἀγαπᾶτε*, seems to refer to the distinction and privilege of occupying the first seats. *τὰς πρ.* 20 : 46 denotes more precisely the first seats themselves. Anciently the Jews sat in the synagogues according to age. Afterwards, those who had the highest character for learning sat in the places of greatest honour. See Ja. 2 : 2.

44. *τὰ ἄδηλα*] *not clearly discernible*, i. e. grown over, or sunk to a level with the soil. This is a different illustration of hypocrisy from that given in M. 23 : 27, q. v.

46. See on M. 23 : 4. The *νομικοί* are here distinguished from the *Φαρισαῖοι* who are addressed in *v.* 43. Perhaps the *νομικοί*, including the *νομοδιδάσκαλοι*, were the teaching scribes. Both were included under the term *γραμματεῖς* M. 23 : 2, *φορτίζετε*] followed here by a double accus. one of the patient or person laden; the other a cognate noun of the burden; as *διδάσκω σε διδάγματα*. This usage is very general in later writers: Achilles Tat. 1. 25. *ῥαπίζει με πληγήν*, Jelf, § 582, 2.

48. *ἄρα . . . . συνευδοκεῖτε*] marking an inference. *ὥστε μαρτυρεῖτε*, M. 23 : 31. Ye bring to light your fathers' evil deeds, and

δοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν· ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ μνημεῖα. 49 διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν· 50 ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου, ἀπὸ τῆς γενεᾶς ταύτης, 51 ἀπὸ τοῦ αἵματος Ἄβελ ἕως τοῦ αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναὶ λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. 52 οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε." 53 Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

12 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε

so witness that ye are the children of those who murdered the prophets. Your acts shew that you are their children in the spirit, as well as by the flesh.

49. *διὰ τοῦτο*] introduces the full meaning of his words. *ἡ σοφία τ. Θ.*] Our Lord here assumes the office of a prophet, i. q. 'Thus saith the Lord.' In M. 23: 34, the words *ἐγὼ ἀποστ. κ.τ.λ.* are spoken by Christ in his own person. Some suppose that the term *ἡ σοφ. τ. Θ.* is applied to him here as in 1 Cor. 1: 24. See Prov. 8: 22. *προφ. κ. ἀποστ.*] These are 'the apostles and prophets' mentioned by Paul, E. 2: 20, as having laid the foundation of the Christian faith—'prophets' of the N. T. Cf. 1 C. 12: 28, 29. 14. E. 4: 11. So in Collect for S. Simon and S. Jude's day. *ἐξ αὐτῶν* sc. *τίνας*. So 21: 16.

51. *ἐκζητηθήσεται*] the word used by Zechariah. See 2 Chr. 24: 19–22. Heb. דָּרַשׁ.

52. *ἤρατε τὴν κλεῖδα*] more emphatic than *κλείετε*, M. 23: 13. The key is constructed to open the door; but by their false interpretations of the O. T. they had taken away the true key to its meaning. By erroneous instructions they prevented the people from coming to a knowledge of the truth. A right knowledge of S.S. is the way into the kingdom of heaven; for these lead to Christ, who is the 'door' and the 'way,' J. 5: 39.

53. *δεινῶς ἐνέχειν*] Perhaps as Mk. 6: 19. Paraphrased in Syr. V. by 'cœperunt id ægre ferre, ܣܓܝܐ ܠܗ ܒܟܦܐ (to feel themselves annoyed), et corripiebantur furore.' 'Undequaque imminere ipsi et incumbere, sicut qui de corpore alicujus pendet nec inde avelli potest, ut malum ipsi creet.' L. de Dieu. 'Fasten upon;' cf. *ἔνοχος εἶναι*, M. 5: 21, 22, etc. Hdt. 1. 118, *χόλον ἐνέχειν τινι, to lay up wrath, Il.* 1. 82. 'Grievously to agenstonde (withstand)' Wicl.; 'to wax busy about him,' Tynd., Cr., Gen.; 'insistere,' Vulg., whence Rh. and A. V. 'urge vehemently,' 'imminere,' Beza; 'hart auf ihn zu dringen,' 'to press him hard,' Luth. *ἀποστοματίζειν*] *to harass him with questions, v.* 54; its proper meaning is *ἀπὸ στόματος εἰπεῖν*, 'to speak from memory, 'dictate;' 'stop his mouth with many questions,' Tynd., Luth. from Vulg. 'os ejus opprimere;' cf. *ἐπιστομίζειν*, Tit. 1: 11, 'captiously to ask him many things,' Cr., Erasm., 'to provoke him with divers questions to talk,' Gen., 'redarguebant sermones ejus,' Syr. V., which connects *περὶ πλ.* with *ἐνεδρ.*

54. *ἐνεδρεύοντες*] *to lie in wait for*, Lat. insidiari (*ἐνέδρα*).

XII. 1. *Ἐν οἷς, during which occurrences. τῶν μυριάδων*] for an indefinitely large number; cf. A. 21: 20, *πόσαι μυριάδες. ὥστε καταπατεῖν*] *so that they were likely to trample.* The indic. implies 'so that they actually trampled,' see on M. 23: 31. 27: 1. Our Lord was evidently at this time increasing the publicity of his words and actions, see 11: 14, 29. 13: 22, 31. 14: 25.—It is not clear

καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον, " Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. 2 οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. 3 ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι. 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναὶ λέγω ὑμῖν, τοῦτον φοβήθητε. 6 Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. 8 Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ

whether *πρῶτον* should be joined with *προσέχετε*, 'above all things take heed,' or as in A. V. with *μαθητάς*, but the latter is preferable. For our Lord's language to *v.* 12 is clearly directed to the disciples. His address is then interrupted by a remark from the crowd, *v.* 13. Then in *v.* 22 he renews his address to the disciples, upon which there ensues an address to the multitude, *v.* 54. This view is confirmed by the expression of Peter's uncertainty in *v.* 41. So in 6:20 Jesus speaks to his disciples; then *v.* 27 to the multitude. *προσέχετε ἑαυτοῖς*] This occurs in Aristoph. *Eccl.* 294, in the same sense; *νοῦν* may be supplied, Lat. animadvertere. *προσεχ.* M. 6:1. Our Lord draws a lesson of instruction from the invitation of the Pharisee in 11:37—54. *ζύμης*] an appropriate emblem of *ὑπόκρισις*, as hidden in the subject; secret in working, and pervading the whole character.

2. This occurs in M. 10:26, to support those who were slandered or falsely accused, as 1 C. 4:5. Here it is spoken to warn those who enjoy a false reputation for goodness, that the time was at hand when the mask could no longer be worn, but every one would be disclosed in his real character. Then there is a transition to other points of open revelation, and other reasons for their disclosure.

3. *ἀνθ' ὧν* = *ἀντὶ τούτων ὅτι*. So 1:20. 19:44. A. 12:23. *ταμείοις*] see on M. 6:6. Many of our Lord's instructions to his Apostles were private and secret; some facts which they knew, 9:21, and some events which they witnessed, 9:36, were not to be mentioned in his lifetime; under the dispensation of the Spirit, after our Lord's ascension, their preaching was to be open, without reserve or suppression.

4. *τοῖς φίλοις μου*] intimating an additional reason why they should not fear, *μὴ φοβ. κ.τ.λ. v.* 5. See on M. 10:28. *περισσότ. τι ποιῆσαι*] i.e., *τὴν ψυχὴν ἀποκτεῖναι*, as in M.

6. *οὐχί*] The usual form of interrogation where an answer in the affirmative is expected, 'Is it not the case that?' *ἀσσαρίων*] a diminutive from the Latin *as*. *πέντε, δύο*] M. 10:29, 'two for a farthing.' This marks more strongly the small value of the bird; for two farthings one will be given in addition.

7. *ἠρίθμηνται*] *have been numbered*, and consequently are known, so that no harm can ensue without the Divine permission. The phrase is proverbial, 21:18. A. 27:34. 1 Sam. 14:45. 2 Sam. 14:11. 1 Ki. 1:52.

8, 9. M. 10:32, 33. *τῶν ἀγγ. τ. Θ.*] In M. *τοῦ πατρός μου τοῦ ἐν οὐρανοῖς*. So in *v.* 9. Cf. 9:26. It is implied that the angels acknowledge Him. Those who deny Him lest they should be put to shame among men, shall be, for denying Him, put to shame before the angels. In M. a reversal of our Lord's own position is chiefly made prominent. They who are ashamed of Him in his humiliation shall not be acknowledged by him in his exaltation.

ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· 9 ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. 10 Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. 11 Ὅταν δὲ προσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰπεῖν."

13 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. 14 Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15 Εἶπε δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

16 Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, "Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα· 17 καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

10. This comes in naturally here as a remark on the conduct of the Pharisees described in 11 : 53. In M. 10 : 25 there is a tacit allusion to these taunts. See on M. 10 : 32. Mk. 3 : 30. *εἰς τὸν υἱὸν*] In M. 12 : 32, *κατὰ τοῦ υἱοῦ. εἰς c. accus.* denotes deliberate intention directing speech or blasphemy against.

11. *ἀρχὰς κ. ἐξ.*] M. 10 : 18, *ἡγέμονας κ. βας.* Cf. L. 20 : 20, *τῇ ἀρχῇ κ. τ. ἐξουσίᾳ τ. ἡγεμ.* and the Pauline expressions, E. 3 : 10. 6 : 12. Col. 1 : 16. Tit. 3 : 1. *ἀπολογήσησθε*] So in 21 : 14, in L. only. A. 24 : 10. 25 : 8. 26 : 1, 24. R. 2 : 15.

13. *μερίσασθαι*] Among the Jews the eldest brother had two shares, or twice as much as any other child, Deut. 21 : 17. The other children had equal parts. Perhaps the party complained of was the elder brother, and the complainant conceiving that Jesus had power over the people endeavoured to secure his influence. Some think that he was demanding that for which he had no just claim ; but our Lord takes occasion to warn his hearers against *πλεονεξία*, which may be shown in the tone, temper, and manner by which we endeavour to gain our rights.

14. *κατέστησε*] *'instituted,' 'appointed.'* *μεριστήν*] Arbiter designatur vulgo Græcis *διαιτητὴς*, eatenus diversus a Judice quod Judex *δικαστὴς* Græcis publicitus constitueretur, quum Arbiter *διαιτητὴς, μεριστὴς, quivis probatæ virtutis* sit, pro libertate dissidentium lectus, ad litem componendam, vel ad cernendam hæreditatem. Quos Lucas *μεριστάς*, Plato dixit (*De Leg.* XI.) *αἱρετοὺς δικαστάς, judices electos ab hominibus privatis*, non a Magistratibus electos, quos paulo post dixit usitato more *δικαστάς*. Valckner.

15. Our Lord proceeds to make some general observations on the request incidentally preferred, as on the remark of the woman, 11 : 27. *φυλάσσ. ἀπό*] So *φοβεῖσθε ἀπό*, M. 10 : 28 ; cf. 1 J. 5 : 21. *ὅτι οὐκ*] Syr. V., 'neque enim in abundantiâ divitiarum est vita.' Gen. V., 'though a man abound in riches, yet his life standeth not in riches.' The sentiment may be only that of 1 Tim. 6 : 8. Abundance is not necessary to life ; but the Divine blessing and favour resting upon us, so that we make a right use of what we have. So L. 4 : 4. This interpretation is most in accordance with the parable which follows.

16. *χώρα*] i. q. *ἀγρός*, 21 : 21. J. 4 : 35, *θεάσασθε τὰς χώρας, segetes.* Ja. 5 : 4, *τῶν ἀμησάντων τὰς χώρας ὑμῶν.*

17. Observe the repetition of *μου* five times in this and the two following verses ; as if all these had been in his own dispo-

18 καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματα μου καὶ τὰ ἀγαθά μου· 19 καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. 20 Εἶπε δὲ αὐτῷ ὁ Θεὸς, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; 21 Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν." 22 Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι τί ἐνδύσησθε. 23 ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν· οἷς οὐκ ἔστι ταμεῖον οὐδὲ ἀποθήκη, καὶ ὁ Θεὸς τρέφει αὐτούς. πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; 25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 26 εἰ οὖν οὔτε ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;

sal. Philo Judæus, *μόνῳ ἁρμόττει Θεῷ λέγειν Τὸ ἐμόν.*

18. *ἀποθήκας*] Quæcumque quis sibi servari velit, seponere ac recondere aliquando expromenda dicitur *ἀποτίθεσθαι.* Hinc quarumvis rerum repositorium est *ἀποθήκη.* Valckner. Thuc. VI. 97, *φρούριον ἐπὶ τῷ Λαβδάλῳ ᾠκοδόμησαν ὅπως εἴη αὐτοῖς, τοῖς τε σκεύεσι καὶ τοῖς χρήμασιν ἀποθήκη.* *γεννήματα*] *produce,* 22 : 18, *fruits of the earth.* Polyb. I. 71, *Καρχηδόνιοι δὲ τοὺς μὲν κατ' ἰδίαν βίους ἀεὶ διεξαγαγόντες ἀπὸ τῶν ἐκ τῆς χώρας γεννημάτων. A child,* Soph. *O. T.,* 1167. *Ant.* 627 ; any *product* or *work.* Plato. *ἀγαθά*] really 'my eatables,' not chattels. So in Xen. *Anab.* Ar. *Ach.* 873.

19. *ἀναπαύου*] 'rest' from thy labours, Rev. 14 : 13, 'retire.' *εὐφραίνου*] *cheer thyself, make merry,* 'indulge genio.' So 15 : 23. 16 : 19. Eur. *Alcest.* 800—

εὐφραινε σαυτὸν, πῖνε, τὸν καθ' ἡμέραν
βίον λογίζου σόν.

Tobit. 7 : 9, *φάγε, πίε, καὶ ἡδέως γίνου.* Cf. Ecclus. 11 : 18, 19, and the account of Nabal, 1 Sam. 25 : 36. In Ps. 49 : 16–20 we have a statement of the general case.

20. *ἀπαιτοῦσιν*] This impersonal form is very common in S. Luke, *v.* 48. 6 : 38, 44. 13 : 29. 14 : 35. 16 : 4, 9. 23 : 29. M. 5 : 15. Perhaps it is here used to soften the announcement. So in Ezek. 24 : 14, 'shall they judge thee,' i. e. shalt thou be judged. *Τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρεός,* Wis. 15 : 8, *τίνι.*] Compare the epigram—

πλοῦτον μὲν πλουτοῦντος ἔχεις, ψυχὴν δὲ πένητος,
ὦ τοῖς κληρονόμοις πλούσιε, σοὶ δὲ πένης.

21. *οὕτως*] 'In this situation of danger,' such is the case of one who has not spiritual riches, *θήσαυρον ἀνέκλειπτον, v.* 33. Cf. *οὕτως ἔσται τῇ γ.* M. 12 : 45. *εἰς Θεὸν πλουτῶν*] is an expression derived from the conduct to which it is opposed, *θησαυρίζων ἑαυτῷ.* See M. 6 : 19, 20. *εἰς τὸ κοινὸν πλουτῶν.* Lucian. *μὴ*] on the supposition that he is not. *μὴ* denies subjectively, as the thing is conceived of in the mind. So *ὁ μὴ πιστεύων,* J. 3 : 18. 2 Cor. 4 : 18, *μὴ σκοπούντων.* This man's cares and perplexities were entailed on him by the blessings for which he longed. The fruitfulness of his farm was the source of his anxiety. The things we most value may prove the most troublesome. Mark, too, his selfishness. Without one thought for the glory of God, or the good of his neighbour, all his feelings are concentred on self, 1 Tim. 5 : 6. Rational self love is the best defence against the dangers of poverty or riches, by leading us *εἰς Θεὸν πλουτεῖν.* And spiritual riches are closely connected with a right use of worldly riches, 1 Tim. 6 : 17–19. A. 10 : 4.

22–26. *διὰ τοῦτο*] introductory to the declaration in *v.* 23. See on M. 6 : 25–34. *κόρακας*] more graphic than *τὰ πετεινά,* M. 6 : 26, particularly as they are disagreeable, ravenous birds, Ps. 147 : 9. *καὶ*] for all that. *ἐλάχιστον*] i. e. the *τροφὴν, ἔνδυμα, v.* 23.

27 κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω
δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς
ἓν τούτων. 28 εἰ δὲ τὸν χόρτον ἐν τῷ ἀγρῷ σήμερον ὄντα καὶ
αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως ἀμφιέννυσι, πόσῳ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι; 29 καὶ ὑμεῖς μὴ ζητεῖτε τί φάγητε
ἢ τί πίητε· καὶ μὴ μετεωρίζεσθε. 30 ταῦτα γὰρ πάντα τὰ ἔθνη
τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν ὅτι χρῄζετε τούτων.
31 πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προσ-
τεθήσεται ὑμῖν."

32 "Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ
ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. 33 πωλήσατε τὰ ὑπάρχοντα
ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλάντια μὴ
παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς, ὅπου κλέ-
πτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει. 34 ὅπου γάρ ἐστιν ὁ
θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται. 35 Ἔστωσαν
ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι· 36 καὶ
ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε
ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως

28, 29. *ἀμφίεννυσι*] equivalent to 'invests,' a word for sumptuous apparel. *μὴ ζητεῖτε.*] This is stronger than *v.* 23, or *μὴ μεριμνήσητε*, M. 6 : 31. *μὴ μετεωρίζεσθε*] *be not unsettled in mind.* *μετεωρίζειν*, to raise to a height; to buoy up as with false hopes; used of ships; applied to a person keeping out on the high sea, *μετεωρισθεὶς ἐν τῷ πελάγει*, Thuc. VIII. 16. *ἡ τε ἄλλη Ἑλλὰς πᾶσα μετέωρος ἦν ξυνιοῦσῶν τῶν πρώτων πόλεων*, Thuc. II. 8. Perhaps the term denotes all fruitless anxieties, castle buildings, &c. Hor. *Epist.* I. 18, 110, neu fluitem dubiæ spe pendulus horæ. 2 Macc. 5 : 17, *ἐμετεωρίζετο τὴν διανοίαν.* Cf. *Œd. T.* 914, *ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν λύπαισι παντοίαισιν.* Apoll. Rhod. III. 368, *ὑψοῦ δὲ φρένες ἠερέθοντο.*

30, 31. *τὰ ἔθνη τ. κόσμου*] To have our minds taken up with earthly cares is heathenish. It is acting *καθὼς καὶ οἱ λοιποί, οἱ μὴ ἔχοντες ἐλπίδα*, 1 Th. 4 : 13. *προστεθήσεται*] 'shall be given you into the bargain,' as we say.

32–34. *τὸ μικρὸν ποίμνιον*] *ποίμνιον* for *ποιμένιον* is a diminutive of *ποίμνη*. The addition of *μικρόν* adds to the tenderness of the appellation. Aristoph. *μικρὸν ἀργυρίδιον.* Isocr. *μικρὰ πολίχνια.* Xen. *μάλα μικρὸν γήδιον.* For *τό*, see on 8 : 54. *σής*] may be said in reference to the purse eaten by moths, and so made a bag full of holes, Hagg. 1 : 6. *ὅπου*] Plaut. *Aulul.* 2, 2. 4. Nam ego sum hic; animus domi est (sc. cum argento meo).

35. *περιεζωσμέναι*] In making active exertion, it was necessary to tie the long flowing robe which was the outer garment, that it might not impede their work. The injunction is therefore to readiness, activity, watchfulness, 2 Ki. 4 : 29. 9 : 1. Jer. 1 : 17. A. 12 : 8. From this practice we have *εὔζωνος, active, unencumbered*, Hor. altè præcinctus.

36. *ἀναλύσει*] *Intrans.* loose for departure, weigh anchor like the Latin solvere, in general, *depart*, return. Cf. *καταλύω* 9 : 12. 19 : 7. *κατάλυμα*, 2 : 7. 22 : 11. *ἐκ τ. γάμων*] used for a *feast* generally, *ἐν τῇ μὲν ῥα γάμοι τ' ἔσαν εἰλάπιναί τε*, *Il.* XVIII. 491. *ἔλθοντος κ. κρούσαντος*] gen. absol. though *αὐτῷ* follows. Thuc. I. 114, *ἐς αὐτὴν διαβεβηκότος ἤδη Περικλεούς . . . . ἠγγέλθη αὐτῷ.* Cf. Jelf, § 710. The figure has an allusion to Christ's departure from earth to heaven, to a state of glory and triumph. 5 : 35 n. The conduct of good servants in the absence of their master is here proposed for our imitation. Our Master, indeed, is only absent in our ocular perception, i. e. is not visibly present. Hence

ἀνοίξωσιν αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι οὓς ἐλθὼν ὁ κύριος
εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ
ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς. 38 καὶ ἐὰν
ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ
εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι. 39 τοῦτο δὲ γινώσ-
κετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται,
ἐγρηγόρησεν ἂν καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.
40 καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ
ἀνθρώπου ἔρχεται." 41 Εἶπε δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς
ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ πρὸς πάντας; 42 Εἶπε
δὲ ὁ Κύριος, "Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνιμος,
ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν
καιρῷ τὸ σιτομέτριον; 43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ
κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως. 44 ἀληθῶς λέγω ὑμῖν ὅτι

however, the necessity for the example in the parable.

37. περιζώσεται] shall take the place of the servant himself, J. 13 : 4. The Saviour will receive his faithful people to himself, and to the enjoyment of heavenly blessedness, as freely, cordially, and completely, as if he himself should serve them and minister to their bliss. παρελθών] the word used for the act of 'coming forward,' presenting one's self to speak. This illustration is not taken from the ordinary behaviour of masters to approved servants, to which, indeed, it is quite opposed, as well as to the just and natural expectations of servants, as is shewn by another illustration of our Lord's, 17 : 7, 8. The reward will not be 'of debt,' but 'of grace.' See E. 3 : 20. M. 20 ; 8 n.

38, 39. The night was divided into four watches, M. 14 : 25. Mk. 13 : 35. The third would be at the depth of the night, from twelve to three. Our Lord here insists on watching with reference to the fulfilment of duty and the avoiding of danger. εἰ ᾔδει] implying that he did not know. The fourth form of hypothetical propositions, as M. 24 : 42. J. 4 : 10. ποιᾷ ὥρᾳ] simply means, 'if he had had any notice.' In M. 24 : 43, ποίᾳ φυλακῇ. κλέπτης] We have the same image to describe our Lord's coming in Rev. 16 : 15. 1 Th. 5 : 2. 2 P. 3 : 10. διορυγῆναι] *dug through*, referring to walls of clay or mud. See Ezek. 8 : 8. 12 : 5–7. Thuc. II. 3, ξυνελέγοντο διορύσσοντες τοὺς κοινοὺς τοίχους παρ' ἀλλήλους.

41. ἡμᾶς] us as apostles, chosen and in office. The answer of our Lord plainly intimates a special application (at least in the second, or supplementary part of the parable) to persons in spiritual office. 'If I have spoken of servants generally, must not my words then apply to the chief class of servants?' In M. 24 : 45, the question of Peter is not given; but our Lord's reply commences with τὶς ἄρα, apparently without sufficient reason. Here we see the reason. So cf. M. 18 : 1. with Mk. 9 : 34.

42. οἰκονόμος] Syriac V. ܪܒ ܒܝܬܐ master of the house. In M. 24 : 45, he is called simply δοῦλος. οἰκονόμος is used for *ministers*, 1 C. 4 : 1, 2; *a bishop*, ἐπίσκοπος, Tit. 1 : 7; ministers of different orders, 1 P. 4 : 10. πιστὸς κ. φρον.] fidelity and wisdom are to be united in the character of a good minister. Zeal must be tempered by prudence, and wisdom prompted to energetic action by zeal. τῆς θεραπείας] for τῶν θεραπόντων, the abstract for the concrete. Hdt. v. 21, διεφθάρησαν καὶ αὐτοί, καὶ ἡ θεραπηΐη αὐτεῶν, εἵπετο γὰρ δή σφι καὶ ὀχήματα καὶ θεράποντες. Thuc. v. 23, Ἦν δὲ ἡ δουλεία ἐπανιστῆται. So *Servitus* crescit nova, Hor. *Od.* II. 8, 18; *servitium*, Cic. *Rep.* III. 7, Sallust *Cat.* xxiv. σιτομέτριον.] *the rations, measured allowance of corn.* Hor. *Ep.* I. 14, 40, Cum servis urbana diaria. See notes M. 24 : 45—47.

43, 44. οὕτως] i.e., doing his appointed work, *v.* 42, diligently, fairly, regularly. ἀληθῶς] for ἀμὴν. See on 9 : 27. Our Lord seems to speak of promotion to a higher station, but of a similar kind, in the world to come.

ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι· 46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ καὶ μὴ ἑτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς· 48 ὁ δὲ μὴ γνοὺς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν."

49 "Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη

45. This is prophetic of spiritual despotism and hierarchical tyranny. *τύπτειν* reminds us of the assumption of civil power, of persecution employed by the *οἰκονόμοι ἐσθ. πιν. μεθυς.* of corruption, luxury, immorality. *μετὰ τῶν μεθυόντων*, in M. 24 : 49. As a single person is spoken of, our Lord's language points significantly to Rome (cf. 2 Th. 2 : 3, 4.) With the punishment threatened, compare 2 Th. 2 : 8. Rev. 19 : 20. 21 : 8. Compare with *χρονίζει ὁ κύρ. ἐρχ.* the intimation of delay in the coming of the Lord in connexion with the revelation of the man of sin, 2 Th. 2 : 2, 3, 6, 8. In this passage we have a clear indication of episcopacy as existing in the Church by our Lord's appointment, *v.* 42. The supremacy of one servant over others, as in Tit. 1 : 7, is taken for granted by the warning given against the abuse of his legitimate power.

46. *ἥξει ὁ κύριος*] Maran atha. The Syr. V. has the very words ܡܪܢ ܐܬܐ *διχοτομήσει*] The punishment of the *διχοτομία* was well-known in the East, 1 Sam. 15 : 33. Dan. 2 : 5. H. 11 : 37 *ἐπρίσθησαν*. Doubtless it corresponds with the extreme punishment in M. 13 : 50. Rev. 19 : 20. Neither the term or the idea would seem harsh to our Lord's hearers, who were familiar with the sudden degradation and capital punishment of the highest officer of state, which is so common in Oriental countries and despotic governments. The Syriac word, however, is the same as at *v.* 13, 23 : 34, *μερίζω*, and M. 10 : 35. *διχάζω*, the Peleg. of *Hebr.* Gen. 9 : 25 'separate.' Hence the word has been interpreted to mean 'cut off' from his fellow-servants by sending him to prison or to work in the mines, i.q. *ἀφοριοῦσι—ἐκ μέσου τῶν δικαίων*. M. 13 : 49. Beza has 'separabit,' and refers to 'segregabitur,' the rendering of Tertullian, *adv.* Marc. IV. 29, and *διέτμαγεν* from *Il.* I. 531 (see, too, its use, *Il.* VII. 302); 'divide,' Tynd. 'separate,' and on M. 'cut him off,' Gen.; 'hew in pieces,' Luther, Cranm., 'flagris tergum secabit.' Olsh. *τῶν ἀπίστων*] the faithless, unworthy of trust; *ὑποκριτῶν* in M. 24 : 51.

47, 48. *ἑτοιμάσας*] sc. *τὸ δεῖπνον*, for his lord; to be joined with *πρὸς τὸ θέλημα*. See 9 : 52. This points out the duty of ministers to prepare the church and world for the coming of Christ. *πολλάς*] sc. *πληγάς*. Arist. *Nub.* 972, *ἐπετρίβετο τυπτόμενος πολλάς*. *Antig.* 1308, *ἀνταίαν ἔπαισεν*. Terence imitates this usage, *Heaut.* 2 : 4, 22, duras dabit, sc. plagas. *παρέθεντο . . . . αἰτήσουσιν*] see on *v.* 20. *αἰτεῖν* with double accus. 11 : 11. M. 7 : 9.

49. *τί θέλω*] What do I mean? 'what do you think I mean, if I say it is already kindled?' Cf. *ἀπὸ τοῦ νῦν*, *v.* 52. *εἰ θέλετε δέξασθαι*, M. 11 : 14. Some interpret it thus: 'What do I wish? O that it were already kindled,' as in the next verse *πῶς συνέχομαι κ.τ.λ.* 'What is my desire but that it were,' etc. Tynd., Cr.; 'if it be, etc.,' Gen. V. *πῦρ* probably means persecution for the faith. *ἦλθον βαλεῖν*] is an energetic mode of expressing the certainty of a foresecen consequence. The construction is the same as *ἀνήχθη . . . . πειρασθῆναι*, M. 4 : 1; and see M. 10 : 34.

ἀνήφθη; 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ; 51 δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ καὶ δύο ἐπὶ τρισί. 53 διαμερισθήσεται πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς."

54 Ἔλεγε δὲ καὶ τοις ὄχλοις, "Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω· 55 καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; 57 τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; 58 ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν

50. 'Something, *however*, δέ,' i. e. βαπτ. remains to be accomplished in me. συνέχομαι] sc. τῷ πνεύμ. as in A. 18 : 5; illustrated by his agonies in Gethsemane. Our Lord refers to the baptism of blood, (M. 20 : 22,) which was to be initiative of the Gospel, as an ἐπεισαγωγὴ κρείττονος ἐλπίδος, H. 7 : 19, and then remarks on its consequences to the church and the world.

51—53. ἀλλ' ἢ 'not so much so as,' 'no other than,' 2 Cor. 1 : 13. διαμερισμόν] M. 10 : 34, μάχαιραν. See on M. 10 : 35.

54, 55. τὴν νεφέλην] *The cloud*, the well-known indication of rain, setting in from the Mediterranean, 1 Ki. 18 : 44. καύσων] *scorching wind*, M. 20 : 12. Volney says of Syria: 'In March occur the pernicious *northerly* winds, as in Ægypt; their heat is so excessive, that it is difficult to form an idea of it; one may compare it to that of a great oven at the time when the bread is drawn.'

56. ὑποκριταί] is probably here used in the sense of *cunning diviners, interpreters*. Plato *Tim.* has ὑποκριτὴς αἰνιγμῶν, and Lucian ὀνείρων ὑποκριτάς. Schmidius explains it, 'occultarum et abstrusarum rerum judex, conjector.' οἴδατε] Cf. 11 : 13, n. δοκιμάζειν.] by observation of the present and experience of the past. All things are governed by settled laws, of which phænomena are instances and indices. The material and moral world are under the same government, and are equally subject to human examination in order that we may find out the ways of God. τὸν καιρὸν τοῦτον.] that this is the time predicted for the coming of the Messiah.

57, 58. ἀφ' ἑαυτῶν] So 21 : 30. Our Lord appeals to their natural conscience, reason, and judgment, as sufficient to guide them to this conclusion. Dr. Burton paraphrases the passage thus: 'You might learn this from the declaration of the prophets; but why do you not learn your duty in this respect from what you do in ordinary cases? If you are likely to be called to account for any worldly matter, you endeavour to satisfy your adversary; so you ought to make your peace with God,' ὡς γάρ] 'for instance when,' i.e., act as thou wouldst in this case. δὸς ἐργασίαν] 'take pains,' da operam. The phrase is used by Hermogenes *de Invent.* for taking pains about a composition. Theophylact explains it by σπούδασον, δὸς τόκον in the sense of 'pay interest,' which is sometimes the meaning of ἐργασίαν, but not in this passage. ἀπήλλαχθαι ἀπό] Cf. M. 5 : 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου. ἀντίδικος may be distinguished from κριτὴς as the impersonation of God's law. Cf. Rom. 8 : 33, τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; Θεὸς ὁ δικαιῶν; τίς ὁ κατακρίνων; Χριστὸς κ.τ.λ. κατασύρῃ] *detraho* is thus used in Latin Cic. *pro Milone* 14, 'Cum in judicium detrahi non posset.' τῷ πράκτορι] 'one who exacts payment,' 3 : 13; especially at Athens, 'an officer charged with the collection of

κριτὴν, καὶ ὁ κριτής σε παραδῷ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλλῃ εἰς φυλακήν. 59 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῷς.

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; 3 οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε. 4 ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ; 5 οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.

6 Ἔλεγε δὲ ταύτην τὴν παραβολήν, "Συκῆν εἶχέ τις ἐν τῷ

taxes.' Demosth. *παραδοθῆναι τοῖς πράκτορσι τὸν προσοφείλοντα κατὰ τὸν νόμον.* c. Theocr. v. p. 1327.

59. λεπτόν] See on Mk. 12:42; cf. M. 18:34.

XIII. 1. παρῆσαν] *came*, as M. 26:50. A. 12:20. *οἱ ἐκ τῆς Κορίνθου πρεσβεῖς παρῆσαν ἐς τὴν Λακεδαίμονα.* Thuc. VI. 88. Γαλιλαίων] The followers, it may be, of Judas of Galilee, A. 5:37, who appeared A.D. 14, the last year of Augustus. He taught his countrymen that it was not lawful to pay tribute to Cæsar, or to sacrifice for the emperor. Our Lord, from his continued residence in Galilee, might be suspected of favouring this party, 23:2. We learn from Josephus that the Galilæans were very troublesome to their rulers (*vit.* § 17), and that there were frequent disturbances at the festivals. *Antiq.* XVII. 9, 3; 10, 2. It is possible that the execution of these Galilæans occasioned the enmity between Herod and Pilate, and that the remembrance of this quarrel was a motive with Pilate for sending our Lord to Herod, as the Galilæans were under Herod's jurisdiction. If this conjecture be admitted, we can account for the reconciliation in 23:7—12. ὧν τὸ αἷμα] Antipater accused Archelaus of something like this: *οὓς ἐληλυθέναι μὲν ἐφ' ἑορτὴν, παρὰ δὲ ταῖς ἰδιαῖς θυσίαις ὑμῶς ἀπέσφαχθαι,* Joseph. *B. J.* II. 2, 5.

2. παρὰ] *compared with* rather than *above*. The primary signification is, placed *by the side of*, for the purpose of comparison. H. 2:7, 9. 3:3. 9:23. Thuc. I. 70, *παρὰ δύναμιν τολμηταὶ καὶ παρὰ γνώμην κινδυνευταί.* Our Lord, in deprecating the common notion that such calamities were to be regarded as direct and particular judgments, predicts the occurrence of similar calamities as judgments upon the people for their general impenitence. Hence we may deduce the rule, that calamity, which is not the immediate effect of sin, is not to be considered a judgment, except when it is especially threatened and predicted as such. πεπόνθασι] perfect rather than aorist, denoting the permanent attribute which distinguished them from all other Galilæans. The word does not invariably mean 'suffer,' but is used to receive good as well as evil, 'to experience.' Hdt. II. 37, *πάσχουσι δὲ καὶ ἀγαθὰ οὐκ ὀλίγα.* Aristoph. *Eq.* 185, *ὅσον πέπονθας ἀγαθόν.*

3. ὡσαύτως] This may be regarded as a prediction which was literally fulfilled in the destruction of Jerusalem by the Romans: so ὁμοίως, in *v.* 5. They should be overwhelmed in the ruin of their city, 19:44. Here, however, as elsewhere, the judgments threatened to Jerusalem involve those which await all the impenitent in eternity.

4. ὁ πύργος] The turret of the city walls adjoining the stream from Siloam (anciently *Gihon*, 1 Ki. 1:33), a spring on the western side of Jerusalem. See J. 9:7. ὀφειλέται] debtors to 'justice' in the sense of 'offenders.' See on 11:4. M. 6:12.

6, 7. Cf. Is. 5:1—7. Συκῆν] Fig-trees were often planted with vines. τρία ἔτη] Perhaps this refers to the nature of the fig-tree, which, if it bear at all, gene-

ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ καὶ οὐχ εὗρεν. 7 εἶπε δὲ πρὸς τὸν ἀμπελουργόν, Ἰδοὺ τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν, ἱνατί καὶ τὴν γῆν καταργεῖ; 8 ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν· 9 κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν."

10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι· 11 καὶ ἰδοὺ γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. 12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου. 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παρα-

rally shows fruit within three years after it is planted. We cannot draw from this expression any inference as to the duration of our Lord's personal ministry, or the time when this parable was delivered. *ἱνατί*] ut quid? *Τί γέγονεν, ἵνα*; *ἵνα* being put for *ὅτι*, which occurs in J. 14:22. *καὶ*] The tree not only bore no fruit of itself, but it *also* hindered the ground from being useful for other things. *καταργεῖ*] This word is very frequent in S. Paul's epistles, but does not occur in classical writers, except in Eurip. *Phœn.* 765, *καταργεῖν χέρα, to leave unemployed, idle.* *ἀργός* is frequently applied to *barren* land: 'Why keepeth it the ground barren,' Gen. V.

8. *σκάψω*] This word does not necessarily mean a spade, which was not generally used in vineyards. In Isaiah (5:6. 7:25), the word rendered *digging* is the same which, in 1 Chron. 12:33, 38, signifies *keeping in rank.* We are probably to understand *ploughing* between the rows, as in *Georg.* II. 357. The *ἀμπελουργός* interceding for the fig-tree, may remind us of the office of God the Holy Ghost, pleading with man, and for man, J. 14:16. R. 8:26, as well as of the intercessions of faithful men in every age. But the general interpretation which refers it to our Lord himself is most consistent with the scope of the passage: for (1) This parable is closely connected with threats of destruction to the people of Jerusalem, to whom our Lord was personally minister; (2) The expressions attributed to the *ἀμπελουργός* closely resemble the reproach in *v.* 34, *ποσάκις, κ. τ. λ.*; (3) The *ἀμπελουργός* is to the owner in the same subordinate relation as the Son to the Father (20:13), in the parable of the vineyard; (4) Our Lord was to be himself the agent of Divine wrath in punishing Jerusalem: he would 'come' for the purpose (M. 24:27. J. 21:22, 23), and was understood to have spoken of its destruction as his own act, (A. 6:14), *ἔκκοψον, v.* 7. Cf. 20:16; (5) There is a close correspondence between this language and the threats to the Apocalyptic churches, Rev. 2:5, 16. 3:3, 16. This parable is sometimes applied to the Saviour's intercession for individual sinners. If so, it should be remembered that the intercession here is providential and conditional, not immediate and absolute; for time, not for salvation.

9. *κἂν μὲν*] denotes a matter of *probability, εἰ δὲ μήγε possibility.* Cf. 10:6. A. 5:38, 39. See Green, p. 54. *ποιήσῃ καρπόν*] *subaud.* *καλῶς ἔχει.* There is a similar aposiopesis in Exod. 32:32. So in *Il.* I. 135. Plato, *Protag.* § 42, (p. 325), *ἐὰν μὲν ἑκὼν πείθηται· εἰ δὲ μὴ . . . εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. εἰς τὸ μέλλον*] sc. *ἔτος, the next year.*

10. *Ἦν δὲ διδάσκων*] So *ἦν κηρύσσων*, 4:44. 5:16. 15:1. The participle, with *εἰμί*, forming a combination equivalent to the simple verb, is used in N. T. with more than ordinary latitude. We have it, however, repeatedly in classical writers, especially in Soph. *O. T.*, 580, 587, 594.

11. *πνεῦμα ἀσθενείας*] i. e. an evil spirit producing infirmity. The power of evil spirits in inflicting diseases is indicated in M. 10:1. A. 10:38. 2 Cor. 12:7. Cf. Job 2:7. *ἦν συγκύπτουσα*] So we say 'she stooped,' to denote both a voluntary transient action, and an involuntary permanent condition. *εἰς τὸ παντελές*] H. 7:25, 'was perfectly unable,' 'was not able at all.'

12. *προσεφώνησε*] 'addressed her,'

χρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν. 14 Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. 15 ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπαγαγὼν ποτίζει; 16 ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ ταῦτα λέγοντος αὐτοῦ κατῃσχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ.

18 Ἔλεγε δὲ, "Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ; καὶ τίνι ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ηὔξησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς

23 : 20. A. V. 'called her to him;' but in this sense the word has an accus. 6 : 13. This (like Mk. 3 : 4) is an instance of a miracle performed without any solicitation, and is recorded by S. Luke only.

14. *ἀποκριθείς*] The ruler notices the action of Jesus. The word frequently expresses the consequence of something *thought* as well as said, Rev. 7 : 13. M. 11 : 25. L. 9 : 49. 14 : 3, 5. For the conduct of the ruler, cf. 6 : 7. Here, as before, there was a party opposed to Jesus, *v.* 17. The reproof, though addressed to the congregation is levelled at our Lord. For the argument of the ruler is this—healing is working; consequently, he who heals violates the Sabbath.

15. *Κύριος*] This title well accords with the assertion of authority, and the tone of rebuke now assumed by Jesus. *λύει*] This illustration is suggested by the term which expresses her release from her malady, *ἀπόλελυσαι v.* 12, and *δεσμός v.* 16.

16. *θυγατέρα Ἀβραάμ*] in the spirit as well as in the flesh, 19 : 9. The argument here is stronger than the similar one in M. 12 : 11. There he argues from the case of an animal in danger of perishing, to that of a human being in a state of suffering; here, from the case of an animal likely to experience temporary distress, to that of one of God's chosen people under long continued affliction. No directions were given in the law about the care of beasts on the Sabbath. God has not revealed himself to man for the purpose of teaching what may otherwise be known, or of giving decisions upon matters to which human reason is fully competent. *δέκα κ. ὀκτώ*] So J. 5 : 5. 9 : 1, 23. A. 4 : 22.

17. *γινομένοις*] The present participle indicates that our Lord performed a series of miracles at this time in the presence of the same spectators.

18. In M. 13 : 31. Mk. 4 : 30. these parables are associated with that of the sower, which is recorded by L. in 8 : 5. They are of the same import with the vision of the stone cut out without hands, Dan. 2 : 34, 45; but they further indicate that the process of the conversion of the world will be by the ordinary means of grace. See on J. 12 : 32. There is no assignable reason for their introduction here, unless we suppose *ἔλεγε δὲ* to mean, 'Now his discourse on this occasion was the two parables.' S. Luke repeatedly marks the transition of his narrative by *δέ*. 6 : 1, 6, 12. So 13 : 1, 6, 10.

19. *κῆπον*] M. *ἐν τῷ ἀγρῷ αὐτοῦ*. *κῆπος* seems to imply more preparation and care than *ἀγρός*. *τοῖς κλάδοις*] rami tenelli, qui manu facile possint diffringi, a *κλάω* frango. Poetis ramus tenellus est *πτόρθος*. *Od.* VI. 128, *πτόρθον κλάσε χειρὶ παχείῃ*. Rami flexiles ex eâdem origine Poeticis dicti *κλῶνες*. Originem vocis videri potest allusisse Paulus ad Rom. 11 : 17, *τινὲς τῶν κλάδων ἐξεκλάσθησαν*. Istiusmodi ele-

κλάδοις αὐτοῦ." 20 Καὶ πάλιν εἶπε, "Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ Θεοῦ; 21 ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον."

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ. 23 Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς, 24 "Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. 25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ· 26 τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας. 27 καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. 28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ

gantiæ versione nullâ possunt exprimi. Valckner.

20, 21. See on M. 13 : 33.

22. This marks our Lord's progress towards Jerusalem, and confirms the opinion that he advanced thither by a circuitous route, 9 : 51, 57. 10 : 38. 17 : 11.

23. *οἱ σωζόμενοι*] The tense implies a process going on. We may then understand the inquiry as referring to the number of those who from the unbelieving world were turning their hearts to the kingdom of Christ, as ready and willing to be his subjects. In support of this it has been remarked that in M. 19 : 24, 25. *σωθῆναι* is equivalent to *εἰσέρχεσθαι εἰς τὴν βασ. τ. οὐρ.* It may be said, however, that our Lord's answer to the enquiry connects the process of salvation with the end, and shews that he understood them to ask, 'Are they few that are to be ultimately saved?' or, as we say, 'going to heaven.' See *vv.* 28, 29, which describe the ultimately lost and saved. The disciples would hardly ask whether there were few or many who, being followers of Jesus, were on the way to salvation, for that was a fact open to observation; nor is it consistent with their simplicity of thought and expression to conceive that they regarded *οἱ σωζόμενοι* as equivalent to *οἱ προσδεχόμενοι τὴν βασ. τ. Θ.* See on Λ. 2 : 47. 'that shall be saved,' Tynd., Gen. V.

24. *ἀγωνίζεσθε*] See on M. 11 : 12. This answer is quite in our Lord's manner. You ask about salvation, first take care to enter the gate and walk in the road that leads to it. *πολλοὶ ζητήσ. εἰσελθ.*] is a statement beyond that in M. 7 : 14, *ὀλίγοι εἰσὶν οἱ εὑρίσκοντες.* Many even seek the gate of life, but seek amiss, or strive to enter in such a manner as to exclude themselves. Of these our Lord proceeds to speak.

25. *ἀφ' οὗ*] *from the time that,* well rendered in A. V. 'when once.' See M. 25 : 10–12. *ἄρξησθε ἐξ. ἑστ. κ.τ.λ.*] 'ye shall take to standing without and knocking,' i. e. 'to knocking as ye stand without,' as if *ἔξω ἑστῶτες κρ. οὐκ οἶδα*] 'I do not acknowledge you as belonging to my household.' *κρούειν τ. θύρ.*] the same as in *v.* 24. *ζητησ. εἰσελθεῖν.*

26, 27. *ἐφάγομεν*] This plea teaches us that external communion and providential grace are no sufficient qualifications for the kingdom of heaven. Cf. 2 C. 5 : 16, (*γνῶναι*) *κατὰ σάρκα Χριστόν.* *ἐργάται*] properly labourers, workmen, *opifices,* 10 : 2. A. 19 : 25. The word is applied to sinners, Phil. 3 : 2. 2 C. 11 : 13, and implies that their occupation was sin. Cf. Micah 2 : 1. Prov. 21 : 4. See 2 T. 2 : 19.

28. *ὁ κλαυθμός*] See on M. 8 : 12, where communion with Ἀββ., Ἰσ., Ἰακ., is represented as part of the blessedness of the righteous. Exclusion from their company is here shown to be part of the punishment of the wicked. Our Lord means also

βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι οἳ ἔσονται ἔσχατοι."

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινες Φαρισαῖοι λέγοντες αὐτῷ, "Ἔξελθε καὶ πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. 32 Καὶ εἶπεν αὐτοῖς, "Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. 33 πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην

to refute the common notion, that the children of Abraham must be saved.

29, 30. *ἥξουσιν*] 'men shall come,' impers. *v.* 35. Our Lord refers to the calling and conversion of the Gentiles. Here the Jews and the Gentiles are clearly contrasted. See on M. 19 : 30. 20 : 16. Mk. 10 : 31.

31. *πορεύου*] 'travel,' 'proceed on thy journey.' See on *v.* 33. *ἐντεῦθεν*] Our Lord was now in Peræa, a part of Herod's jurisdiction, to which he crossed in consequence of the opposition of the Samaritans, 9 : 53. He was on his way to Jerusalem before his last Passover. *θέλει*] *wants.* It was in Peræa that the question about divorce was proposed by the Pharisees, M. 19 : 1, 3, when our Lord made a reply, *v.* 9, which touched the case of Herod, and, not improbably, was reported to him. The Herodians, as afterwards, may have joined with the Pharisees, and for the same purpose (M. 22 : 16. L. 20 : 20). Herod's resentment against such a teacher, whether real or feigned, is consistent with his treatment of John.

32. *ἀλώπεκι*] crafty, sly fellow. Cf. *κύνες*, Phil. 3 : 2. *λύκοι*, M. 10 : 16. *ὄφεις*, M. 23 : 33. *ἀλώπεκος ἴχνεσι βαίνειν*, Solon *Eleg.* XIX. 5. *μῆτιν ἀλώπηξ*, a very fox for craft. Pindar. *τὴν ἀλώπεκα ἔλκει μετόπισθεν*, he is a fox in disguise. Plato. So *ἀλωπεκίζειν*, vulpinari, to play the fox. Hor. *A. P.* 437, Nunquam te fallant animi sub vulpe latentes. It would appear from our Lord's reply, *εἴπατε κ.τ.λ.*, that Herod had sent these men. Wishing Jesus to remove out of his territory, he employs a stratagem, by sending persons under the garb of friendship, who pretend anxiety for the Saviour's safety. *σήμερον καὶ αὔριον*] a proverbial expression for a short space. Heb. 'yesterday and the third day' for 'heretofore.' *τῇ τρίτῃ*] merely idiomatic, as *σήμ. καὶ αὔρ.* Hos. 6 : 2. Next after this course comes my *τελείωσις. τελειοῦμαι*] 'I end my course,' 'I fulfil my object,' Phil. 3 : 12. Cf. A. 20 : 24. H. 5 : 9. and see 22 : 37.

33. *πορεύεσθαι*] 'Our Saviour used this word because his life was occupied in moving from place to place.' Burton. Or, in answer to the term employed by the Pharisees, *πορεύου*, q. d. however, I must (as you say) travel on. From the Syriac and other ancient versions, it has been conceived that a word like *εἶναι* or *ἐργάζεσθαι* must be supplied after *σήμερον*, and that *πορεύεσθαι* is used in the sense of *departing*, i. e. *dying*, as in 22 : 22. 'I must live to day and to-morrow, and on the following day I must depart.' *οὐκ ἐνδέχεται*] 'it is inadmissible,' 'the nature of the case does not admit; no one can suppose or allow.' An instance of severe irony. Plato, *Phædo*, § 42, *εἴπερ ἐνδέχεται τοῦτο γίνεσθαι.* Lat. recipere. 'Verbum *ἐνδέχεται* impersonale proprie significat *accipi vel admitti potest.* Usus transtulit ad illa omnia significanda, quæ probabiliter fieri posse videbantur, quæque adeo vel fieri poterant vel solebant. Contrarium *οὐκ ἐνδέχεται*, notat *fieri nequit* vel *non convenit ut fiat.* Sic aliquoties loquuti sunt Thucydides, et qui se componere studuit ad perfectam Thucydidis normam, Demosthenes.' Valckner on L. 17 : 1, where he quotes Athenæus VI. *p.* 228, *οὐκ ἐνδέχεται γὰρ ζῆν ἄνευ κακοῦ τινὸς τοῦτον.* Our Lord's reply is equivalent to this—'Tell Herod that I shall be employed some time longer in the work of my ministry; after which I shall be put to death; but my ministry will not be interrupted by Herod; I shall finish it in spite of him, and after all shall not be put to death in Galilee, but in Jerusalem.' Burton. Some explain *οὐκ ἐνδέχεται* by referring to the provision of the Jewish law that in all causes where

ἀπολέσθαι ἔξω Ἰερουσαλήμ. 34 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε. 35 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· ἀμὴν δὲ λέγω ὑμῖν, ὅτι οὐ μή με ἴδητε ἕως ἂν ἥξῃ ὅτε εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; 4 Οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν, καὶ ἀπέλυσε. 5 καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; 6 Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

7 Ἔλεγε δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς

life was concerned an appeal lay from provincial tribunals to the supreme council at Jerusalem.

34. ἀποκτείνουσα, λιθοβολοῦσα] the present as denoting habitual conduct; so that its actual time embraces the past and future. So Ja. 1 : 15, τίκτει. J. 14 : 6, ἔρχεται. For ἀποκτ. cf. Jer. 26 : 23. 2 Ki. 24 : 4. Neh. 9 : 26. λιθοβολ. Cf. 2 Chr. 24 : 21. M. 21 : 35. 23 : 35. οὐκ ἠθελήσατε] *ye refused*, as οὐ πάνυ, *on no account*. οὐχ ἥκιστα, *above all*. οὐ συμβουλεύων, *dissuading*, Hdt. VII. 46. οὐκ ἔλεγον, Hdt. II. 101. So Eur. *Hec.* 12, ἵνα .... εἴη παισὶ μὴ σπάνις βίου, 'that there might be *no lack*, or abundance.' Hipp. 195, κοὐκ ἀπόδειξιν τῶν ὑπὸ γαίας, *the concealment*. Thuc. I. 137, τὴν τῶν γεφυρῶν οὐ διάλυσιν, the *stopping* the breaking down. ποσάκις] For the proof here afforded of our Lord's divinity, see M. 23 : 37.

35. ἥξῃ] impersonal. So *v.* 29. 6 : 38. 12 : 20. See on M. 23 : 39.

XIV. 1. τῶν ἀρχοντ. τ. Φαρ.] *of the rulers who were Pharisees.* ἄρχων signifies the ruler of the synagogue, M. 9 : 18; a member of the sanhedrim, L. 23 : 13; a magistrate, 12 : 58. For a similar occasion, see 7 : 36. καὶ αὐτοί] 'then the Pharisees,' the members of the party thus mentioned.

2. ἦν ἔμπροσθεν αὐτοῦ] probably before the meal began, and while the guests were assembling: see 7 and 4, ἀπέλυσε.

3, 4. ἀποκριθεὶς] is used with reference to secret reasoning, or an action expressive of sentiment in M. 11 : 25, see n. 17 : 4. 22 : 1. 26 : 63. 28 : 5. Mk. 9 : 38. 11 : 14. 12 : 35. 14 : 48. L. 1 : 60. 5 : 22. 7 : 39, 40. 22 : 51. τοὺς νομικ. κ. Φ.] The classification of the two under one article, corroborates the opinion that the Pharisees formed a profession as well as a party: see on Mk. 11 : 15. ἐπιλαβόμενος] 'laying hold of him.'

5. ὄνος, βοῦς] denote in Scripture, 'omne genus animantium,' as Exod. 20 : 17. Is. 1 : 3. See a similar illustration in M. 12 : 11; cf. L. 13 : 15. ἀνασπάσει] 'draw him up' with ropes; implying considerable labour and the employment of several persons.

6. ἀνταποκρ.] 'answer in contradiction,' reply against, R. 9 : 20.

7. παραβολήν] See on Mk. 4 : 2. Our Lord seems to direct his remark only towards what we call manners; which, as Dr. Paley says, 'was not so much beneath the dignity of his mission as may at first sight be supposed, for bad manners are bad morals.' By such precepts our Lord

τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς, 8 "Ὅταν
κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν προτοκλισίαν·
μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ· 9 καὶ ἐλθὼν ὁ
σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ
μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. 10 ἀλλ' ὅταν κληθῇς,
πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα ὅταν ἔλθῃ ὁ
κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται
σοι δόξα ἐνώπιον τῶν συνανακειμένων σοί. 11 ὅτι πᾶς ὁ ὑψῶν
ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται."
12 Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, "Ὅταν ποιῇς ἄριστον ἢ
δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ
τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοὶ

increases our opportunities of obeying Him, and the necessity of keeping Him in mind during our daily intercourse with each other. '*Whatsoever ye do*, do all to the glory of God,' 1 C. 10 : 31. The remark may be termed a 'parable' in the usual acceptation of the word, as it was doubtless our Lord's design to inculcate *true humility*. This example, too, is capable of application to our conduct generally. ἐπέχων] sc. τὸν νοῦν, *animum advertere*. Usually *c. dat.* A. 3 : 5, ἐπεῖχεν αὐτοῖς. 1 T. 4 : 16, ἔπεχε σεαυτῷ. So προσέχειν, M. 6 : 1. Plato *Legg.* v., τὴν διανοίαν ἐπέχειν. *Sympos.* § 3 init., ἑαυτῷ πῶς προσέχοντα τὸν νοῦν. πρωτοκλισίας] sets of couches, or seats in the most honourable places.

8. On the occurrence of two different moods, ᾖ, ἐρεῖ, after μήποτε, Valckner well says, 'Talia nonnunquam a literatoribus inconsulte exiguntur ad regulas grammaticas.' A change of mood from the subjunctive is according to classical usage, as ἐρεῖ marks a second supposition resulting from the fulfilment of the first, viz. ἐντιμότερός σου κεκλημένος. In earlier Greek it would have been the optative which, in this age, had fallen into disuse. Thuc. III. 22, παρανῖσχον οἱ Πλαταιῆς φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ᾖ καὶ μὴ βοηθοῖεν. Here the immediate consequence is to make the enemies' lights unintelligible; the remote consequence is to prevent the Thebans from coming to aid their friends. The distinction between the two objects is marked by the change of the mood from the subjunctive to the optative. See Dr. Arnold, who quotes *Hecub.* [illegible]0, Hdt. VIII. 76. IX. 51. We may also explain ἐρεῖ, after μήποτε, on the same principle as μὴ . . . ἐστί, 11 : 35.

9. μετ' αἰσχύνης] The custom of reclining would make this a more conspicuous and troublesome act than a change of place at our dinner table, and so the disgrace would be greater. See Prov. 25 : 6, 7. ἄρξῃ] 3 : 8. 13 : 25, 'set about securing' (κατέχειν).

10, 11. προσανάβηθι] πρός in composition gives the idea of advance, approach, or addition: 'proceed to go up higher.' δόξα ἐνώπιον] The motive here appealed to is the desire of respect and honor, which may therefore be lawfully entertained. See Mk. 14 : 9, n. Much injury is done from indiscriminately decrying all actions which proceed from inferior motives. This proverbial saying is of general application. It is specially applied to humiliation and exaltation before God in 18 : 14.

12. ἄριστον ἢ δ.] See on 11 : 37. φώνει] the usual signification of φωνεῖν is to speak loud or clearly. Wetstein thinks that the word is used instead of καλεῖν, as intimating, that such invitations were given in a loud tone of voice, to draw general attention to their hospitality, and thus to secure a recompence. It is at any rate used with more propriety in the dissuasive, than the hortatory part of the rule here given. The difference between the more and less sonorous words has a graphic effect, and is a beauty in composition. Καὶ μὲν δὴ καὶ ἐν ταῖς ἰδίαις δαπάναις οὐ τοὺς φίλους ἄξιον παρακαλεῖν, ἀλλὰ τοὺς προσαιτοῦντας καὶ τοὺς δεομένους πλησμονῆς. Plato *Phædrus.* ἀντικαλέσωσι] the word is thus employed by Xen. *Sympos.* I. 15, οὔτε μὴν ὡς ἀντικληθησόμενος καλεῖ μέ τις. With this rule of conduct cf. L. 3 : 11. Both are alike parabolical. Compare the expressions in 10 : 20. M. 9 : 13. Joel 2 : 13. Hospi-

σὲ ἀντικαλέσωσι καὶ γένηταί σοι ἀνταπόδομα. 13 ἀλλ' ὅταν ποιῇς δοχήν, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων."

15 Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 16 Ὁ δὲ εἶπεν αὐτῷ, "Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα καὶ ἐκάλεσε πολλούς. 17 καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα. 18 Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες· ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. 19 καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. 20 καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα καὶ διὰ τοῦτο

tality towards all is enjoined; but our Lord teaches that 'we have our reward' for hospitality to the rich, and that if a man is able to entertain his equals and superiors, he is clearly able, and therefore bound, to relieve the poor.

13, 14. *δοχήν*] 'a reception,' 5 : 29. The absence of the article before *πτωχούς κ.τ.λ.* denotes the state or condition 'such as are poor.' The general principle of action involved in this particular precept and promise is, the postponement of our expectations of recompence and happiness to a future state and another world.

15. *Μακάριος*] observations so introduced are common in the conversation of all Eastern nations, 11 : 27. The Jews had an impression that the resurrection of the just, or the open setting up of the kingdom of God, would be ushered in by a festival: see the Rabbinical interpretation of Ps. 74 : 14. Our Lord's language on this subject is framed on the figure of an entertainment in M. 8 : 11. L. 16 : 22, 23. Papias and the early Millenarians, with some in later times, seem to have interpreted his words Judaically.

16. *ἄνθρωπός τις*] this parable has been confounded with that of the marriage of the king's son, M. 22 : 2. But the two are entirely different, were spoken upon different occasions, with a considerable difference in their object. This was uttered at an entertainment where it is probable that many guests of consideration were present (*vv.* 1, 7, 12), as a warning to one who confidently presumed that he had accepted the call to the heavenly feast. The parable of the king's son was spoken in the temple, at a later period of our Lord's ministry, when the hostility of the Pharisees had assumed a decided form, and plainly declares that the kingdom would be taken from the Jews as a nation, and be given to the Gentiles. Moreover, the precise excuses are here given, and not in M. 22 : 2–14; here, too, no mention is made of the wedding garment. But the general similarity between them, and the differences of time, place, and object, prove the reiterated delivery of parables, with such additions, omissions, and changes, as suited the immediate occasion.

18. *ἀπὸ μιᾶς*] sc. *γνώμης*, or rather *βουλῆς*. *Il.* II. 379, *εἰ δέ ποτ' ἐς γε μίαν βουλεύσομεν*. Hdt. V. 108, *οὐκ ἐς μακρὴν βουλευσάμενοι*. Xen. *Anab.* III. 2, 9, *πάντες μιᾷ ὁρμῇ προσεκύνησαν τὸν θεόν*. All the refusals proceeded from one spirit. The love of the world destroyed the relish for spiritual things. *ἔχε με παρῃτημένον*] is a Latinism. Excusatum habeas me. The classical phrase for declining an invitation is *ἐπαινεῖν τὴν κλῆσιν*. *ἔχω ἀναγκήν*] 'am under a necessity.' *ἐξελθεῖν*] to go out, away from home.

19. *ζεύγη*] properly yoke; but used to express a pair, *ζεῦγος τρυγόνων*, 2 : 24. *δοκιμάσαι*] used as the active supine in Latin. Jelf, § 669.

20. We may compare these excuses with the conduct of the man who neglected to wear the wedding garment, M. 22 : 12. These examples represent the case of many who recommend religion to others, but decline personal religion for them-

οὐ δύναμαι ἐλθεῖν. 21 Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε. 22 καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστί. 23 Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου. 24 λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου."

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς, 26 "Εἴτις ἔρχεται πρός με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ, καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκνα,

selves. They fail to assume their individual relation to God in the Gospel of his Son. The first case exhibits the pride of heart through acquired possessions. The second shows the power of conflicting *interests* from the care and anxiety of business. The third points out the attractions and absorptions of domestic enjoyments and comforts. In this case the force of the temptation lies in the difficulty of reconciling conflicting *duties*, as is seen in the greater peremptoriness of the refusal. Attendance at the feast did not entail the violation of any duty arising from his new relation, but simply the holding it of inferior importance on a given occasion. Perhaps he argued from the concession in Deut. 20 : 7, in time of war.

21. *τοὺς πτωχούς*] a reminiscence of the precept previously given *v.* 13. The Giver of the heavenly feast calls the spiritually sick, the spiritually needy. The rich in their own merits at once exclude themselves, and are excluded by him. *ῥύμας*] *alleys*, angiportus. In M. 22. 9, the command is *ὅσους ἂν εὕρητε*. On this occasion our Lord was more specific in his distinction of the classes.

23, 24. The parable here becomes prophetic, and declares that God had larger purposes of grace than would be satisfied by the accession of a remnant of the Jewish people. The three epochs in the promulgation of the Gospel seem to be indicated—(1) the preaching to Jews only; (2) to proselytes; (3) to idolaters. The servant who had been sent on the second mission (*v.* 21) to the more abject and sinful of the Jews, or perhaps to the imperfectly instructed proselytes of the Gate, is now sent to those without the city, the yet more despised idolatrous Gentiles. *φραγμούς*] The substantial walls, with huts to lodge in, about vineyards or sheepfolds, M. 21 : 33. These might well give shelter by night to the houseless. No country in ancient or modern times has had 'hedges' like our own. *ἀνάγκασον*] by earnest persuasion; for what other means had this single servant in his power? Cf. M. 14 : 22. Mk. 6 : 45. G. 2 : 14. There would be no reluctance or indifference to the feast on their part; but only an incredulity as to whether the invitation could be intended for them. The comminations on the Jewish nation, and unworthy professors of Christianity, were uttered, as was natural, towards the close of our Lord's ministry, when his threatenings became more distinct, frequent and awful. Cf. M. 21 : 43. 22 : 7. 23 : 38, &c.

25, 26. *συνεπορεύοντο*] Many large companies (2 : 44) on their way to Jerusalem, probably formed into one on the road in consequence of his presence. *οὐ μισεῖ*] In M. 10 : 37, *ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ*. In Gen. 29 : 31, Leah is said to be hated, i.e. loved less than Rachel. With reference to the excuses made in *vv.* 18, 20, Bengel says: His omnibus mederi poterat sanctum illud odium. The application of these words to *τὴν ἑαυτοῦ ψυχήν* renders their meaning obvious, 'is not prepared to give up,' 'does not offer to renounce.' So, in various passages of our Liturgy, expressions too strong to be used in their full literal sense become explanatory of milder, but obscure

καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχήν, οὐ δύναταί μου μαθητὴς εἶναι. 27 καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής. 28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν; 29 ἵνα μήποτε, θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ 30 λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς βασιλεὺς πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; 32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην. 33 οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής. 34 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε εἰς κοπρίαν

or equivocal terms which have the same meaning. Our Lord frequently introduced his teaching by some hard saying or startling announcement to attract attention. See on J. 8 : 12.

27. The meaning here is not that mere self-denial and voluntary suffering are in themselves to be regarded as discipleship; but that they are to be looked for and endured in connexion with discipleship. 'He who declines to bear his cross in following me cannot be my disciple.'

28. *πύργον*] Some pleasing object to gratify taste, or to command a view of the surrounding country; or, together with these purposes, to be a station for watchmen or workmen, as M. 21 : 33. *οἰκοδομῆσαι*] properly, to *build a house*, and then *build, construct* generally; applied to *νηόν, λαβύρινθον, πυραμίδα, τεῖχος*. So *βουθυτεῖν, βουκολεῖν* are applied to all animals. *Il.* IV. 3, *νέκταρ ἐφυσοχόει*. So *λειτουργούντων*, A. 13 : 2. *ψηφίζει*] *computes*, properly with pebbles or counters, *ψῆφοι*, as 'calculare,' from 'calculus.' *εἰ ἔχει*] sc. *χρήματα*. Soph. *Aj.* 157, *ὁ ἔχων*, a wealthy or powerful man. The readings vary here between *πρὸς* and *εἰς ἀπαρτ.* *πρὸς* indicates *with a view* to the completion; *εἰς* more clearly denotes enough *for the thorough* completion.

29. *ἵνα μήποτε*] 'not to risk that.' *ἄρξωνται*] equivalent to *ultro*. Sic prior aggreditur, dictis atque increpat ultro, *Æn.* VI. 387; 'set themselves to,' 'take to,' ut supra *v.* 9, &c. *ἐμπαίζειν*] A building left unfinished, or one that is useless, or disproportionately expensive, is called by us a 'Folly.'

31, 32. *πορευόμενος συμβ.*] 'beginning a campaign;' cf. 'committere prælium,' 'conferre manus, signa.' Raphel connects *εἰς πόλεμον* with *πορευόμενος*, but Polybius has *τοῖς πολεμίοις συμβαλεῖν εἰς μαχήν*. So Joseph. *Ant.* XII. 4, 9. The entire force with respect to numbers is marked more definitely by *ἐν* than by *μετὰ*. *πρεσβείαν*] We are not to seek a spiritual signification from this expression. The general scope is clear. Every servant of Christ should calmly and deliberately consider the consequences of his profession. This service demands all the soberness and thought, all the calm and steady resolve, which men display in matters of inferior moment. We must be prepared for difficulties; we must endure hardness.

33. *ἀποτάσσεται*] 'bids farewell to;' the present, as announcing *a general truth;* the man who is not ready to renounce all his property and relations rather than his discipleship. *ἀποτασσ.* implies deliberate arrangements, and, therefore, well suits the preceding illustrations. See on 9 : 61.

34, 35. See on M. 5 : 13. Mk. 9 : 50. *εὔθετον*] *adapted*, 9 : 62 n. *οὔτε εἰς γῆν κ.τ.λ.*] by the figure *ἐν διὰ δυοῖν, fit for manuring the land.* *εἰς οὐδ. ἰσχ.* The coarser kind of salt was probably employed in increasing the efficacy of manures; but savourless salt was not fit even for these

εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούειν ἀκουέτω."

15 ¹ΗΣΑΝ δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. ² καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. ³ Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων, ⁴ "Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; ⁵ καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, ⁶ καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. ⁷ λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν

purposes. The principle of faith (τὸ ἅλας) would support the disciples under their trials. But without faith their discipleship was good for nothing. τὸ ἅλας may be compared to the ῥίζα ἐν ἑαυτῷ, M. 13 : 21, without which the professed disciple is sure to fail under trial.

XV. 1. ἦσαν δὲ] 'now' marking not the time, but the progress of the narrative. ἦσαν ἐγγίζοντες] 'were in the habit of drawing near,' 'resorted,' Tynd., Cr., Gen. 'Actum continuum et quotidianum genus hoc loquendi significat, 4 : 31. 13 : 10. Mk. 2 : 18. *adibant* vel *frequentabant* tanquam præceptorem, ut ab ore ejus penderent. Non quidem ἐγγίζειν sic adhibetur Græcis veteribus : affinia tamen verba in istum sensum frequentant. Qui scholam Philosophi vel Literatoris frequentabant, dicebantur φοιτᾶν παρὰ τινὰ μαθησόμενοι, aut simpliciter, φοιτᾶν τινί, *venire ad aliquem.*' Valckner. πάντες] of every description, as M. 4 : 23, πᾶσαν νόσον. It was the distinguishing feature of Christ's ministry to draw about him the rejected of the Scribes and Pharisees. A different type of sinner is represented (says Bengel) under each of the following parables: Ovis, peccator stupidus; drachma, sui plane nescius; filius perditus, sciens et voluntarius.

2. διεγόγγυζον] only here and in 19 : 7. διά, intensive; or, implying that they did it repeatedly, or in parties among themselves. In 5 : 30, ἐγόγγυζον. ἁμαρτωλούς] This is evidently used to include the τελῶναι, showing that they formed one class; though they are distinguished in *v.* 1 by the insertion of the article. προσδέχεται] *receives readily, kindly.* R. 16 : 2. Phi. 2 : 29. It seemed to them impossible that any should walk pure and unspotted amid the pollutions of the world, seeking and not shunning sinners.

4. οὐ καταλείπει] This point must not be overstrained. The shepherd would not leave the ninety-nine without a keeper; our Lord does not leave at all those who are obedient when he seeks the guilty. The same caution is necessary in the interpretation of Mk. 4 : 27, καθεύδῃ . . . ὡς οὐκ οἶδεν αὐτός. τῇ ἐρήμῳ] wide-extended grassy plains, steppes, or savannahs; called deserts, from the absence of trees. J. 6 : 10. πορεύεται ἐπί] *in search of;* cf. 19 : 10. Ps. 119 : 176. Thus our Lord went literally to Zacchæus, 19 : 5; to the dæmoniacs, 8 : 26–40; to the Syrophœnician woman, Mk. 7 : 24; to Saul of Tarsus, A. 9 : 17. In M. 18 : 12, ἐπὶ τὰ ὄρη.

5. ὤμους ἑαυτοῦ] *his own shoulders,* not delivering it to a servant, nor harshly driving it back—'an image of the sustaining and supporting grace of Christ, which does not cease till his rescued are made partakers of final salvation.' Trench. Cf. Is. 40 : 11.

7. δικαίοις] this may refer to those who have undergone a complete change of mind, as exhibited in a corresponding change of life; living in the practice of righteousness, walking in the commandments and ordinances of the Lord blameless. The point brought before us is their condition in God's sight. They are such, οἵτινες, as by his grace, and not by their own righteousness, have no need of re-

ἔχουσι μετανοίας. 8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ; 9 καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. 10 οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι."

11 Εἶπε δὲ, "Ἄνθρωπός τις εἶχε δύο υἱούς· 12 καὶ εἶπεν ὁ

pentance. The being righteous, and the not needing repentance, or *conversion* in its modern acceptation, are used as convertible terms. The recovery of a single sinner from the error of his ways occasions greater joy, by the force of surprise and contrast, than 'the continuance in well-doing' of a much larger number. If, however, we look to the reproach cast upon our Lord, *v.* 2, and consider these parables as spoken in answer to that taunt, it is more consistent to conceive that our Lord refers to the Pharisees *ironically* as δίκαιοι, 'supposing that you are just and righteous as you claim to be, yet, from the joy which is felt by the inhabitants of Heaven, what pleasure ought *you* to feel at witnessing the restoration of these depraved characters. The same opposition between δίκαιοι and ἁμαρτωλοί occurs 5 : 32. M. 9 : 13. Mk. 2 : 17.—Mr. Trench (p. 382) considers them as really righteous; but that their righteousness was merely legal. 'The law had done a part of its work for them, keeping them from gross positive transgressions of its enactments; but it had not brought them to a conviction of sin; it had not prepared them to receive Christ, and gladly to embrace his salvation.' This exposition gives a very charitable, but perhaps too favourable view of the Pharisees as a class.

8. δραχμάς] a silver coin, rather more in value than the Roman *denarius* = six ὀβολοί, from δράσσομαι, strictly 'as much as one can hold in the hand.' So δράγμα, *a sheaf.* σαροῖ] In the original Vulgate 'everrit,' which by the error of copyists was written 'evertit,' in some of the oldest MSS. So 'turneth upsodoun,' Wicl. Pope Gregory wrote a long commentary on the word 'evertit,' from which he defends persecution. ἕως ὅτου] 'until such time as.' The parable, like others, is double, perhaps on the principle of the double dream of Pharaoh. 'The dream is one.' 'The dream was doubled unto Pharaoh twice because the thing is established by God.' Gen. 41 : 25, 32. The repetition establishes the certainty of the fact or truth taught. Here, too, one parable represents the action of a man, the other that of a woman. The same is observable in M. 13 : 31, 33. L. 12 : 27. (toil not, nor spin) L. 17 : 34, 35. This is done to attract the attention of both sexes; or, in accordance with Hebrew modes of thought and phraseology, to denote universality. Dathe on Is. 3 : 1, In textu masculinum et fœmininum ejusdem nominis conjunguntur, ex idiotismo linguæ, quo multitudo aut universalitas ejus rei indicatur.

9. τὰς φίλας] 'her female friends,' very graphic and natural, expressed in Greek by the gender, without drawing too much attention to the distinction.

10. ἐνώπιον τῶν ἀγγ.] for τοῖς ἀγγ. Hebr. לִפְנֵי. For the interest of angels in the salvation of men, see H. 1 : 14. The sinner that repenteth is one τῶν μελλόντων κληρονομεῖν σωτηρίαν. The angels are introduced here, in contrast to the Pharisees, as not slighting or abhorring penitents, but expecting with joy to receive them as companions; cf. 12 : 8, 9.

11. δύο υἱούς] The two sons are thought by some to represent the two great races of Jew and Gentile into which the human family is divided. If this view be adopted we must, by regarding the scope of these three parables, consider that the 'publicans and sinners' in *v.* 1 were Gentiles. To this there is an insuperable objection, from the fact that our Lord jealously confined his ministry to the Jews, and in only a very few instances had intercourse with aliens from the stock of Israel. The mystery that the Gentiles were to be fellow-heirs in the covenant of promise was not yet revealed. Besides, this parable is evidently of the same import with the two preceding. The elder brother, then, represents those among Jews or Gentiles who have a narrow form of real righteousness, or a Pharisaical self-righteousness, while the younger brother is a type of those within the covenant, who, after feeling the misery of departure from God, have through grace been brought back to him, as the one source of all blessedness. We may, however, admit that the relations in which Jew and Gentile stand to each other are

νεώτερος αὐτῶν τῷ πατρὶ, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. 13 *καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.* 14 *δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.* 15 *καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.* 16 *καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.* 17 *εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;*

illustrated in the fulfilment of the parable. *τὸ ἐπιβάλλον μέρος*] ratam hæreditatis partem, the portion of goods which falleth to my share. So Hdt. IV. 115, *ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον.* The father had not the voluntary distribution of the whole estate (*τῆς οὐσίας*), but was compelled by law to allot a certain portion to every son. See on 12 : 13.

13. *ἀσώτως*] *extravagantly;* luxu perditus ; 'qui nihil sibi servat,' as well as 'qui servari non potest.' 1 Pet. 4 : 4, *ἀνάχυσις ἀσωτίας,* 'excess of riot.' Eph. 5 : 18, *οἴνῳ ἐν ᾧ ἐστὶν ἀσωτία.* Qui bona dilapidando perdite vivebant et luxuriose a Latinis *nequam,* a Græcis *ἄσωτοι* vocantur. Valckner.

14. *λιμὸς ἰσχυρός.*] Thucydideum est. In usu *ἰσχυρὸν* notabat quidvis vehemens. Quomodocumque affectu commoveri vehementius, lætitiâ, ægrimoniâ, admiratione, desiderio, dicebatur *ἰσχυρῶς ἥδεσθαι, ἀνιᾶσθαι, θαυμάζειν, ἐπιθυμεῖν.* Valckner. *αὐτὸς ἤρξατο*] he began *himself.* Et ipse cœpit egere. Vulg.—he, as well as others; he, who had lived so luxuriously. His reduction to a state of poverty was his own act; the famine an act of God's providence, increasing his destitution and danger, making his state worse that it might become better, God's special minister to compel him to return.

15. *ἐκολλήθη*] (*κόλλα,* glue) bound, attached himself, clave to, A. 5 : 13. 9 : 26. The sinner sells himself to the world. He who begins by using the world as a servant to minister to his pleasures, ends by reversing the relationship. He becomes a drudge to the world and a slave to sin. *τοὺς ἀγροὺς αὐτοῦ*] 'his farm,' as in Cr., Gen., Rh. 'his towne,' Wicl. see 9 : 12. *βόσκειν χοίρους*] In the eye of a Jew nothing could be more degrading than this occupation. The employment shows to what a low condition he was reduced. *καὶ ἔπεμψεν*] Hebræi sic usurpant literam suam copulativam pro nomine relativo. Hos imitati Scriptores sacri *καὶ* nonnunquam ponunt, ubi *ὃς* fuisset a Græcis positum veteribus. Valckner.

16. *ἐπεθύμει γεμίσαι*] *was glad to fill.* Engl. versions, 'would fain have;' rather, 'was fain to.' Of this mean fare no one could deprive him; of more suitable food it is said *οὐδεὶς ἐδίδου.* Cf. 16 : 21, and the use of *θέλω,* J. 6 : 21. L. 20 : 46. *κερατίων*] the husks of pulse, opercula leguminum, Lat. siliqua. Schol. *ad* Arist. *Acharn.* 468, *τὰ ἀπολεπίσματα τῶν λαχάνων οἱ πτωχοὶ ἐσθίουσι.* Hor. *Epist.* II. 1, 123, vivit siliquis et pane secundo. Pers. III. 55. Some consider it the fruit of *κερατέα,* the carob or locust tree, called also *St. John's bread,* thinking that it was the Baptist's food in the wilderness. It was called *κεράτιον* from its bearing a *curved* pod.

17. *εἰς ἑαυτὸν δὲ ἐλθὼν.*] Cf. Eccles. 9 : 3, 'Madness is in their heart while they live.' *ὅταν ὁ νοῦς αὐτοῦ γένηται,* Soph. *Œ. C.* 660. *ἐντὸς ἑωυτοῦ γίνεται,* 'is self-possessed,' Hdt. I. 119. So we have *ἀλείτης, Il.* III. 28. *Od.* XX. 121. *ἀλιτρός, ἀλιτήριος, Il.* XXIII. 595, for daring offenders, from *ἀλιτεῖν,* akin to *ἄλη,* wandering; teaching us that sin partakes of the nature of mental aberration. So Seneca, *Ep.* LIII., (quoted by Trench). Quare vitia nemo confitetur? Quia etiam nunc in illis est. Somnium narrare vigilantis est, et vitia sua confiteri, sanitatis indicium. *περισσεύουσι*] *have more than enough,* contrasted with *ὑστερεῖσθαι, v.* 14. Cf. 21 : 4. *μίσθιοι*] labourers who performed certain specific work. *μισθωτοί,* Mk. 1 : 20. J. 10 : 12, 13. These were in the same relation to his Father that he was to the owner of the swine, but were very differently

18 ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σοῦ, 19 καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. 20 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ· ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν. 21 εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιον σοῦ, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. 22 Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας· 23 καὶ ἐνέγκαντες τὸν μόσ-

treated. Compare the language of the Roman troops banished after their defeat at Cannæ, in their address to Marcellus, Liv. xxv. 6. Nunc deteriore conditione sumus quam apud patres nostros fuerant captivi. . . . . Pro servis saltem ad hoc bellum emptis vobis simus.—The prodigal thought not of return until he was compelled by hunger and danger; yet he is received. This parable, then, is peculiarly valuable as affording hope to those who repent only from inferior motives, such as the distress into which sin has brought them, or the fear of death. See on *v.* 14. ἤρξατο ὑστερ.

18. εἰς τὸν οὐρ.] 'against my Father in heaven.' We may injure ourselves by misconduct, and we may wrong our neighbour; but, strictly speaking, we can sin only against God. The recognition of our transgressions, as offences against Him primarily and chiefly, is the essence of true repentance, and distinguishes it from other kinds of sorrow which are the unfailing fruits of sin, Ps. 51:4. ἀναστὰς πορεύσομαι] Repentance is a deliberate act, and includes confession, ἐρῶ. Hence the use of these verses in the preliminary sentences of our Prayer Book.

20 ἦλθε πρός] 'went towards;' πρός constantly denotes the object in view, but not gained. ἐπέπεσεν] Cf. Gen. 45:14, 15, where Joseph's reconciliation to his brethren is described in a similar manner. δραμὼν ἐπεπ.] God accepts the desire to make full confession and to repent. His grace of pardon anticipates the completed act of confession and return, but does not dispense with it.

21. This confession is uttered after the kiss of reconciliation. The more the sinner knows of God's love, the more he grieves ever to have sinned against that love, L. 7:47, n. The truest and best repentance follows the sense of forgiveness. The penitent fully confesses his guilt and sinfulness, even though he obtains assurance of God's pardoning love. Cf. Ezek. 16:60–63. 36:31. See Trench. The exact repetition of the words of confession leads us to expect the whole premeditated address; but the humiliating petition to be made one of the *hired* servants was intercepted by his father's summons to his *domestic* servants to do him honour. The omission of the last clause, *v.* 19, is designed and significant.

22. τ. στολὴν τ. πρ.] The position of τὴν πρώτην is emphatic. See on J. 10:11. 15:9. Perhaps it refers to the place in the wardrobe. The robe offered to Athenè is described as lying last in a chest, *Il.* VI. 295, ἔκειτο δὲ νείατος ἄλλων. δότε δακτύλιον εἰς] 'supply a ring for.' The ring was a mark of wealth and distinction. No precise meaning is to be attached to each of these articles of dress or ornament. They are only accessaries, to give a more vivid impression of his being admitted, not to the lowly position of a servant, but to the rights and privileges of a son. Cf. Gen. 41:42. Is. 61:10. Zech. 3:4–6. Articles of dress, or ornament, or armour, when allegorized, form the main subject, Eph. 6:14. 1 Th. 5:8. 1 Pet. 3:3, 4. Besides, no part of this dress is absolutely necessary. It is the distinguishing costume of a person of superior rank. When we return to God, we receive not only the grace of pardon, but of justification, of acquittal. We are in his sight as if we had not sinned. Rom. 4:6–8.

23, 24. τὸν μόσχον τ. σιτ.] The article implies that such an animal was kept ready for joyful occasions, or to do extraordinary honour to a guest. So in M. 22:4. See

χον τον σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· 24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. 25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν· 26 καὶ προσκαλεσάμενος ἕνα τῶν παίδων αὐτοῦ ἐπυνθάνετο τί εἴη ταῦτα. 27 ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. 28 Ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. 29 ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν,

Gen. 18: 7. 1 Sam. 28: 24. The merriment which ensues identifies this parable with the preceding (*vv.* 6, 9). *νεκρὸς ἦν*] 'was to me as one dead and lost,' 1 T. 5: 6. Cicero says of his return to Rome, 'Qui me a morte ad vitam, a desperatione ad spem, ab exitio ad salutem revocavit.' *καί*] adversative, *but yet.*

25. *ἐν ἀγρῷ*] engaged in his daily duties in his father's service, *v.* 29. *ἀροτριῶν ἢ ποιμαίνων*, 17: 7. *συμφωνίας κ. χορ.*] according to Eastern manners, the guests would be but listeners and spectators. The singers and dancers were hired for such occasions; or, in a wealthy and large household, certain of the slaves would be the performers.

26. *παίδων*] house-servants, *footboys.* There are three words for servants in the parable, *μίσθιοι, δοῦλοι, παῖδες*, denoting the wealth of the father. A person coming from agricultural employment would naturally be indisposed to present himself, or enter the house, when there was evidently company. The inquiry, *τί εἴη ταῦτα*, very graphically introduces the intelligence which he received, and the indignation he felt. He thought that some visitor of distinguished rank had arrived.

27. *ὑγιαίνοντα*] 'in good health.' The servant employs a very feeble word to express the occasion for rejoicing. Everybody is ready with a sneer for the penitent, or for any one who is promoted contrary to expectation, or beyond desert. *ἀπέλαβε*] 'has got him back.'

28. *ὠργίσθη*] This feature in his behaviour reminds us of the contrast between the large heart of God, and the narrow grudging heart of man. His hesitation at first was natural; when the former reason for not presenting himself was removed, he gives way to his displeasure, and flatly refuses. *οὐκ ἠθέλησεν*] 'refused,' as 13: 34 n. M. 22: 3. J. 5: 40. *ἐξελθὼν παρεκάλει*] The father is as considerate and condescending to the obedient son in error, as to the disobedient in repentance.

29. *δουλεύω σοι*] 'here am I who have been serving thee as a slave,' &c. The term contrasts, in the mind of the speaker, with the present position and character of the prodigal; in the mind of the narrator, or reader, it has a reference to the prodigal's intended request, *v.* 19. Moral uprightness, and diligence in the service of God are meant. This description of his character is a satiric reproach to the Pharisees, who could not in any wise claim it. The son alleges his personal qualifications for favour, which are admitted by the father in his reply. *ἔριφον*] the less valuable and smaller animal, in contrast with *τὸν μοσχόν.*

30. *ὁ υἱός σου οὗτος*] 'this son of thine.' He does not acknowledge him as his brother, of which his father reminds him. Soph. *El.* 530, *πατὴρ οὗτος σός. ἦλθεν*] *Venit*, dicit, ut de alieno loquens; non *rediit.* Bengel. *αὐτῷ*] 'in honour of him;' the dative of the party interested. Jelf, § 598. Virg. *Æn.* v. 550, Ducat avo turmas. *μετὰ τῶν πορνῶν*] For this assertion he had no warrant. The chief features in the prodigal's conduct were a desire to get away from his father's house, and reckless extravagance with its usual consequences. The elder son states, in rhetorical style, his own obedience, and paints in the blackest colours his brother's disobedience, so that some view in him a

ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. 31 Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. 32 εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη."

16 Ἔλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, "Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. 3 Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. 4 ἔγνων τί ποιήσω, ἵνα ὅταν μεταστα θῶ τῆς οἰκονομίας, δέξωνταί

type of the self-righteous Pharisee. But from these obvious defects in his character there is an important lesson to be drawn. How much evil is there in the best,—how necessary the divine forbearance towards really religious characters. In like manner the reception of the prodigal, who may have been as dissolute as the elder son represents him, shows us how much hope there is for the worst, from the riches of the divine mercy.

31. *πάντα τ. ἐ. σά ἐστιν*] This shows the unreasonableness of the complaint, and answers his words *δουλεύω σοι*. He felt as if what he possessed with his father must be separated before he could call it his own. He fell, therefore, virtually into the sin of the younger brother, *v.* 12. The father's reply may be regarded as the soft answer of one who was anxious to soothe the irritated feelings of the complainant, and to avoid an open rupture, which on such an occasion would have been peculiarly unseasonable. Few parables have suffered more than this, from an endeavour to affix a spiritual meaning to every part. These attempts are so many spiritual perversions; they have their origin in a corrupt semi-philosophical Judaism; they are the foundation of the Papal, and of all other erroneous systems. See on L. 10 : 37. The very style of this parable is remarkable for its poetical character. For instance, the repetition of the confession in the exact words; the description and climax in *v.* 20; the orders for the new array; the words of exulting and congratulation in *v.* 24, repeated at *v.* 32.

XVI. 1. *οἰκονόμον*] a bailiff, one who managed the estate. See on *ἐπιτρόπου*, 8 : 3. *διεβλήθη αὐτῷ*] 'ill reported of.' Rh. Thuc. III. 109, Πελοποννησίους διαβαλεῖν ἐς τοὺς ἐκείνῃ χρήζων Ἕλληνας. Hdt. VIII. 90, *διέβαλον τοὺς Ἴωνας ὡς δι' ἐκείνους ἀπολοίατο αἱ νῆες. πρός τινα* is also used. The word occurs here only in N. T. Cf. Dan. 3 : 8. 6 : 24. LXX. *διασκορπίζων*] 'as habitually wasting.' The parables in this chapter set forth the benefits of a right use, and the danger of an abuse of riches. The lowly condition of the disciples might seem to exempt them from both; but the leading idea is, that we are accountable to a Master in heaven; and the same fidelity which is required of the rich in the use of their wealth is to be shown by all in making the fullest use of their means and opportunities. For the application, see also *v.* 14.

2, 3. *τί τοῦτο ἀκούω*] So LXX. Gen. 42 : 28, *τί τοῦτο ἐποίησεν ἡμῖν ὁ Θεός; περὶ σοῦ*] emphatic, 'whom I had trusted so far,' the language of indignant surprise. Mirantis de te, quem procuratorem constitui. Wetstein. *ἀπόδος τὸν λόγον*] 'render the accounts.' *δυνήσῃ*] Cf. Mk. 6 : 5, *οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν ποιῆσαι. ὅτι*] *inasmuch as, seeing that*, which is its general meaning, *ὅτι ἠγάπ.* 7 : 47. *σκάπτειν οὐκ ἰσχύω*] 'I have not strength to dig,' used to express labour generally. *τί γὰρ πάθω; σκάπτειν γὰρ οὐκ ἐπίσταμαι.* Aristoph. *Av.* 1432.

4. *ἔγνων*] A considerable pause after *αἰσχύνομαι* would introduce and give full effect to this. *ὅταν μεταστα θῶ*] when the time comes that I must be removed. *δέξωνται*] the men whom he had in his mind; those with whom he was going to treat.

με εἰς τοὺς οἴκους αὐτῶν. 5 Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου; 6 ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα. 7 Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα καὶ γράψον ὀγδοήκοντα. 8 Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι. 9 Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

5–7. *χρεωφειλετῶν*] *the tenants* who paid their rent in kind. Perhaps they might be mortgagers, as in Neh. 5 : 3, 11. See on 7 : 41. *βάτους*] from the Heb. בַּת, the tenth part of a homer. Joseph. *Ant.* VIII. 2. 9, *ὁ δὲ βάτος δύναται χωρῆσαι ξέστας ἑβδομήκοντα καὶ δύο.* Some call it an Attic *amphora.* As the *κόρος* of wheat was of more value than the *βάτος* of oil, it would not have been safe to make a proportionate reduction. The *κόρος* was equal to about eight bushels. *κόρους*] from the Hebrew כֹּר. Josephus says, *δύναται μεδίμνους Ἀττικοὺς δέκα.* The *cor* was the same as the *homer.* By these arrangements the benefit to the tenants would be felt at every periodical payment, and so he might hope for their perpetual hospitality.

8. *ὁ κύριος*] *the steward's master.* The parable ends at *ἐποίησεν.* Our Saviour's remarks commence at *ὅτι οἱ υἱοί. τὸν οἰκονόμον τῆς ἀδικ.*] i. e. "*τὸν οἰκονόμον ἀδικον*, as *μαμωνᾶ τῆς ἀδικίας* in *v.* 9 is the same as *τῷ ἀδίκῳ μαμωνᾷ* in *v.* 11. See 18 : 6. In Col. 2 : 20 we have *στοιχείων τοῦ κόσμου* for *κοσμικῶν στοιχείων*, also *v.* 18 *τοῦ νοὸς τῆς σαρκὸς* for *σαρκικοῦ νοός.* Ja. 1 : 25, *ἀκροατὴς ἐπιλησμονῆς* for *ἐπιλήσμων ἀκρόατης.* R. 1 : 26, *πάθη ἀτιμίας* for *ἄτιμα πάθη.* See R. 7 : 5, 24. 8 : 3, 21. E. 1 : 13. 4 : 29." Burton. *φρονίμως*] *prudently.* He saw what was coming, and he made provision against it. Princeps omnium virtutum illa sapientia, quam *σοφίαν* Græci vocant; prudentiam enim, quam Græci *φρόνησιν* aliam quamdam intelligimus quæ est rerum expetendarum fugiendarumque scientia (providentia). Cic. *Off.* I. 43. *οἱ υἱοὶ τ. αἰῶν. τ.*] *the children of this age,* who live for this world only, Ps. 17 : 14. *εἰς τὴν γενεάν*] are more prudent, *looking to* the interests of *their generation* in arrangement of plans, choice of means, and decision in action. *γενεὰ* stands for what we call 'society.' Cf. A. 8 : 33. The cleverness of the fraud will appear thus. He had been in the habit of paying to his master considerably less than the estate produced. He was now called upon to render a final account, and give up all books, or vouchers, which would expose his malversation. But by falsifying them in favour of the tenants, he not only secured their permanent gratitude, but covered his former delinquencies; for the lord's rental would thus be no more than it had been before. Besides, by making them parties to a fraudulent transaction, he still further bound them to himself. He had them in his power, himself having nothing more to lose.

9. *ποιήσατε*] *make friends by means of the mammon.* As the steward made himself friends among men, so do ye use the goods entrusted to your stewardship by God, that ye may be received, *εἰς τὰς αἰωνίους σκηνάς. σκηνὴ* suggests the idea of a temporary, frail, mutable abode; *αἰώνιος,* that which is perpetual, firm, enduring. The two thus connected present the contrast between the present state and the future, as is more explicitly shewn by the same image and terms in 2 C. 5 : 1—4. *μαμωνᾶ τῆς ἀδικίας*] *the idol of unrighteousness; that which the unrighteous make their idol.* In *v.* 11 it is opposed to *τὸ ἀληθινόν.* See on M. 6 : 24. *ἐκλίπητε*] sc. *τὸν βίον,* an euphemism. So Eur. *Hipp.* 860, *ἔλιπες, ἔλιπες, ὦ φίλα γυναικων.* So Gen. 25 : 8. Jer. 42 : 17, 22. LXX. The Syr. V. implies *ἐκλίπῃ* sc. *ὁ μαμωνᾶς. δέξωνται*] obviously taken from *v.* 4, used in an impersonal sense, as 6 : 38. 12:

10 Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν
ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν ἐν τῷ
ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πισ
τεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέ-
τερον τίς ὑμῖν δώσει; 13 Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις
δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς
ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δου-
λεύειν καὶ μαμωνᾷ."

14 Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, φιλάργυροι

20. Yet it may also be said that those who have witnessed or experienced our righteousness shall receive us, &c. Our Lord's language cautions us against two opposite mistakes about money: (1) The idolizing it as if it were a good *per se*, and demanded, or deserved, our service; (2) The supposing it so profane, worldly, unclean a thing that it cannot be employed in the service of God. See M. 25: 35, 40. 1 T. 5: 24, 25.

10, 11, 12. These cautions are very important for religious professors, who are apt to overlook the necessity of scrupulous integrity in the comparatively unimportant business of the world. *ἐν ἐλαχίστῳ*] is applied to worldly wealth, as a thing of small value, 19: 17. *ἐν πολλῷ*] denotes the true and invaluable riches of the world to come. Cf. M. 25: 21. *ἀδίκῳ μαμωνᾷ.*] *ἄδικος* is frequently used in LXX. for *false*. Deut. 19: 16, *μάρτυς ἄδικος*. 19: 18, *ἐμαρτύρησεν ἄδικα*. See Prov. 6: 19. 12: 17. Jer. 5: 31. Castell translates the words 'mamon falsitatis,' *Syr. Lex.* The term then probably means the false mammon, that which will betray the reliance placed on it, that which we must leave, or which will leave us, Prov. 23: 5. M. 13: 22. 1 T. 6: 17. *τίς πιστεύσει; τίς δώσει;*] Hebrew construction, 'Do you think you will be intrusted with, gain, possess?' Cf. Ps. 53: 6, 'Who will give salvation,' &c. *ἀλλοτρίῳ*] 'belonging to another,' i. e. God who has entrusted to you all ye have. *τὸ ὑμέτερον*] the heavenly treasure which will be your own for ever. If you do not take care of a thing for another, you cannot expect another to take care of a thing for you. If you are unfaithful in what God has entrusted to you, can you expect Him to secure for you that which you entrust to him, *τὴν παραθηκὴν ὑμῶν*, 2 T. 1: 12. We have the correlative of this sentiment in the Anthologia Græca:—

ἔγνω δ' ὡς οὐκ ἐστι κακῶς κεχρημένον ἄνδρα
τοῖς ἰδίοις, εἶναι πιστὸν ἐν ἀλλοτρίοις.

13. Our Lord here shows that the fidelity required of all is an uncompromising devotion to the service of God. Chrysostom, after remarking that Abraham and Job found favour with God though they were rich, assigns as the reason that each of them *οὐκ ἐδούλευε τῷ μαμωνᾷ, ἀλλ' εἶχεν αὐτὸν καὶ ἐκράτει, καὶ δεσπότης αὐτοῦ οὐ δοῦλος ἦν. μισήσει, καταφρον.*] used as *μισεῖ* in 14: 26. This, as a general assertion, means that there must be a partiality or preference for one. In the particular instance alleged, where two masters stand in direct antagonism, the service of either involves love and adherence to him, hatred and contempt of his rival.—The instructions deducible from this parable are fourfold. The prime moral is to make careful preparation and provision for a future state. The circumstances of the parable supply a second lesson: to make this provision by a right and wise employment of the property and business of this world (*v.* 9. 1 T. 6: 18, 19.) This lesson, from the nature of the actions detailed, requires to be guarded by a third, which enforces the necessity of honesty and fidelity in worldly things (*v.* 10, 11). The fourth lesson, *v.* 13, is, while we use riches aright, while we are honest and faithful in our trust, to take care that we do not enslave ourselves to the world. Possibly this parable, without disparagement to its general application, may be historical, like that of the *οἰκονόμος*, 12: 42–46. In it we may see illustrated and prefigured the unfaithfulness and misrule of the Church of Rome, the spiritual deposition of that church as God's steward, the attempt to retain spiritual ascendancy and power by judicial absolutions, indulgences, sale of pardons, and by accommodating its system to every taste and every mind. See Macaulay's *History of England*, Vol. II. pp. 57, 58.

14. *καὶ οἱ Φαρ.*] i. e. as well as the disciples, *v.* 1. *ἐξεμυκτήριζον*] *sneered*, expressed their contempt by outward

ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς, "Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν. 16 Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. 17 εὐκοπώτερον δέ ἐστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου μίαν κεραίαν πεσεῖν. 18 πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει· καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει."

19 "Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

marks of derision and scorn. *μυκτήρ*, nasus; naso suspendere adunco, Hor. *S.* I. 6.5.

15. *οἱ δικαιοῦντες ἑαυτ.*] 'make yourselves appear righteous,' 'who get a righteous character.' *τὸ ἐν ἀνθ. ὑψηλόν*] 'that which is high in the estimation of men.' Man's estimate is the very opposite to God's, 1 Sam. 16 : 7. In Is. 2 : 12—17, LXX. *ὑψηλὸν* signifies pride. Pride and ambition, though especially abominable to God, generally succeed in obtaining respect or applause among men. The sentiment touches upon that in 1 : 52. 14 : 11. 18 : 14.

16–18. *ὁ νόμος*] as a dispensation; *οἱ προφῆται*] as predicting long before; John introduces the new dispensation, and indicates as well as predicts the Messiah. *βιαζ.*] See on M. 11 : 12, 13; where *βιάζεται* is used passively. Here it is used in the middle voice, *every one presses eagerly into it*, 'striveth to go in.' Tyn., Cr., Gen.; 'doth force toward it,' Rh.; 'vim facit,' Vulg. The word is sometimes applied to usurpers. *ἐστὴν ἀρχὴν βιαζόμενον ἐκβάλλειν*, Appian. *πᾶς*] i. e. every one who wants to be saved. Similarly, *ἕκαστος* in 1 C. 4 : 5. *κεραίαν*] See on M. 5 : 18. Our Lord gives an instance of the manner in which they who claimed and possessed the character of righteous persons, as observers of the law, dishonoured God in professing to carry out its precepts (M. 19 : 7—9), and rendered themselves an abomination to Him. The choice of this particular instance shows the prevalence of sins of the character which it indicates. See Mk. 8 : 38. J. 8 : 7.

19. *ἄνθρωπος δέ τις*] '*but* there was,' *δὲ* marks the continuity of the discourse. We give in full the following excellent remarks of the late Prof. Scholefield:—"The different parts of this chapter appear to a cursory reader to be unconnected with each other; and our translators, by omitting the *δὲ* in this verse, have certainly not assisted us in discerning the connexion. In the first application of the parable of the unjust steward, our Lord had given some general lessons on the right use of worldly riches, to *v.* 12; in *v.* 13 he enforced the principle, by insisting on an undivided devotion to the service of God, the great Master, and especially condemned the service of Mammon (worldly gain) as incompatible with it. This offended 'the Pharisees who were covetous;' and being interrupted by their derision, Christ suspended the regular course of his instruction to reply to them, from *v.* 15 to 18. The scope of this passage seems to be the following: You *justify yourselves before men*, and make a great show of righteousness by your zeal for the law, which you falsely charge me with undervaluing. This, however, I am so far from doing, that I declare that *heaven and earth* might more *easily pass away than one tittle of the law fail:* but the dispensation of the law was only to last till the time of John; and since then *the kingdom of God is preached.* But now, to show further that I am no enemy to the holiness of the law, and that your professed zeal for it is only a hypocritical pretence, I declare that you pervert it, and relax the obligations of its holiness by your traditionary glosses on the subject of marriage and divorce (cf. M. 19 : 3. Deut. 24 : 1); and I maintain that to put away a wife on such pretexts as you allow of, is so contrary to the purity of God's law, that it is nothing better than adultery. Having thus rebuked them, he returns to his main purpose,—viz., the application of the parable to the subject of riches: *But* (*v.* 19) leaving the cavils of these covetous and self-righteous objectors, I

20 πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, 21 καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη· 23 καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ· 24 καὶ αὐτὸς φωνήσας εἶπε,

will illustrate what I mean by faithfulness in the unrighteous mammon (*v.* 11) by the affecting case of one who was unfaithful."—*Hints for an improved translation.*—It may be asked why this parable was addressed to the Pharisees, who, though *φιλάργυροι* (*v.* 14), were not generally self-indulgent or luxurious? Covetousness and prodigality arise from the same evil heart of unbelief; they are opposite forms of loving and trusting the creature rather than the Creator. The aim and central thought of the parable is the rebuke of unbelief and forgetfulness of God. *πορφύραν*] (probably a Tyrian word.) The true sea-purple obtained from the *purpura murex;* but the name of this shell-fish is not exactly known. Its rarity arose from the small quantity of liquid for dyeing found in each fish. The later Roman emperors forbade its use by subjects, on pain of death. *βύσσον*] a fine yellowish flax, and the linen made from it. Of this the Ægyptian mummy-cloths were formed. *σινδὼν βύσσινος. εὐφραινόμενος*] 'cheering his heart,' 'making sumptuous cheer,' (*λαμπρῶς,*) 12 : 19, 15 : 23. 'jucundabatur nitide,' is an old Italic version.

20. *πτωχός*] poor man; not necessarily a beggar, *προσαίτης.* 21 : 3. *Λάζαρος*] i.q. Eleazar. This is the only instance of a name being given to a character in a parable. Hence there is ground for considering the subsequent narrative a relation of facts. But the meaning of the word Eleazar 'God (*is*) help,' may have suggested its adoption. *ἐβέβλητο*] 'had been laid' on some particular occasion, and probably died in that situation.

21. *ἐπιθυμῶν χορτασθῆναι*] *gladly fed,* thankful to be fed. See in 15 : 16. 20 : 46. J. 6 : 21. There is nothing to countenance the common notion that Lazarus was inhumanly neglected by the rich man. The request in *v.* 24 shows that Dives considered he had some claim on the good offices of Lazarus. We need not think worse of the rich man than to regard him as an unhappy sensualist, one of those who would compound for the gratification of their taste for food, dress, and show, by some slight attention to the most obvious duties of humanity and benevolence. *ἀλλὰ καὶ*] 'yea, so bad that.' Our Lord reverts to his subject; having pointed out the right use of riches, *vv.* 9–12, he shows the awful penalty entailed by the abuse of them.

22–24. *εἰς τὸν κόλπον*] The Jews had three expressions for the place to which the souls of just men were conveyed; the garden of Eden, the throne of glory, Abraham's bosom. It denotes the general receptacle of happy but waiting souls, the state of blessedness not of glory. Wisd. 3 : 1–3. Joseph. *de Macc.* § 13. *οὕτω γὰρ θανόντας ἡμᾶς, Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ὑποδέξονται εἰς τοὺς κόλπους αὐτῶν. ἐτάφη*] In this there is a splendid irony; a pompous funeral was his equivalent in place of the angelic ministration rendered to Lazarus. *ᾅδη*] *the invisible world.* Lat. *Orcus.* Both Dives and Lazarus are described as being in the same place, which consisted of two parts, the one assigned to souls in a state of peace, the other to souls in a state of suffering, and separated from each other by an impassable gulf. *Γεέννα* is the term for the *place of future punishment.* (M. 5 : 22.) Orcus comprehended Elysium, the place of bliss, and Tartarus, the place of woe; hence his situation is further described as *ὑπάρχων ἐν βασ. τοῖς κόλποις αὐτοῦ*] proximity to Abraham in glory, participation in his honour, enjoyment of rest and happiness equal to his. Cf. *ἀνακλιθήσονται μετὰ Ἀβρ.* M. 8 : 11. L. 13 : 29. 14 : 15. *ὕδατος*] So Aratus, *βάπτων ὠκεανοῖο,* and Homer, *λούεσθαι ποταμοῖο.* The genitive is used in all these instances, because the notion of *water, ocean, river,* is antecedent to the action denoted by the verb. See on 5 : 26. The sufferings of the departed spirit are set forth in language drawn from bodily sufferings.

Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. 25 Εἶπε δὲ Ἀβραάμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. 26 καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. 27 Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· 28 ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. 29 Λέγει αὐτῷ Ἀβραάμ, Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. 30 Ὁ δὲ εἶπεν, Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν. 31 Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται."

25. *τέκνον*] Abraham admits the title by which the rich man addresses him, *πάτερ*. Our Lord intimates that a natural descent from Abraham would be an unavailing plea to those who lived for this world. Cf. 3: 8. J. 8: 37. *ἀπέλαβες*] received in full, as a reward, 18: 30. 23: 41. Cf. *ἀπέχουσι* 6: 24. M. 6: 2. *τὰ ἀγαθά σου*] that which you considered good; which thine heart desired. *τὰ κάκα*] evils; such as poverty, sickness, and pain, all the evils he should ever suffer, but not those which he knew to be the worst evils. He walked by faith, not by sight. 2 C. 4: 18. We notice here the insertion of the article before *ἄγαθα* and *κάκα*, intimating that the strict abstract sense is to be associated with the words. One enjoyed on earth what he regarded his summum bonum, the other suffered what really was his summum malum. *παρακαλεῖται*] cf. 6: 24.

26. *χάσμα μέγα*] *immane barathrum*, Æn. 8: 245, and not a mere handbreadth as the Jews fabled. *ἐστήρικται*] 'fixed,' so as to remain; an eternal separation, too deep to be filled up, too wide to be bridged over. Plato, *Republ.* x. § 12. *τόπον τινὰ δαιμόνιον, ἐν ᾧ τῆς τε γῆς δύ' εἶναι χάσματα ἐχομένω ἀλλήλοιν καὶ τοῦ οὐρανοῦ ἄῦ ἐν τῷ ἄνω ἀλλὰ καταντικρύ. δικαστὰς δὲ μεταξὺ τούτων καθῆσθαι.* In the *Phædo* he represents the wicked calling out to the righteous in Hades, *ἐνταῦθα βοῶσί τε καὶ καλοῦσιν οἱ μὲν οὓς ἀπέκτειναν οἱ δὲ οὕς ὕβρισαν, καλέσαντες δὲ ἱκετεύουσι καὶ δέονται ἐᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην, καὶ δέξασθαι.* § 144. See Rev. 14: 10. 2 Th. 1: 9, 10. *ὅπως*] *with the object that.* A. 3: 19. M. 5: 16.

27. *ἵνα πέμψῃς*] Why was this request preferred? From motives of charity and feelings of fraternal affection, or from an apprehension that their arrival would add poignancy to his pain, and increase his anguish? To decide this positively either way is unnecessary; most certain, however, it is, that partners in sin will be tormentors and plagues of each other in punishment. But in the request of Dives, as Mr. Trench truly observes, there lies a secret justifying of himself and accusing of God. It is virtually, 'If only I had been sufficiently warned, I should never have come hither. Though I have not been duly warned, let at least my brethren be so.' Abraham in his reply rebukes this evil thought of his heart.

28. *διαμαρτυρήσηται*] *διὰ* intensive; denoting continual and earnest testimony. So *διϊσχυρίζετο*, A. 12: 15.

30. *οὐχί*] not so, i.e. 'I know they will not hear them.' The contempt of God's word, which this man shewed upon earth, is retained by him beyond the grave.

31. The request was for the return of a spirit, *ἀπὸ νεκρῶν πορευθῇ*. The reply indicates that their repentance would result *not even* (*οὐδέ*) from a more surprising event, the rising of one in bodily

17 ΕΙΠΕ δὲ πρὸς τοὺς μαθητάς, "Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. 2 λυσιτελεῖ αὐτῷ εἰ μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. 3 Προσέχετε ἑαυτοῖς. ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. 4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμάρτῃ εἰς σὲ, καὶ ἑπτάκις τῆς ἡμέρας ἐπιστρέψῃ ἐπὶ σὲ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ."

5 Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν. 6 Εἶπε δὲ ὁ Κύριος, "Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. 7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ,

shape. (*οὐδὲ ἐάν τις ἐκ νεκρ. ἀναστῇ*) It is important to bear in mind that faith is a moral act, dependant on the exercise of the will or affections, as well as the understanding. Where there is a settled alienation of the will and affections from the truth, no impression made by miracles can be permanent. Cf. J. 11:47. 12:10. The mere wonder of a miracle could not produce true faith. Hence the appeal to the *affections* in the character of Christ's miracles. Compare our Lord's complaint in J. 4:48, and the request of the Pharisees, M. 12:38. Accordingly, our Lord, after his resurrection, shewed himself only to his own disciples, A. 10:41. The rich man was condemned, not for immorality or profligacy, not for uncharitableness or oppression, nor because he was rich and happy; but because he lived only for this world, *v.* 25; he had not repented, *v.* 30; he had neglected religion and the Scriptures, *v.* 31.

XVII. 1. *ἀνένδεκτον*] *'inadmissible,'* 'cannot be avoided,' Tynd., Gen. The same as *οὐκ ἐνδέχεται*, 13:33, or *ἀνάγκη ἐστιν*, M 18:7. Considering the corruption of mankind, it cannot be otherwise. *σκάνδαλα*] stumbling-blocks or obstructions in a religious course. See on M. 13:41.

2. *λυσιτελεῖ*] *subaud.* *μᾶλλον*, as 15:7. 16:14. The word strictly means, to *indemnify for expenses.* Hence imperson. *it profits me.* *τῶν μικρων τούτων*] See on M. 18:6, where there is the same change of subject as in *καὶ ἔρριπται.*

3. *προσέχετε ἑαυτοῖς*] Mind your own conduct, that ye neither give nor take offence. See R. 14:13–23. Our Lord then declares their duty in reference to the conduct of others. In M. 18:17 the limits of forbearance towards the impenitent and impracticable are assigned.

4. *λέγων, Μετανοῶ*] The bare acknowledgment is to be received; 'charity believeth all things.' *ἑπτάκις*] See on M. 18:21. *τῆς ἡμέρας*] the gen. on the same principle as *ὕδατος*, 16:24. *ἐντὸς* may be supplied. See Jelf, § 523. 2. Xen. *Anab.* I. 7, 8, *βασιλεὺς οὐ μαχεῖται δέκα ἡμέρων.* Cf. 5:26, n.

5. *πρόσθες*] Perhaps this was said upon some occasion, when the apostles, not being able to work a miracle, were rebuked by Jesus for want of faith. Cf. M. 17:20. It is a prayer, however, which may with great appropriateness be offered after hearing the difficult command in *v.* 4. This is the only instance in which the *ἀπόστολοι* are distinguished from the *μαθηταί* in addressing their Lord.

6. *εἰ εἴχετε... ἐλέγετε ἄν*] in this form the truth of the antecedent in the proposition is denied. 19:42. M. 24:43. J. 18:36. *τῇ συκαμίνῳ ταύτῃ*] 'to this mulberry tree,' pointing to one in sight, as *τῷ ὄρει τούτῳ*, M. 17:20. 21:21. *τῶν λίθων τούτων*, M. 3:9. *ἐκριζώθητι*] such expressions were proverbial. Cf. 1 C. 13:2.

7. The *δὲ* marks a return to the discourse about difficult duties, *v.* 4. 'Even if you have this faith, you are not to think that you have done a great thing; or if you are enabled thereby to perform miracles in my name, you must not suppose yourselves on that account entitled to a reward. Faith and its effects are but your required service. And who is

Εὐθέως παρελθὼν ἀνάπεσαι· 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον
τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως φάγω καὶ πίω,
καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ; 9 μὴ χάριν ἔχει τῷ
δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ. 10 οὕτω
καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε,
Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.”

11 ΚΑΙ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἰερουσαλὴμ,
καὶ αὐτὸς διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας. 12 καὶ
εἰσερχομένου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ
ἄνδρες, οἳ ἔστησαν πόρρωθεν· 13 καὶ αὐτοὶ ἦραν φωνὴν λέγοντες,
Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. 14 Καὶ ἰδὼν εἶπεν αὐτοῖς,
Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ
ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι
ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν· 16 καὶ
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ·

there of you, having,' &c. *εὐθέως*] is to be taken with *παρελθών*, 'come *directly* and sit down.' So Vulg., Tynd., Cr. *ἀνάπεσαι*] Most MSS. read *ἀνάπεσε*. The word is used for *ἀνακεῖμαι* by later writers, as in Lucian. *ἀνέπεσα του φαγεῖν*, Tob. 2 : 1.

8, 9. In *οὐχὶ ἐρεῖ* we have the form of interrogation, where an affirmative answer is expected; in *μὴ χάριν ἔχει* the inquirer anticipates a negative reply, i. q. Is he beholden? So Mk. 2 : 19. *φάγεσαι πίεσαι*] These are the uncontracted forms of the second person, which, though frequently mentioned by the old grammarians, are not met with in Attic writers, Jelf, § 196, obs. 5. *φάγομαι* was a later Hellenistic future, used also as a present (LXX.). *τὰ διαταχθ. ὑμῖν*] appointed, arranged for you; each man's specified peculiar work. *οὐ δοκῶ*] 'I think he will not.'

10. *ἀχρεῖοι*] M. 25 : 30, *τὸν ἀχρεῖον δοῦλον*. Miser est quem Dominus servum inutilem appellat; beatus qui se ipse. Bengel. Non est beneficium, sed officium, facere quod debeas. Seneca. Vitavi denique culpam, Non laudem merui. Hor. *A. P.* 267. *ὠφείλομεν*] *owe, have to pay*, or *account for*. In a wider signification, 'to be under an obligation,' 'to be bound.' The figure implies a debt due, a sum paid, without profit to the creditor or lender. Cf. R. 11 : 35. 1 C. 4 : 7. Job 22 : 2, 3. 'Can a man be profitable unto God? Is it gain to him that thou makest thy ways perfect?' The faithful disciple will look for, and receive his reward, as not of debt, but of grace. See 12 : 37. Our Church, in the fourteenth article, uses this parable against the Romish doctrine of works of supererogation.

11. *καὶ αὐτός*] *καὶ* then, on the same occasion. *διὰ μέσου*] 'along the confines,' not through the heart of these countries, but through those parts where they bordered on each other. It has been conjectured that the village was Ænon, on the confines of Samaria and Galilee. Xen. *Anab.* 1. 4. 4, *διὰ μέσου δὲ ῥεῖ τούτων ποταμός*, between these walls.

12. *ἔστησαν πόρρωθεν*] Being forbidden by the law to come near. Lev. 13 : 45, 46. Num. 5 : 2. 2 Ki. 15 : 5.

14. *τοῖς ἱερεῦσι*] Perhaps this command was mainly proposed in respect of the Samaritan, who did not recognise the Jewish priesthood, J. 4 : 20. It was a trial of his faith, whether, calling Jesus *ἐπιστάτα*, *v.* 13, he really was ready to do whatever He commanded, in order to obtain the mercy he professed to believe Jesus could bestow. Contrast the behaviour of Naaman, 2 Ki. 5 : 12. It was no trial of faith to the nine, who recognised the Jewish priesthood. They went on to the priests; the Samaritan returned to Jesus. He passed not only from Samaritanism to Judaism, but from Judaism to Christ; nor was he sent back to either.

καὶ αὐτὸς ἦν Σαμαρείτης. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐχὶ
οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὑρέθησαν
ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος;
19 καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ
βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ ἔρχεται ἡ
βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως· 21 οὐδὲ ἐροῦσιν, Ἰδοὺ
ὧδε ἢ ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστίν.
22 Εἶπε δὲ πρὸς τοὺς μαθητάς, " Ἐλεύσονται ἡμέραι ὅτε ἐπιθυ-
μήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ
ὄψεσθε. 23 καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε ἢ ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε,

17, 18. 'Were not *the ten* cleansed? Were none found to return and give glory?' So Syr. V. The expressions used in the narrative δοξάζων τὸν Θεόν and εὐχαριστῶν αὐτῷ are evidently both involved in this of our Lord himself ὑποστρέψ. δοῦναι δόξ. τ. Θ. See on J. 9 : 24. ἀλλογενής] *alien, of a different stock.* Scripture affords no countenance for the notion that the Samaritans were partly of Jewish origin; though they claimed, in our Lord's time, to be descended from the patriarchs (J. 4 : 12). Christian antiquity regarded them as of unmingled heathen blood. From the threat addressed to Judah in 2 Ki. 21 : 13, we may conclude that Samaria had been entirely cleared of its inhabitants. If the Samaritans had had any Jewish blood in their veins, they would certainly have founded upon this fact their claim to be allowed to rebuild the temple, Ezra 4 : 2. Josephus calls them ἀλλοεθνεῖς. Modern Jews call them Cuthites. Robinson (*Biblical Researches*) says that their physiognomy is not Jewish. Originally they were Assyrians.

19. σέσωκε] Considering that the nine Jews were also healed, this effect of the Samaritan's faith must probably include spiritual healing—salvation. The act of Christ which we term *acceptance* is fully represented here. Acceptance depends, on our part, not so much upon a creed as upon faith; not so much upon belief about Christ, as on a personal application, and consequent relation to Him.

20. παρατηρήσεως] needs no careful and observant watch to discover its advent or existence. παρατηρεῖν, to keep close watch; to look out for a thing or person that may otherwise escape you. 6 : 7. A. 9 : 24. See *v.* 24, which shows the meaning of ἰδοὺ ὧδε, *v.* 21. 'with waiting for,' Tynd., Cr. When the kingdom of God comes, there shall not be different opinions as to whether it is come or not; whether it is in this place or that. The thing will be obvious and clear to all.

21. οὐδέ] *Not even shall men say.* So openly and suddenly will it burst upon the world, 11 : 20. ἐντὸς ὑμῶν] *among you, in your presence;* referring to the presence of Jesus himself, the King. The words were addressed to the Pharisees, and the kingdom of heaven was certainly not established in *their* hearts. We are not to be too curious and inquisitive about the *future* of Messiah's kingdom, but to recognise it as *present*, and *a fact.*

22. ἐλεύσονται ἡμέραι] *days will come* (19 : 43) when, in the midst of calamities, sufferings, and persecutions, you will anxiously look for a deliverer; men, too, will then rise up, pretending to be able to deliver you, but take care not to be led away by their deceitful assumptions. μιᾶν τῶν ἡμ...ἰδεῖν] To have Him present as now. J. 8 : 56. This is said to guard them against the mistake of supposing that his visible presence would accompany the manifestation and establishment of his kingdom. Such a hope and desire was most natural on the part of his followers. Thus the exclamation of the Highlander, 'Oh for one hour of Dundee!' has passed into a proverb. So the followers of Protesilaus, after the death of their chief, οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθεόν γε μὲν ἀρχόν, *Il.* II. 703.

23. μὴ ἀπέλθ.] 'go not away from' the work or duty on which you are engaged, nor make enquiry after such alleged appearance your 'pursuit.' διώξ.] Cf. Mk. 1 : 36.

μηδὲ διώξητε. 24 ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ᾽ οὐρανὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. 25 πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. 26 Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου· 27 ἤσθιον ἔπινον, ἐγάμουν ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας. 28 Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον ἔπινον, ἠγόραζον ἐπώλουν, ἐφύτευον ᾠκοδόμουν· 29 ᾗ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ᾽ οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας· 30 κατὰ ταὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. 31 Ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω. 32 μνημονεύετε τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ

24. *τῆς (χώρας)... τὴν (χ.)*] A similar ellipsis of *ὁδός* is very common. *λάμπει*] There will be no mistaking the fact. This was true of the setting up of the kingdom of Christ, when the previous dispensation was abolished by an act of his providential administration. It will be equally true of the consummation of the kingdom, in the coming of the Lord in the clouds of heaven. *τῇ ἡμέρᾳ αὐτοῦ*] 'the day of his manifestation;' referring alike to the destruction of Jerusalem and his final advent. The reason why the former of these two events, as well as the latter, is termed 'his day,' probably is, that the Christian dispensation could not flourish till the Jewish law and polity was destroyed. When the political existence and ceremonial system of that œconomy was demolished by the destruction of the temple, the dispensation of Christ stood alone in that pre-eminence which the dispensation of Moses had hitherto claimed. 'The sceptre,' and 'the lawgiver,' then departed for ever from Judah according to the flesh, and 'the gathering of the people' was to be thenceforth not to Jerusalem (J. 4: 21), but to Christ (Shiloh). See H. 12: 27, 28.

25. *δεῖ*] because the salvation of the world requires it; because thus alone can prophecy be fulfilled: cf. 24: 26. *ἀποδοκιμασθ.*] See on 9: 22. Mk. 8: 31. Is. 53: 3.

27. The use of the imperfects in detached sentences, the addition of the instance of Sodom, the introduction of *ἠγόραζον ἐπώλουν*, render this description far more graphic and vivid than that in M. 24: 38. Rerum celeritati narratarum aptat L. *ἀσύνδετον*. Similiter Xenophon, *ἠκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων*. Istiusmodi figuris delectatur imprimis Sallustius. Valckner.

29 *ἔβρεξε*] sc. *Θεός*, as Gen. 2: 5. 19: 24. In Rev. 11: 6, *βρέχῃ ὑετός*. *θεῖον*] Heb. גָּפְרִית, as from Gopher, i.e. wood containing resinous substance. The electric fluid when in a highly condensed state.

31. *εἰς τὰ ὀπίσω*] *back to the city*. *ὁ ἐπὶ τοῦ δώματος* is opposed to *ὁ ἐν ἀγρῷ*. The former is to flee out of the city without descending into the house; the latter is to fly from the city, as the scene of the greatest danger. See on M. 24: 17.

32. Remember her advantages, her sin, her punishment.

33. *ζητήσῃ*] i. q. *θέλῃ* in M., Mk., L. 9: 24. This saying is generally introduced for the purpose of encouraging disciples to suffer even death for Christ's sake. Here it would seem to be used proverbially, to intimate that many would be preserved out of imminent danger, and others who took every precaution, and appeared perfectly safe, would perish. *ζωογονήσει*] so in A. 7: 19. See on J. 12: 25.

σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν. 34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς· ὁ εἷς παραληφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται. 35 δύο ἔσονται ἀλήθουσαι ἐπὶ τὸ αὐτό· ἡ μία παραληφθήσεται καὶ ἡ ἑτέρα ἀφεθήσεται." * * * 36 Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, Κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

18 Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν, 2 λέγων, "Κριτής τις ἦν ἔν τινι πόλει τὸν Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος. 3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. 4 Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι, 5 διά γε τὸ παρέχειν

34. *ταύτῃ τῇ νυκτί*] to be understood figuratively, as of a season of darkness and danger, 1 Thess. 5 : 2. *ἐπὶ κλίνης μιᾶς*] probably means one dining couch. *παραληφθήσεται*] 'shall be seized upon,' i. e. to be carried off, as J. 19 : 16. Our Lord designs to show how sudden, extensive, and signal the destructions of that time would prove. See on M. 24 : 28, 40.

35. Some MSS. add *δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραληφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.* So A. V.

36. *σῶμα—ἀετοί*] See on M. 24 : 28 ; an intimation of the Roman armies as the instrument of punishment, as M. 24 : 15. Where there are sinners, there the executioners of the Divine displeasure will be close at hand.

XVIII. 1. This parable is in continuation of the former chapter. The disciples are encouraged to put their trust in God under all trials, by a contrast which is tacitly drawn between the unrighteousness of man and the righteousness of God. If unjust man can be prevailed upon by prayer and importunity to do the thing which is right, how much more will the righteous Lord grant his servants all that is expedient for them. It is an argument *à fortiori*. *πρὸς τὸ δεῖν*] 'with a view to the duty;' *πάντοτε*] i. q. *παντὶ καιρῷ*, 21 : 36. *νύκτα καὶ ἡμέραν λατρεύειν*, A. 26 : 7. See L. 1 : 75. 2 : 37. 24 : 53. 1 T. 5 : 5. 1 Thess. 5 : 17. Non obstante tædio, metu, tentatione. Ticinus. *μὴ ἐκκακεῖν*] *not to be faint-hearted, to be fearless*, 2 C. 4 : 1. G. 6 : 9. E. 3 : 13. *Κακός, κακία, coward, cowardice.* This is spoken with especial reference to the trials which would beset the Jewish Christians before and during the siege of Jerusalem, *v.* 8. It is remarkably illustrated by the whole epistle of James : see especially 1 : 2, 12. 4 : 1, 13, 14. 5 : 1, 7–11. On prayer, 1 : 5–7. 4 : 2, 3. 5 : 13, 16–18. In the parable of the unjust judge our Lord inculcates importunity, earnestness, and constancy in prayer ; in the succeeding parable he teaches us the spirit in which acceptable prayer must be offered.

3. *καί*] 15 : 15. *ἤρχετο*] *kept coming.* The tense indicates a process still going on. So *ἐρχομένη*, *v.* 5. *ἐκδίκησον*] *exact justice for me from my adversary.* *ἀντίδικος*] an opponent in a suit ; strictly *the defendant ;* but also the *plaintiff ;* 12 : 58. M. 5 : 25. Generally, *an opponent*, 1 Pet. 5 : 8. Æsch. *Ag.* 41. The repeated oppressions to which widows were exposed in the East are indicated by the warnings given in S.S. respecting the treatment of them. Exod. 22 : 22. Deut. 24 : 17. 27 : 19. Mal. 3 : 5.

4. *οὐκ ἠθέλησεν*] *refused*, 13 : 34. 15 : 28. M. 13 : 14. 19 : 11. J. 5 : 40. *εἰ καί*] implying that his character, expressed in these terms, was so decided and well-known, that it had come to his own ears, and that he shamelessly acquiesced, or even exulted in it ; a very natural trait of such a person. *Il.* IX. 239, *οὐδέ τι τίει Ἀνέρας οὐδὲ θεούς.*

5. *εἰς τέλος*] is probably to be taken

μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με." 6 Εἶπε δὲ ὁ Κύριος, "Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει· 7 ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς; 8 λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;"

9 Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην· 10 "Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης. 11 ὁ Φαρισαῖος, σταθεὶς

with *ὑπωπιάζῃ*, 'that she may not by her coming quite wear me out at the last.' Soph. *Phil.* 409, *μηδὲν δίκαιον ἐς τέλος μέλλει ποιεῖν*. Syr. V. like A. V. has 'lest by for ever coming;' in the other E. Versions 'lest at the last she come.' *ὑπωπιάζω* occurs in 1 C. 9 : 27, and literally means 'to strike under the eye,' a pugilistic term, and, generally, 'discipline severely.' *ὑπώπιον*, the bruise caused by such a blow. Lat. 'suggillatio.' The word is here used in the metaphorical sense of obtundo; 'Ne me obtundas de hâc re sæpius' Terence, *Ad.* 1. 2, 33. It is a metaphor from repeated blows to repeated importunity. 'Condemn,' Wiclif.; 'defame,' Rh.; both from 'suggillet,' Vulg. 'Hagge on me,' i.e. act the hag or witch, injure, annoy, Tynd. 'Rail on me,' Cr.

6. *κριτὴς τῆς ἀδικίας*] a Hebraism for *κριτὴς ἄδικος*. Cf. 16 : 8.

7. *ποιήσει τὴν ἐκδικ.*] 'redress,' 'retribution,' 21 : 22. A. 7 : 24. *τῶν βοώντων*] Cf. Rev. 6 : 10. Ezek. 9 : 4. *μακρ. ἐπ' αὐτοῖς*] 'on their account,' as in Ja. 5 : 7. *μακροθ.* with *εἰς* in 2 Pet. 3 : 9. *πρὸς*, in 1 Thess. 5 : 14. 'Though he defer them,' Tyn., Cr., Gen. Ecclus. 35 : 22, 23. *κρινεῖ δικαίως, καὶ ποιήσει κρίσιν, καὶ ὁ Κύριος οὐ μὴ βραδύνῃ, οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς ὁ κράταιος, ἕως ἂν τρίψῃ ὀσφὺν ἀνελεημόνων, καὶ τοῖς ἔθνεσιν ἀνταποδώσει ἐκδίκησιν.* Tischendorff has *καὶ μακροθυμεῖ*, 'and God is slow to hear.' The same change of tenses occurs Mk. 3 : 27.

8. *ἐν τάχει*] suddenly, when men are not aware; or rather, the relief which to man's impatience seems to tarry long, indeed arrives speedily; according to the counsels of God, it could not have arrived earlier, Hab. 2 : 3. *πλὴν*] *but notwithstanding this*, though God will avenge his elect, *can we infer* (*ἆρα*) that he will find faithful persons in Judæa to avenge. The sentiment of the passage is, *There was more danger that his people would grow weary, than that God would be found unfaithful.* This is corroborated by the Epistle of St. James, 3 : 10, 14. 4 : 1, 4. 5 : 1–6. Whence it is evident that the Jewish Christians were greatly corrupted by the example of their unbelieving brethren. Cf. 2 Pet. 3 : 3, 4. *τὴν πίστιν*] probably for *ταύτην*, *this faith*, or a belief of this truth. Will they be found persevering in prayer, believing that God will interpose in their behalf? *τῆς γῆς*] *the land* of Judæa, with reference to the approaching destruction of Jerusalem.

9. *πρός τινας*] *with reference to some.* So Demosth. *πρὸς Λεπτίνην*. After *τινας* is given a more exact description, by means of definite qualities,—*τοὺς κ. τ. λ.* those who were known to trust in themselves, and made others of no account. These two traits are necessarily connected. The language of such is, 'Stand by thyself, for I am holier than thou.' Is. 65 : 5.

11. *πρὸς ἑαυτόν*] may be joined with *σταθεὶς*, but had better be taken with *προσηύχετο*. This was his private prayer during the offering of sacrifice or incense; so *v.* 13. *οἱ λοιποὶ τῶν ἀνθρ.*] *v.* 9. i.e. men in general, 'the rest of men,' Rh. Cf. E. 2 : 3. 1 Th. 4 : 13. 5 : 6. *ἢ καί*, 'as for instance.' Coupling the concrete with the abstract. He takes credit for abstaining from gross sins, for superiority over the worst and lowest characters, that he may exalt the performance of mere ceremonial duties, which constituted his claim to positive righteousness, into works

πρὸς ἑαυτὸν ταῦτα προσηύχετο, Ὁ Θεὸς, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης. 12 νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. 13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. 14 Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται."

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται· ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. 16 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτὰ εἶπεν, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ

of supererogation. We are not to compare ourselves with men in general, or sinners of the worst kind, or some individual whom we may select, but with the law of God.

12. *σαββάτου*] here and in Mk. 16 : 9 means *a week*. *τὰ σάββατα* is used in M. 28 : 1. Mk. 16 : 2. L. 24 : 1. J. 20 : 1. The only day of fasting enjoined in the law was the tenth of the seventh month, which in A. 27 : 9 is called *ἡ νηστεία*. On this day the national atonement was made, but the Jews of their own accord observed many other times of fasting. Is. 58 : 3. Zech. 8 : 19. The two days on which the Pharisees fasted were Monday and Thursday ; on the latter they commemorated the day when Moses went up the mount to receive the law, from which, according to their tradition, he descended on the Monday. *ἀποδεκατῶ πάντα ὅσα κτῶμαι.*] The present tense is very expressive, 'I am in the habit of paying the tenth of whatever I am from time to time acquiring,—i.e. of all my gains.' See 11 : 42.

13. *μακρόθεν*] i. e. at a distance from the altar, or court of the priests, or from other worshippers. *οὐδὲ τοὺς ὀφθαλμοὺς*] *not even his eyes;* far less, then, his hands and his countenance, which were usually lifted in prayer. The natural expression of humiliation and shame by casting the eyes down to the ground, is permanently embodied in the word *κατηφεία* (*κατά, φάος*). Cf. Tacitus *Hist.* IV. 72. Stabant conscientiâ flagitii mœstæ fixis in terram oculis. *ἔτυπτε*] 'kept striking.' *ἱλάσθητι*] 'be gracious through the propitiation,'—i.e. the sacrifices then offering by the priests. *θεὸν ἱλάσκεσθαι,* to propitiate the deity, reconcile one's self to him, win his favour, *Il.* I. 386. Passow, without any reference to scripture, shows that *ἱλάσκομαι* implies reconciliation through some gift, sacrifice, or offering. Eam vocis *ἱλάσθητι* vim esse, ut causam meritoriam propitiationis, nempe cruentam Christi passionem et mortem, simul comprehendat et indicet. Köcher. *τῷ ἁμαρτωλῷ*] 'sinner that I am,' who am confessedly a sinner. Cf. LXX. Ps. 25 : 11. *ἱλάσῃ τῇ ἁμαρτίᾳ μου ὅτι πολλή ἐστιν.*

14. *κατέβη*] i. e. renewed the ordinary duties of life Deut. 5 : 30. There is no authority for the reading *ἢ ἐκεῖνος.* The correct reading is doubtless *ἢ παρ' ἐκεῖνον.* It is not meant that the Pharisee was justified or accepted at all, in any sense,—'justified, and not the other,' is the real meaning. *πᾶς ὁ ὑψῶν κ. τ. λ.*] 'every one who sets up a claim of righteousness.' *ὑψωθήσεται*] 'shall be approved, accepted as righteous.' Is. 57 : 15. 66 : 2. This weighty saying was frequently uttered by our Lord, and forms a beautiful transition to the incident next recorded.

15. *τὰ βρέφη*] may mean 'their children,' 'babes.' Tyn., Gen. ; 'infants,' Rh. M. Mk. *παιδία.* *ἅπτηται*] In M. 19 : 13, *ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται.* See Gen. 48 : 14. Num. 27 : 18. 2 Ki. 5 : 11. 13 : 16. *αὐτοῖς*] i. e. those who brought the children. Mk. 10 : 13. See on 5 : 17.

16. *μὴ κωλύετε*] If our Lord had intended to limit this injunction to the specific act, the more appropriate expression would have been *μὴ κωλύσητε. ἄφετε* in the aorist may have reference to that particular occasion only. But the *present*

Θεοῦ. 17 ἀμὴν λέγω ὑμῖν, ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέ τις αὐτὸν ἄρχων, λέγων, Διδάσκαλε ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; 19 Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός. 20 τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου. 21 Ὁ δὲ εἶπε, Ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. 23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα. 24 ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον εἶπε, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ. 25 εὐκοπώτερον γάρ ἐστι κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Εἶπον δὲ οἱ ἀκούσαντες, Καὶ τίς δύναται σωθῆναι; 27 Ὁ δὲ εἶπε, Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατά ἐστι παρὰ τῷ Θεῷ. 28 Εἶπε δὲ ὁ Πέτρος, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι. 29 Ὁ δὲ εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν, ἢ γονεῖς, ἢ ἀδελφούς, ἢ γυναῖκα, ἢ τέκνα, ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ, 30 ὃς οὐ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

μὴ κωλύετε applies to all occasions in any age or part of the world. *τῶν τοιούτων*] to such belongs the kingdom of heaven; of such are its subjects and citizens composed.

17. *δέξηται τ. βασ.*] 'admit, allow the authority of the king.' Whosoever does not submit to the king, own and exhibit his subjection with the humility of a little child, shall not be reckoned among his subjects at all. To receive a kingdom in this sense is to become a subject of it by voluntary act. 'One shall say I am the Lord's ... another shall subscribe with his hand unto the Lord.' Is. 44:5. In 19:12, *λαβεῖν ἑαυτῷ βασ.* is to receive a kingdom as a sovereign. See on M. 3:2.

18—27. See on M. 19:16—26. Mk. 10:17—27. *ἄρχων*] L. only; the same perhaps as *ἀρχισυνάγωγος*, or, more probably, one of those in 14:1. J. 12:42; a member of the Sanhedrim, *βουλευτής*. M. alone calls him *νεάνισκος*. *ἔτι ἕν σοι λείπει*] Mk. *ὑστερεῖ*. *διάδος*] M., Mk. *δός*. The requirement was suitable to his case; it met his temptations and his besetting sin. *περίλυπος ἐγέν.*] Mk. *στυγνάσας ἐπὶ τῷ λόγῳ*. L. omits to mention that he went away, and represents the following remark of Jesus as made in his presence, probably as he slowly turned to depart. *οἱ ἀκούσαντες*] M. Mk., *οἱ μαθηταί*, but probably many others also. *καὶ τίς*] 'with that,' 'in this case.' Such is the meaning of *καὶ* in J. 15:8. M. 15:6. *τὰ ἀδύνατα κ. τ. λ.*] The general proposition is here given. In M. Mk. the particular case is specified.

29, 30. In this enumeration L. omits *ἀγρούς*. *πολλαπλασίονα*] things which are much more valuable, i. e. spiritual blessings; and what he shall enjoy in kind shall be greater in degree. See on Mk. 10:30. M. 5:5. The parable of the labourers in the vineyard was delivered on this occasion, M. 20:1.

31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. 32 παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμπτυσθήσεται, 33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. 34 Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχὼ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· 36 ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο τί εἴη τοῦτο. 37 ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησε λέγων, Ἰησοῦ υἱὲ Δαβὶδ, ἐλέησόν με. 39 καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν, Υἱὲ Δαβὶδ, ἐλέησόν με. 40 Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι

31. *τῷ υἱῷ*] 'will be fulfilled to the Son of man,' Gen. V. So 22 : 37, *τελεσθῆναι ἐν ἐμοί*, to be fulfilled in his person. Filio hominis accident plane omnia, quæ sunt a vatibus scripta. Castalio. 'De filio,' Vulg. quasi, *περὶ τοῦ* Υ. (*γεγρ.*). So Syr. V. *διὰ τ. προφ.*] *ἐν* is more usual. The distinction is marked in R. 1 : 2, *ὁ προηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις.* Is. 53, and Is. 50 : 6, are the passages principally referred to.

32. S. Luke, writing for the Gentiles, mentions *τοῖς ἔθνεσι*, but takes no notice of *τοῖς ἀρχιερεῦσι κ. τ. γραμμ.* M. Mk. He alone quotes the reference to prophecy.

34. L. only, as uttered on this occasion. See Mk. 9 : 32. Note the emphatic words and style : three distinct but equivalent sentences are employed. The apostles profited but little by the instructions of their infallible teacher. We see the effect of prepossession in precluding the exercise of ordinary intelligence. Persons of inferior education and intellect having taken a thing for granted, do not understand, cannot admit into their thought the exact opposite, whatever be the terms in which it is announced, whatever be the authority by which it is supported. This infirmity prevents the reception of the Gospel, and accounts for gross ignorance of the truth among many who have heard it often, plainly, and submissively. Here M. Mk. insert the request made by Salome and her sons.

35. This miracle is related in M. 20 : 29–34. Mk. 10 : 46–52. The discrepancies are considerable ; they are removed by considering with Maldonatus, Bengel, and Trench, that of the two blind men mentioned in M. 20 : 30, one cried to him, as he drew near the city, *ἐν τῷ ἐγγίζειν*, but that our Lord did not cure him then. On the morrow, when the Lord left the city, he restored his sight in company with another blind man, so that the two were healed at once. M. 20 : 29. S. Mark agrees with L. in mentioning one only ; but he agrees with M. in stating that the cure was effected on leaving Jericho. Such diversity in circumstantials is valuable as establishing the independence of Mk. and L. Our Lord had just crossed the Jordan. Mk. 10 : 1, 32.

36. *ἀκούσας—τοῦτο*] This circumstance, greatly improving the graphic character of the narration, is explicitly related by L. only.

39. *ἐπετίμων*] Some attribute this to the displeasure they felt at hearing the honourable title, *Υἱὲ Δαβίδ*, given to Jesus. Denique eos turba objurgat, quia acerbè a cæcis audiunt, quod negabant. Hilary on M. 20 : 31. But the multitudes were not actuated by this malignant spirit. Perhaps they only meant to silence the interruption thus occasioned to our Lord's teaching. This opinion is supported by the fact, that those who rebuked the blind man are specially noted by S. Luke to have been *οἱ προάγοντες*. They wished him to cease before Jesus came up to the spot.

40. *ἀχθῆναι*] Mk. *φωνηθῆναι.*

πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 λέγων, Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε, Κύριε, ἵνα ἀναβλέψω. 42 καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. 43 Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν Θεόν· καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.

19 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ. 2 καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος· 3 καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. 6 Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. 7 Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ

42. *ἡ πίστις σου*] See on 7 : 50. Mk. 10 : 52. *σέσωκέ σε*] 'hath made thee whole.' So 17 : 19 n. Cf. A. 4 : 9.

43. *δοξάζων τὸν Θ.*] uttering ejaculations of thanksgiving. *αἶνος*] expressed and formal praise like the Hosanna, M. 21 : 16. They joined in the utterances of the man who had been healed, or accompanied them by others of like nature. These circumstances are narrated by L. only. All the Evangg. state that the blind man (men, M.) followed Jesus.

XIX. 1, 2. *διήρχετο*] 'was passing through.' This incident happened in the district, where, doubtless, the house of Zacchæus was situated. Otherwise our Lord would have to come back to stay with Zacchæus. *ἀρχιτελώνης*] A real 'publicanus,' one who farmed a large district which he again sublet to the ordinary *τελῶναι*. M. 5 : 46 n. Zacchæus is a Hebrew name. See Ezra 2 : 9. Neh. 7 : 14. Perhaps Zacchæus was the superintendant of the taxes, or an officer corresponding to our Commissioner of the Customs. *καὶ οὗτος*] The pronoun is introduced to give prominence to that which is stated of the subject. So *αὕτη*, 2 : 36, 37, 38. 20 : 28. *καὶ αὐτός*, 7 : 12. 15 : 14. 16 : 24. 17 : 13, 16. 24 : 31, 35. This is one of the peculiarities of S. Luke's diction. See Introd. p. 235.

3. *ἐζήτει*] answers to *διήρχετο*, 'kept seeking' for some time, and then resorted to the expedient described. *ἰδεῖν—τίς ἐστι*] *τίς* is for *ὁποῖος*, so as to know him from others, 'what sort of a person he was.' Ja. 1 : 24. *ἐζήτουν, ὅστις ποτὲ οὗτος ὁ Σωκράτης ἐστίν.* Ælian, *V. H.* II. 13. *ἀπὸ τοῦ ὄχλου*] *præ turbâ.* See 22 : 45. M. 13 : 44. 14 : 26. J. 21 : 6. This use of *ἀπὸ* is formed on the Hebrew מִן *on account of.* LXX. 1 Ki. 8 : 5, *ἀναρίθμητα ἀπὸ πλήθους.*

4. *προδραμὼν ἔμπροσθεν*] *having run forward in front.* Pleonastic to heighten the notion. Jelf, § 899, 1. *συκομωραίαν*] *the Ægyptian fig,* resembling the fig in its fruit, and the mulberry in its leaves. *συκαμίνῳ*, 17 : 6.

5. *ἦλθεν*] A change in the subject of the verb, as *ἐπέμψε*, 15 : 15. *ἀναβλέψας*] purposely, not by chance; 'looked up and saw.' *δεῖ*] must (13 : 13); because it has been my intention and purpose to stay, *μεῖναι*, probably for the night.

6. *ὑπεδέξατο*] *entertained.* *Πᾶσά τοι ἐσθ' ὑποδοχίη. means of entertainment. Il.* IX. 73.

7. *ἅπαντες*] not merely the Pharisees, as on a former occasion, 5 : 30. *καταλῦσαι*] *to be a guest,* from travellers unharnessing or unlading their beasts. See 9 : 12. *παρὰ* belongs to *καταλῦσαι, at the house of. καταλύει παρὰ Καλλίᾳ τῷ Ἱππονίκου.* Plato. *Protag.* § 5, *παρ' Ἀλεξάνδρῳ*, at the court of. Cf. Acts 10 : 6. Also to halt, stay for a short time. *καταλῦσαι τὸ στράτευμα πρὸς ἄριστον.* Xen. *Anab.* I. 10, 19. *ἁμαρτωλῷ ἀνδρί*] referring to his office as publican, which in general estimation would place him in the class *ἁμαρτωλοί.*

ἀνδρὶ εἰσῆλθε καταλῦσαι. 8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ τὰ ἡμίσια τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. 9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. 10 ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι· 12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε πρὸς αὐτοὺς, Πραγμα-

His personal character also was perhaps notoriously bad, *v.* 8.

8. *σταθείς*] naturally, in making a solemn profession and promise; in accordance, too, with the lowness of his stature. *τὰ ἡμίσια τῶν ὑπαρχ.*] The Attic usage, in which *ἥμισυς* takes the gender and number of the substantive. Æsch. *Eumen.* 422, *ἥμισυς λόγου.* Thuc. v. 31, *ἐπὶ τῇ ἡμισείᾳ τῆς γῆς.* So *πολλὴ, ἀρίστη,* Jelf, § 442, c. *ἐσυκοφάντησα*] 'defrauded,' by an oppressive or unfair use of the law. He means that he actually had thus sinned. See 3:13, 14, n. *εἴ τίς* in a similar sense occurs, Phil. 4:8. 2 Th. 3:10. R. 13:9. *εἰ* is used because the amount or extent was indefinite. The present is used in *δίδωμι, ἀποδίδωμι,* to denote a purpose which is viewed as unalterably fixed and determined on. So M. 27:63. G. 3:8. See on 3:9. *τετραπλοῦν*] Such was the penalty laid down by the Roman law, when any tax-farmer (publicanus) was convicted of extortion. This was more than the law of Moses required. Num. 5:7. 'He shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.'

9. *πρὸς αὐτόν*] *with reference to him,* 18:9. 20:19. R. 10:21. H. 1:7. *καθότι*] *inasmuch as,* though by his occupation he has been in your estimation unworthy to be considered a son of Abraham, yet by his penitence, restitution, and charity he has proved himself a true Israelite, cf. 3:8. J. 1:47, and a real child of Abraham in the spirit, Ja. 2:22. *οἴκῳ*] all the members of the household, by the faith and example of Zacchæus, Gen. 18:19. Acts 16:15, 31, 34. *σωτηρία*] His bodily defect was conducive to the salvation of his soul. Circumstances of long standing which are considered disadvantageous may have for their providential end a man's best interests.

10. *ζητῆσαι*] added to the same saying as recorded on a different occasion by M. (18:11), and very suitable to the circumstances, for Jesus had evidently sought Zacchæus. *τὸ ἀπολωλός*] applied to the natural family of Abraham, M. 10:6. 15:24.

11. *προσθεὶς εἶπε*] 'proceeded to speak,' the classical form for the Hebrew idiom, *προσέθετο εἰπεῖν,* as 20:11, 12. The single article to *δοκεῖν* and *εἶναι* indicates that our Lord uttered the following parable from the combined effect of the causes alleged. Green, p. 212. *ἀναφαίνεσθαι*] discover, or disclose itself. They thought he was about to declare himself Messiah, or king, and establish his kingdom by some miraculous 'display' of power. Our Lord's object was to repress their impatience; to inculcate the duties of a patient waiting for Christ, and of an active working for him.

12. *εὐγενής*] Our Lord is considered to refer to the case of Archelaus, who, on going to Rome to be admitted into the dominions left him by Herod the Great, was opposed by an embassy from the Jews, who petitioned Augustus that they might live according to their own laws under a Roman Governor. Joseph. *Antiq.* XVII. 11. 1. *λαβεῖν*] *infin.* of the object; as the Latin supine. Jelf, § 669. 2. So *v.* 10. The more correct expression would have been *τοῦ λαβεῖν,* as Mk. 4:3, *τοῦ σπεῖραι. βασιλείαν*] royal power and dignity.

13. *πραγματεύσασθε*] *traffic, do business*

τεύσασθε ἕως ἔρχομαι. 14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτον, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο. 16 παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. 17 καὶ εἶπεν αὐτῷ, Εὖ ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. 18 Καὶ ἦλθεν ὁ δεύτερος λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 εἶπε δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. 20 Καὶ ἕτερος ἦλθε λέγων, Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ· 21 ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ· αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπειρας. 22 λέγει δὲ αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε,

with, cf. *vv.* 15, 16, equivalent to *ἐργάζεσθαι ἐν*, M. 25 : 16.

14. *ἐμίσουν*] 'were on terms of hatred,' hated him before he set out. *πρεσβείαν*] *an embassage*, 14 : 32, to anticipate and counterwork him; to declare how unwelcome his exaltation would be. *τοῦτον*] Cf. J. 19 : 15, 21. This incident, though arising naturally out of the main circumstances which form the foundation of the parable, is independent of the principal subject, the conduct of the servants. There is what dramatic critics term a 'double plot.'

15. *καὶ εἶπε*] i. q. *τότε*, *withal*, 2 : 15 n. *ἔδωκε*, *διεπραγμ.* are aorists in a pluperfect sense. *διὰ* here implies the completion, the thoroughness, of the action. 'Negotiando lucratus esset,' De Wette. 'Had advantaged,' Gen. V. *τίς τί*] These denote two inquiries, Who had gained? What each one had gained? So in Mk. 15 : 24.

16. *παρεγένετο*] 'came forward,' 'presented himself,' like the Attic *παρῆλθε*; a type of those who will have boldness in the day of judgment, 1 J. 2 : 28. 4 : 17. *προσειργάσατο*] *hath made* by investment in trade. M. 25 : 16. Money so employed was said to be *ἐνεργόν*; that which was unemployed was called *ἀργόν*.

17. *ἴσθι ἔχων*] *be assured that you have*. There is no authority for considering *ἴσθι* to be from *εἰμί*. *ἴσθι μοι δώσων*, Æsch. *Ag.* 1670, *know that thou wilt give*. *ἴσθι σῶς* (sc. *ὤν*), *know that thou art safe*, Soph. *O. C.* 1210. Jelf, § 682. The participle is used instead of the infinitive, because the action signified by the governing verb is only realized by the occurrence of the action expressed by the dependent verb. Thus the possession (*ἔχων*) was antecedent to, or coincident with, his consciousness of the fact. Green, II. 9. See on 23 : 8. So Virg. *Æn.* I. 377. Sensit medios delapsus in hostes. *δέκα πόλεων*] The duty performed was that of servants to a master in a private station. The reward bestowed was that which a sovereign prince grants to his nobles. In whatever capacity we serve Christ, He is our Master in respect of it; but if we serve Him faithfully in the meanest capacity, He will recompense us in his own true character, as King and Lord of all, and grant us a portion in his kingdom.

20. *ἀποκειμένην*] applied to a treasure, Col. 1 : 5. *σουδαρίῳ*] Lat. sudarium. Less attention to security is implied here than in M. 25 : 18, *ὤρυξεν ἐν τῇ γῇ*. A quo tempore cum Romanis fuere Græcis commercia, voces Romanæ in usum plebis Græcæ fuere receptæ, a quibus tamen homines elegantiores, linguæque patriæ studiosiores sollicite sibi cavebant. A Romanis Palæstini Judæi, jam hoc tempore, qui quidem Græce loquebantur, in usum nonnulla talia receperant. Hinc voces Romanæ Græcis literis scriptæ reperiuntur in N. T. Valck. See on 7 : 41.

21. *αὐστηρός*] (*αὖω*) dry and bitter to the taste, stern, harsh. M. *σκληρός*. Homines austeri Romanis etiam Sicci dicuntur, opposite ad madidos vino, moribus hilares, facetos. Ubi Plautus dixerat in Asinar. v. 2, siccum, frugi, continentem, opponit madidum, nihili, incontinentem. Hinc lucem accipit obscurum dictum Heracliti *αὖη ψυχὴ σοφωτάτη*. Valck.

πονηρὲ δοῦλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα· 23 καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν; καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό. 24 καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι· 25 καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς· 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. 27 Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτούς, ἀγάγετε ὧδε καὶ κατασφάξατε ἔμπροσθέν μου."

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἰεροσόλυμα. 29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ 30 εἰπών, Ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν

23. *τράπεζαν*] The table of the money-changer or man of business. So 'bank,' from 'bancus,' bench. *ἔπραξα*] 3 : 13. *σὺν τόκῳ*] 'with interest,' 'vantage,' Tynd., Cr., Gen.

24. *τὰς δέκα μνᾶς*] 'the ten minæ.' *μνᾶ*, as a sum of money, was equivalent to 100 drachmæ, £4 1*s.* 3*d.*; 60 *μναῖ* made a talent. We have here an analogy, and a contrast, between the Lord's conduct and the character imputed to him by the unfaithful servant. Do I reap, as you say, where I have not sown? Is this my measure for myself? This, too, shall be the measure for my faithful servants. The faithful labourer shall also reap where he has not sown. *δότε τῷ τὰς δέκα μνᾶς ἔχοντι.* The contrast lies in this: the characteristic of my administration is not *unreasonable exaction*, but rather *unmerited reward*.

25. *εἶπον*] sc. *οἱ παρεστῶτες*. This is part of the parable. The bystanders express their surprise, and venture a faint remonstrance that the mina should be given to one who had ten already, which serves to enhance the emphasis and positiveness of the ensuing declaration.

26. *λέγω γάρ*] The *γάρ* depends equally on the words of the Lord and the bystanders. He overrules their objections. The difficulty which some feel in this verse arises from their restricting the *ἔχειν* to the original sum given; but, in fact, it refers to the principal and interest together, and chiefly the latter, which in the case alleged was nine times as much as the former. *τῷ ἔχοντι* means, 'he who by his exertions and fidelity has obtained.' *τοῦ μὴ ἔχοντος* means one who, having like opportunity, and the same sum to begin with, *τὸ ἀρχαῖον, has, by his own act,* nothing. See on 8 : 18.—In the parable of the talents, M. 25 : 14, men of different abilities and opportunities are represented. Here we have set forth the different measures of profitable use attained by those who have the same ability and opportunity.

27. *πλήν*] (strictly *πλέον*) 'and more than this,' frequently used by L. (12 : 31. 13 : 33. 18 : 8. 22 : 21) and by S. Paul (1 C. 11 : 11. E. 5 : 33. Ph. 1 : 18. 3 : 16. 4 : 14) especially after a digression or parenthesis. *τοὺς μὴ θελήσ. κ. τ. λ.*] This was accomplished in the destruction of Jerusalem, the visible setting up of the kingdom of the Messiah. It will also be fully and finally accomplished in the day of judgment. Cf. 21 : 22, 36.

28. *ἐπορεύετο ἔμπροσθεν*] *proceeded on his way in advance* of the disciples. Our Lord thus showed that he was himself fully prepared to meet the sufferings which awaited him at Jerusalem; at the same time his action is indicative of excitement, and perhaps perturbation. So in Mk. 10 : 32; and cf. Mk. 14 : 32, 35. L. 22 : 41.

29. *Βηθφαγὴ καὶ Βηθανίαν*] These villages are mentioned in the order natural to an inhabitant of Jerusalem, 24 : 50. Our Lord as coming from the north or north-east, would arrive at Bethany first. *πρὸς τὸ ὄρος*] *in the direction* of the mount.

30. *εἰσπορευόμενοι*] 'as ye enter.' Mk. 11 : 2, *εὐθέως εἰσπορ. πῶλον*] neither

ᾗ εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε
ἀνθρώπων ἐκάθισε· λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν τις
ὑμᾶς ἐρωτᾷ, Διατί λύετε, οὕτως ἐρεῖτε αὐτῷ, Ὅτι ὁ Κύριος αὐτοῦ
χρείαν ἔχει. 32 Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς
εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι
αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; 34 οἱ δὲ εἶπον, Ὁ
Κύριος αὐτοῦ χρείαν ἔχει. 35 Καὶ ἤγαγον αὐτὸν πρὸς τὸν
Ἰησοῦν· καὶ ἐπιῤῥίψαντες ἑαυτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον
ἐπεβίβασαν τὸν Ἰησοῦν. 36 πορευομένου δὲ αὐτοῦ ὑπεστρώννυον
τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς
τῇ καταβάσει τοῦ ὄρους τῶν ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος
τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν φωνῇ μεγάλῃ περὶ πασῶν
ὧν εἶδον δυνάμεων, 38 λέγοντες, Εὐλογημένος ὁ ἐρχόμενος
βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ, καὶ δόξα ἐν ὑψίσ-
τοις. 39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς
αὐτὸν, Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 40 Καὶ ἀπο-
κριθεὶς εἶπεν αὐτοῖς, Λέγω ὑμῖν, ὅτι ἐὰν οὗτοι σιωπήσωσιν, οἱ
λίθοι κεκράξονται.

41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ,

Mk. nor L. notice the prediction of Zech. 9 : 9. The argument from prophecy was not likely to be of weight with Gentile readers, unacquainted with the Jewish Scriptures.—Eastern asses are remarkable for their beauty, activity, and speed. Hence the remark in Prov. 26 : 3, and the modern Egyptian proverb, 'as brisk as an ass.' Malte Brun's Geogr. *Egypt.* *οὐδεὶς . . . . ἐκάθισε*] So 1 Sam. 6 : 7. Deut. 21 : 3. Lat. *intactus*, *Æn.* VI. 38. The ass is spoken of as an emblem of peace; a prince would thus enter his capital, but not a conqueror or a general. See Judg. 5 : 10. and cf. 1 Ki. 1 : 33, 44.

31. *ὅτι*] is pleonastic here: the common mode of introducing a speech, as *v.* 42. In *v.* 34, the direct form occurs, i.e. *ὁ Κύριος*, without *ὅτι*.

33. *οἱ κύριοι*] i.e. the family at the house of its owner.

36. *ὑπεστρώννυον*] The strewing of clothes, flowers, or branches before great men was a common ceremony, 2 Ki. 9 : 13. Cf. Æsch. *Agam.* 917, 930. Similar respect is shown in Hindostan to men of rank and strangers. This was done not merely by the disciples, but by the multitude. *ὁ πλεῖστος ὄχλος*, M. 21 : 8. *πολλοί*, Mk. 11 : 8.

37. *ἐγγίζοντος*] *as he was drawing near* to Jerusalem. *πρὸς τῇ κ.*] 'close upon.' The writer seems to view the whole scene as from the city. *ἤρξαντο ἅπαν τὸ πλῆθος χαίροντες*] An instance of rational concord. So 2 : 13. M. 21 : 8. J. 7 : 49. 1 C. 16 : 15. Xenophon, *Hist. Gr.* I. 1, *ὄχλος ἠθροίσθη . . . θαυμάζοντες.* pars et certare parati, *Æn.* V. 108. *δυνάμεων*] The raising of Lazarus caused the multitude to receive Jesus in this way, J. 12 : 17, 18.

38. *ὁ ἐρχόμενος βασιλεύς*] equivalent to *ἡ ἐρχ. βασιλεία* in Mk. 11 : 10. See n. *εἰρήνη ἐν οὐρ.*] Introduced by S. Luke. See on 2 : 14, *ἐπὶ γῆς εἰρήνη*. God again testified his desire to be at peace with his people, by his visible presence as King, by renewing his covenant with them, so that they might know *τὰ πρὸς εἰρήνην*, *v.* 42. These expressions, as used by the multitude, indicate their recognition of God's glory and grace in the advent of Messiah.

39, 40. Related by L. only. The cry of the children in the temple was probably distinct from this, and later in the day, calling forth a second remonstrance, M. 21 : 15. *οἱ λίθοι.*] Cf. Hab. 2 : 11. 'Lapides mehercule omnes flere ac lamentari

42 λέγων, Ὅτι εἰ ἔγνως καὶ σὺ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου· 43 ὅτι ἥξουσιν ἡμέραι ἐπί σε, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι, καὶ περικυκλώσουσί σε, καὶ συνέξουσί σε πάντοθεν, 44 καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοὶ, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ· ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας ἐν αὐτῷ καὶ ἀγοράζοντας, 46 λέγων αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς ἐστιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.

47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ. 48 καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

20 ΚΑΙ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκείνων, διδάσκοντος

coegisset,' Cic. *de Orat.* I. 57. Pisides in Suidas, v. ἀπορρῆξαι—

> οὓς εἰ σιωπήσαιμεν, οἱ λίθοι τάχα,
> φωνὰς ἀπορρήξουσι τῶν πεπραγμένων.

The truth to which the multitude bore witness was one that could not possibly be concealed.

42. εἰ ἔγνως] Utinam novisses. So εἰ ἤδη ἀνήφθη, 12 : 49. This form of expressing a wish is used where the desire cannot be, or has not been, realized. Cf. 17 : 6 n. τῇ ἡμέρᾳ σου] i. q. *v.* 44, τὸν καιρὸν τῆς ἐπισκοπῆς σου. Cf. Polyb. XVII. 18, οὐ μένουσιν ἡμᾶς οἱ βάρβαροι· σὴ νῦν ἐστιν ἡμέρα, σὸς ὁ καιρός. This was truly *the* day of Jerusalem when their King was come, bringing salvation; the day of grace contrasted with the coming days of trouble, 2 C. 6 : 2. τὰ πρὸς εἰρ.] *conducive to* every kind of blessing, glancing perhaps at the name of the city, which was originally Salem, H. 7 : 2.

43. ἡμέραι] *days will come*, 17 : 22. 21 : 6, contrasted with τῇ ἡμέρᾳ σου ταύτῃ. χάρακα] properly *a pointed stake*, also *a place paled in, a palisadoed camp*, i. q. χαράκωμα, *vallum*. In the fifth year of the war Titus raised a wall round the whole of Jerusalem. Cf. Is. 29 : 3, LXX. καὶ κυκλώσω ὡς Δαυὶδ ἐπὶ σὲ, καὶ βαλῶ περὶ σὲ χάρακα, καὶ θήσω περὶ σὲ πύργους.

44. ἐδαφιοῦσι] to be taken in two senses by zeugma, *level with the ground*, (σε) Is. 3 : 26. LXX.; *dash on the ground*, (τέκνα) Ps. 137 : 9. LXX. ἔδαφος *bottom, foundation*, from ἕδος, seat, or δάπεδον (πέδον). ἐπισκοπῆς] The same as ἡμέρα in *v.* 42. τῆς ἐμῆς παρουσίας, ὅτε ἦλθον ἐπισκέψασθαί σε καὶ σῶσαι, Theophylact. λίθον ἐπὶ λίθῳ] is not to be taken in a precisely literal sense. Joseph. *Bell. J.* VII. 1. 1.

45. τοὺς πωλ. κ. ἀγορ.] The single article shows that the buyers and sellers are spoken of as one class, Mk. 11 : 15 n. According to Mk. 11 : 11, our Lord entered into the temple on the day of the public entry, or a day previous, by a private visit and then departed, περιβλεψάμενος πάντα. See on M. 21 : 1.

46. ἐστιν] for the Heb. idiom, κληθήσεται (M. and Mk. from LXX. and Heb.)

47, 48. τὸ καθ' ἡμέραν] *daily*, i. e. from the Monday in Passion week till his apprehension on Thursday night. τὸ refers to the daily service of the festivals; every day of certain days. See on A. 17 : 11. ἐζήτουν] 'were seeking,' i. e. all the time, *v.* 3. ἐξεκρέματο αὐτοῦ ἀκ.] *hung upon his words*. Pendet narrantis ab ore, *Æn.* IV. 79.

XX. 1. See on M. 21 : 23—27. Mk. 11 : 27—33. τῶν ἡμερῶν ἐκείνων] those referred to in 19 : 47. εὐαγγελιζομένου] 'proclaiming the glad tidings' that the reign of the Messiah was about to commence, M. 9 : 35. This term is frequently used by S. Luke, by

αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, 2 καὶ εἶπον πρὸς αὐτὸν λέγοντες, Εἰπὲ ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; 3 Ἀποκριθεὶς δὲ εἶπε πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς κἀγὼ ἕνα λόγον, καὶ εἴπατέ μοι· 4 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; 5 Οἱ δὲ συνελογίσαντο πρὸς ἑαυτούς, λέγοντες, Ὅτι ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ· ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων· πᾶς ὁ λαὸς καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην προφήτην εἶναι. 7 Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. 8 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· Ἄνθρωπός τις ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς. 10 καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δῶσιν αὐτῷ. οἱ δὲ γεωργοὶ δείραντες αὐτὸν ἐξαπέστειλαν κενόν. 11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. 12 καὶ προσέθετο πέμψαι τρίτον· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. 13 Εἶπε δὲ ὁ κύριος τοῦ ἀμπελῶνος,

historian of apostolic preaching. *ἐπέστησαν*] *stood by him.* *προσῆλθον*, M. *ἔρχονται πρός*. Mk. No hostile intent is necessarily implied. 2 : 38. 10 : 40. The word denotes *suddenness* of approach. So used for dreams, visions. 2 : 9. A. 12 : 7. See 21 : 34.

2. *ἐν ποίᾳ ἐξουσίᾳ*] As we say 'invested with.' This is the second occasion on which our Saviour was assailed at this season, and corroborates the remark on 19 : 39, 40, that the remonstrances about the cry of the disciples and of the children occurred at different times. *τίς ἐστιν ὁ δούς σοι*] more emphatic than *τίς σοι ἔδωκε*, of M. and Mk.

6. *πᾶς ὁ λαός*] 'The people in a body.' The priests had accustomed the people to use this violence. When they could not legally convict their enemies, they incited the populace to stone them, *judicio zeli*. See J. 10 : 31. A. 14 : 19. This irregular mode of punishment was practised before the law, Exod. 8 : 26. 17 : 4.

9. *ἤρξατο . . . . λέγειν*] 'proceeded to,' see on 3 : 8. *ἐφύτευσεν . . . . κ. ἐξεδ.*] S. Luke omits the circumstances in the parable between *ἐφυτ.* and *ἐξεδ.* (M. and Mk.), which connect it with a parable of similar import in Is. 5 : 2. *ἀπεδήμησε*] i. q. 19 : 12, *ἐπορεύθη εἰς χώραν μακράν*. *χρόνους ἱκανούς*] 'per aliquot annos.' So 8 : 27. *χρόνος*, non apud veteres, sed recentiores Græcos, præsertim illos qui dialecto scripserunt communi, annum denotat. Scholiast ad Eurip. *Orest.* 1680, *μετὰ τὸ πληρῶσαι χρόνον ἕνα*. Valck. Perhaps we may rather say that the plural is intensive, as 8 : 27, 29. Thuc. 1. 97, *τοῖς χρόνοις ἀκριβῶς, with chronological accuracy.*

10, 11. *ἀπὸ τοῦ καρποῦ*] Rent in kind, 16 : 5–7. *προσέθετο πέμψαι*] i. q. *πάλιν ἔπεμψε*, Mk. 12 : 4. Gen. 8 : 21, LXX., *οὐ προσθήσω ἔτι πατάξαι πᾶσαν σάρκα*. Gen. 18 : 29, *προσέθηκε λαλῆσαι*, a common Hebrew idiom וַיֹּסֶף לְדַבֵּר. See 19 : 11 n.

12. The outrages committed are described in an ascending climax. In *v.* 10, *δείραντες*; *v.* 11, *δείραντες καὶ ἀτιμάσαντες*; *v.* 12, *τραυματίσαντες*; *v.* 15, *ἀπέκτειναν*. So in Mk. 12 : 4, where the third servant is said to have been killed, as also 'many others.'

13. *ἴσως*] Cf. Jerem. 36 : 3 'it may be;'

Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες ἐντραπήσονται. 14 *Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἑαυτούς, λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.* 15 *καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;* 16 *ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις." Ἀκούσαντες δὲ εἶπον, Μὴ γένοιτο.* 17 *Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπε, "Τί οὖν ἐστι τὸ γεγραμμένον τοῦτο, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;* 18 *Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν."* 19 *Καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήφησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν ταύτην εἶπε.*

or rather, 1 Sam. 25 : 21, 'surely.' *ἴσως*, is the rendering of the LXX. in both.

14. *ἵνα ἡμῶν . . . . ἡ κληρονομία*] This is not explicable by the direct intention or object of the Jewish rulers and people in destroying Jesus, for no parallel result could be expected to follow. But we must seek the explanation in their ideas and expectations concerning the inheritance. They wanted it then, and on earth. He offered it in the future, and in Heaven. His kingdom was spiritual; they desired a temporal. Hence their rejection of such a Messiah and his reign; their bitterness against him; their impatience to realize their own idea of the kingdom, shown in their rebellions against the Romans, and eagerness to follow false Christs. *κατάσχωμεν τὴν κλῆρον.* M. 21 : 38.

16. *ἐλεύσεται*] The fulfilment of this was not by a visible coming. See on 17 : 24. *δώσει . . . . ἄλλοις*] This is fully explained, M. 21 : 43. *μὴ γένοιτο*] L. only. From this it would appear that the scope of the parable was discerned by the people even before the interpretation was given. This illustrates the expressions by which even notorious sinners often intimate their confidence that nothing so awful as eternal condemnation can happen to themselves. But they cannot escape the Divine judgments by unbelief, or by the utterance of similar deprecations.

17. *τί οὖν*] 'You say *μὴ γένοιτο*; what then think you is the meaning? Our Lord changes the figure, because the image of the vineyard could not adequately represent the certain accomplishment of the divine purposes notwithstanding the malice of the Pharisees. He now teaches that the Son should yet be the heir; the rejected stone should yet be the head of the corner: the Son would take vengeance on the husbandmen; the stone would utterly destroy the builders. In 1 C. 3 : 6, 9, we may notice the combination of the two ideas of a husbandry and a building. *κεφ. γωνίας*] top of pediment. *ἀκρογωνιαῖος* (*λίθος*), E. 2 : 20. 1 P. 2 : 6, 7. *γωνία*, angle.

18. *λικμήσει*] 'winnow,' reduce to the condition of chaff, which is to be burned. See on M. 21 : 44. *Λίκμος*, id erat instrumentum, quo frumentum a retrimentis ad ventum purgabatur. *λικμᾷν*, est *ad eam rationem purgare.* *Il.* XIII. 590, fabæ et reliqua per aream dissipari dicuntur, *πνοιῇ ὑπὸ λιγυρῇ, καὶ λικμητῆρος ἐρωῇ.* [Hesychio, *λικμητὴρ* dicitur, *ἀποχωρίζειν τοὺς κάρπους καὶ τὰ ἄχυρα.* Figuratus verbi usus, qui hic obtinet, frequens est, LXX. Dan. 2 : 44, *λικμήσει πάσας τὰς βασιλείας.* Cf. Jer. 31 : 10. Ezek. 29 : 12. Nostro loco lapis angularis in quem decideret illum comminueret, atque instar paleæ ad ventum dissipatæ ad nihilum redigeret. Proprio significatu v. invenietur, Ruth 3 : 2. Valckner.

19. *οἱ γραμμ.*] in M. *οἱ Φαρισαῖοι.* See 5 : 17, on derivation of Φ. *ἐν αὐτῇ τῇ ὥρᾳ*] *at that very time.* Their attempts to take him are now decided upon. *καὶ ἐφοβ.*] *yet withal, for all that.* A. 10 : 28.

20 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. 21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ Θεοῦ διδάσκεις· 22 ἔξεστιν ἡμῖν Καίσαρι φόρον δοῦναι, ἢ οὔ; 23 Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπε πρὸς αὐτούς, Τί με πειράζετε; 24 ἐπιδείξατέ μοι δηνάριον. τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπον, Καίσαρος. 25 Ὁ δὲ εἶπεν αὐτοῖς, Ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. 26 Καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ· καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι, ἐπηρώτησαν αὐτὸν, 28 λέγοντες, Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν

1 Th. 2 : 18. *πρὸς αὐτούς*] 'with reference to themselves.' *περὶ αὐτ.* M.

20. *παρατηρήσαντες*] sc. *καιρόν*, 'having watched for an opportunity.' Thuc. IV. 26, *μάλιστα δὲ ἐτήρουν ἀνέμῳ καταφέρεσθαι. ἐγκαθέτους*] 'persons suborned or sent by others to lie in ambush.' *ἐγκάθετοι παρὰ τῶν τυράννων*, Joseph. *B. J.* VI. 5. 2. *ἵνα ἐπιλάβωνται*] Cf. *παγιδεύσωσιν ἐν λ.* M. 22 : 15. *ἀγρεύσωσι λ.* Mk. 12 : 13. Lat. *arripere.* *δικαίους*] strict observers of the law, who wished to do what was right, M. 1 : 19. L. alone records the obvious intention of the question respecting the tribute money. Yet he does not notice the presence of the Herodians, whom the Pharisees brought with them, the parties most likely to have credit with the governor.

21. *ὀρθ. λέγεις*] i.e. in all his discourses of whatever kind. *ἀληθὴς εἶ*, M. and Mk. *λαμβάνεις πρόσωπον*] This phrase occurs frequently in LXX., signifying *to show partiality.* Hebr. נָשָׂא פָּנִים Gen. 19 : 21. 1 Sam. 25 : 35. Cf. G. 2 : 6. So *πρόσωπον θαυμάζειν*, Jude 16. See on Mk. 12 : 14.

22. *φόρον*] M. Mk. *κῆνσον*, census. *φόρος*, direct taxation on property and persons; *τέλος*, toll on merchandize and travellers, vectigal. See notes M. 22 : 16–45. Mk. 12 : 13–37.

23. *πανουργία*] denotes the character of a man who is ready for anything. Cf. Lat. 'facinus,' which is not always used in a bad sense. Indole suâ *πανοῦργος*, notat *ad omne paratum;* sed *ad omne paratus*, quia fere deflectit a recto virtutis tramite, inde plerumque etiam in vitio ponuntur *πανοῦργος, πανουργία*, et *πανουργεῖν* de hominibus dolose callidis astutisque. Valck. Hence the character Panurge in Rabelais. M. *πονηρίαν*; Mk. *ὑπόκρισιν.*

24–26. *ἐπιδείξ. μ. δην.*] Here there is no intervening narrative sentence, as in M. and Mk.; the idea suggested being that the coin was instantly produced. Doubtless the tribute money was applied to many unjust, tyrannical, and idolatrous purposes; nevertheless, in their political condition it was right to pay it. Our political condition is, therefore, to be considered in regard to payments of a similar kind, applicable possibly to very objectionable purposes. See on M. 17 : 27. *οὐκ ἴσχυσ. ἐπιλαβ.*] referring to their original intent described in these words, *v.* 20. *ἐσίγησαν*] They then went away. *ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.* M. 22 : 22.

27, 28. *οἱ ἀντιλέγοντες*] *who gainsay* to the effect *that there is not a future state.* So Aristoph. *ἠρνοῦντο μὴ πεπτωκέναι, they denied* to the effect *that they had not fallen.* Thuc. III. 41, *ἀντέλεγε μὴ ἀποκτεῖναι.* See 22 : 34. Jelf, § 749. *σπέρμα*]

γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 29 Ἑπτὰ οὖν ἀδελφοὶ ἦσαν, καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. 30 καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. 31 καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον· 32 ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. 33 ἐν τῇ οὖν ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται. 35 οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται. 36 οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι· καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. 37 Ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωσῆς ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβραὰμ καὶ τὸν Θεὸν Ἰσαὰκ καὶ τὸν Θεὸν Ἰακώβ. 38 Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ

offspring; applied to a single person in Soph. *Phil.* 364. ὦ σπέρμ' Ἀχιλλέως. Cf. γένος, Rev. 22 : 16. Lat. *genus*, *Æn.* IV. 12. Hor. *Od.* I. 3. 27.

29–33. ἕπτα οὖν] M. ἦσαν δὲ . . . ἕπτα. οὖν marks a *consequence*; δὲ, adversative, a *difficulty*. ἄτεκνος ἀπεθ.] a more classical phrase than in M. Mk. ὕστ. πάντων] not superfluous; for it might be said she would be reckoned the wife of the surviving husband if she had not died 'last of all.' They think they had put their case very completely, anticipating on the part of Jesus expositions and distinctions like their own. γίνεται γυνή] Observe the omission of the article; relation is denoted. So υἱοί, *v.* 36. οἱ γὰρ ἑπτά] for *the* seven.

34, 35. αἰῶνος τοῦτου] this age, this fleeting period, and transitory state. ἐκείνου] that age, that permanent and abiding state. τυχεῖν] is frequently joined with ἄξιος and its compounds. Dem. *de Cor.* Ἄξιός εἰμι τοῦ ἐπαίνου τυχεῖν, Soph. *Ant.* 699. In 2 Thess. 1 : 5, τυχεῖν is omitted. τῆς ἀναστάσεως] Cf. Phil. 3 : 11, εἴπως καταντήσω εἰς τὴν ἐξανάστασιν τῶν νεκρῶν. οὔτε γαμοῦσιν] Such connexions as the matrimonial being suited only to a temporary state, imply the dissolution of the parties.

36. οὔτε γάρ] 'for neither.' δύνανται] 'can they possibly,' 'is it possible that they should.' This shews why marriage is precluded; it was appointed to perpetuate the human race, but in the future world no breaches will be made by death. ἰσάγγελοι] *like unto the angels* in respect of immortality, and their spiritual corporeity. 1C. 15 : 44. υἱοί] their adoption is complete, being made partakers of the glorious resurrection, R. 8. 23. 1 J. 3. 2. τῆς ἀναστ. υἱοί] i. e. partakers of eternal life. See on Mk. 12 : 18. Cf. ἀνάστασις, ζωοποιέω, 1 C. 15 : 21, 22. They have the ἀθανασία of Him who alone essentially possesses it. 1 T. 6 : 16.

37. ἐγείρονται] pres. not future. This is an inference from the continued existence of the dead. Our Lord speaks of them as being now, and all along, in the resurrection state; implying their present consciousness, and probably also their independence of time. ἐμήνυσεν] 'indicated;' less than 'asserted,' 'proved.' μηνύω, disclose what is secret, betray. ἐπὶ τῆς βάτου] See on Mk. 12 : 26. ἡ βάτος, the names of trees or plants are generally feminine. So also their products, ἡ βύσσος, cotton. βάτος, *Od.* XXIV. 229. *a bramble bush.*

38. Θεὸς δὲ οὐκ ἔστι νεκ. ἀ. ζ.] But he is not God (Deity) of dead (corpses), but of living (men). In M. οὐκ ἔστιν ὁ Θ. Θεὸς ν. ἀ. ζ. God is not God of dead, &c. In Mk. οὐκ ἔστιν ὁ Θ. νεκρ. 'God is not (God) of dead,' &c. It is incompatible with his Divine nature, his character as God (Θεὸς without the article), that He should be, &c. If Abraham, &c. were dead, i.e. nothing but corpses, mere inanimate matter, that relation could not exist between them and God which was expressed, as an existing relation, in the words ἐγὼ εἰμι ὁ

ζῶσιν. 39 Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας. 40 Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.

41 Εἶπε δὲ πρὸς αὐτούς, Πῶς λέγουσι τὸν Χριστὸν υἱὸν Δαβὶδ εἶναι; 42 καὶ αὐτὸς Δαβὶδ λέγει ἐν βίβλῳ ψαλμῶν, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, 43 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 44 Δαβὶδ οὖν Κύριον αὐτὸν καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἐστιν;

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπε τοῖς μαθηταῖς αὐτοῦ, 46 Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς δείπνοις· 47 οἱ κατεσθίουσι τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσεύχονται. οὗτοι λήψονται περισσότερον κρίμα.

21 Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον πλουσίους· 2 εἶδε δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ δύο λεπτά· 3 καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· 4 ἅπαντες γὰρ

Θ. Ἀβ. In this view Θεὸς is understood objectively in regard to *νεκρῶν* and *ζώντων*, as often in the expressions, 'Abraham's God,' 'my fathers' God,' i. e. the God whom they worshipped, &c., whom they had, possessed, as their own. We may, then, supply the thought, 'therefore they were not *νεκροί*, when so spoken of 'in the present,'—'for all (to whom He is God) live to Him,' have a living abiding interest in Him, which He maintains continually, which to Him is an ever present reality. It is implied that it would be a contradiction to speak of any as being in, or possessing, a relation to God, unless they were in existence, living, at any rate *to Him*. It would follow that even if they were *νεκροί* now, they must, to justify this language, live hereafter and eternally. See on J. 11: 25, 26.—Or we may understand the words more generally, *πάντες γὰρ (ἄνθρωποι) αὐτῷ ζῶσιν*, which is a fact though these are said to be *νεκροί*. To him there are no *νεκροί*. All men, even when dead with respect to their fellow men and this world, are still living with respect to God and the world to come. *αὐτῷ* i. e. are regarded by God in that aspect. Soph. *Aj.* 1128. *τῷδε δ' οἴχομαι*, 'as far as this one is concerned.' Cf. R. 6: 10, 11, *ὃ δὲ ζῇ, ζῇ τῷ Θεῷ ... ζῶντας τῷ Θ.* 'in reference to God.' Observe that in *v.* 8, *συζήσομεν αὐτῷ* (*Χριστῷ*), is equivalent to *ἀναστησόμεθα* (see *v.* 5).

40. In Mk. 12: 34, this is mentioned after our Lord's answer to the enquiry about the great commandment. In M. 22: 46, after his own interrogation respecting the Son of David. The three evangelists unite in representing this as the result of the discussion.

42. *καὶ*] 'while,' 'and yet.' *τῷ κυρίῳ μου* is the translation of לַאדֹנִי. (*Adoni*, 'lord,' in general). Ps. 110: 1. But אֲדֹנָי (*Adonai*) *v.* 5, is used for Jehovah. See Is. 8: 7.

44, 45. *πῶς*] Mk. *πόθεν*, in what way? on what ground or principle? *ἀκούοντος ... λαοῦ*] See on Mk. 12: 38.

47. *κατεσθίουσι*] See Mk. 12: 40. *προφάσει*] 'by pretext for villainy,' as a disguise to conceal their real characters. So 1 Thess. 2: 5, *ἐν προφάσει πλεονεξίας*, a pretence of piety to cloke covetousness. After this, in M. 23, follow the denunciations of woes against the Scribes. Prætextus in Evangeliis ut et vulgo Græcis dictus *πρόφασις*, veteribus dicebatur *πρόσχημα* et *προχάνη*. Hic proprie significatur tegmen quod sibi quis prætendit, ac prætexit. Usitatissimum quidem est *πρόσχημα*, rarius *πρόχανη*. Callim. *in Cer.* 74, *προχάνα δ' εὑρίσκετο πᾶσα quivis prætextus excogitabatur.* Valckner.

XXI. 1–4. See on Mk. 12: 41–44. *τοὺς*

οὗτοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, 4 αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν εἶχεν ἔβαλε.

5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ ἀναθήμασι κεκόσμηται, εἶπε, 6 Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ, ὃς οὐ καταλυθήσεται. 7 Ἐπηρώτησαν δὲ αὐτὸν λέγοντες, Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι; 8 Ὁ δὲ εἶπε, Βλέπετε μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, ὅτι ἐγώ εἰμι, καὶ ὁ καιρὸς ἤγγικε· μὴ οὖν πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ ἀκούσητε πολέμους καὶ ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶτον ἀλλ' οὐκ εὐθέως τὸ τέλος. 10 Τότε ἔλεγεν αὐτοῖς, Ἐγερθήσεται ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν· 11 σεισμοί τε μεγάλοι κατὰ τόπους καὶ λιμοὶ καὶ λοιμοὶ ἔσονται, φόβητρά

—πλουσίους] 'the rich people who were'—'the rich men, how,' Tynd., 'the rich men, which,' Cr., Gen. γαζοφυλάκιον] This probably arose from Jehoiada's chest, 2 Ki. 12 : 10. It was placed in the court of the women. Hither they brought the woman taken in adultery, J. 8 : 2, 3. Jesus taught in the treasury, J. 8 : 20. πενιχράν] indigent, necessitous, from πένης, used here only. Mk. πτωχή. ὑστερήματος] more emphatic than ὑστέρησις, (Mk.), as expressing absolute and completed state of want. Thuc. I. 49, ἀπὸ ἐλάσσονος πλήθους. εἰς τὰ δῶρα τοῦ Θ.] Genitive of object. 'The gifts offered to God.' εἰς τὸν κορβανᾶν, M. 27 : 6.

5. τινων] i. e. τῶν μαθητῶν. M. Mk. ἀναθήμασι] *votive offerings*, such as tripods, statues, like ἄγαλμα. Among other treasures there were several golden vines, a golden table given by Pompey, besides spoils and trophies taken by Herod. Tac. *Hist.* v. 5, vitis aurea templo reperta. v. 8, Hierosolyma genti caput. Illic immensæ opulentiæ templum. See 2 Macc. 5 : 16. 9 : 16. In a remark attributed to Cyril. Ἀνάθημα καὶ Ἀνάθεμα διαφέρει· Ἀνάθημα μὲν γὰρ πᾶν τὸ ἀνατιθέμενον τῷ Θεῷ· οὐ μόνον δὲ, ἀλλὰ καὶ τοῖς δικαίοις καὶ ἁγίοις ἀνδρασι· καὶ σημαίνει ἄγαλμα, κόσμον. Ἀνάθεμα δὲ ὁ ἀπὸ Θεοῦ χωρισμός.

6. ταῦτα] This anacoluthon is evidently designed for the purpose of giving to ταῦτα, by grammatical isolation, a peculiar prominence, which could not have been given by the regular juxta position of the words. See Mk. 6 : 16. J. 5 : 44. 6 : 39. 17 : 2. 1 C. 10 : 16. 2 C. 12 : 17. Green, p. 312. ἐλεύσ. ἡμ.] 17 : 22.

7. ἐπηρώτησαν] i. e. Peter, James, John, and Andrew. He was sitting on the Mount of Olives from which there was a good view—*despectus* and *conspectus* of the temple. See Mk. 13 : 3.

8. ὀνόματι μου] assuming my character as the Messiah, not asserting that they were the person Jesus. καὶ ὁ καιρὸς ἤγγ.] The words of these impostors. 'The time,' i. e for the kingdom of Messiah, as prophesied. This has been a continual error, very prevalent in the true church. See 2 Th. 2 : 2, and modern predictions of Millenarians. The tendency of believers to follow such arises from the feeling indicated in 17 : 22, the desire to have the Lord present on earth as in the days of his flesh.

9. ἀκαταστασίας] (ἀκαταστάτος, unstable, unsettled) *insurrections*. Such as that which occurred A.D. 40, on Caligula demanding that his statue should be set up in the temple, A. 9 : 31. τὸ τέλος] the final subversion of the Jewish state.

11. φόβητρά τε καὶ σημεῖα] Josephus says, *B. J.* VI. 5, that the Jews did not attend τοῖς ἐναργέσι καὶ προσημαίνουσι τὴν μέλλουσαν ἐρημίαν τέρασιν—τοῦτο μὲν ὅτε ὑπὲρ τὴν πόλιν ἄστρον ἕστη ῥομφαίᾳ παραπλήσιον, καὶ παρατείνας ἐπ' ἐνιαυτὸν κομήτης. κ. τ. λ.—τῶν σημείων, ἃ μὲν ἔκριναν πρὸς ἡδονὴν, ἃ δὲ ἐξουθένισαν—μέχρις οὗ τῇ τε ἁλώσει τῆς πατρίδος, καὶ τῷ σφῶν αὐτῶν ὀλέθρῳ, διηλέγχθησαν τὴν ἄνοιαν. Tac. *Hist.* v. 13. Evenerant

τε καὶ σημεῖα ἀπ' οὐρανοῦ μεγάλα ἔσται. 12 πρὸ δέ τούτων ἁπάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσι, παραδιδόντες εἰς συναγωγὰς καὶ φυλακάς, ἀγομένους ἐπὶ βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· 13 ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον. 14 θέσθε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμελετᾶν ἀπολογηθῆναι· 15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν, ᾗ οὐ δυνήσονται ἀντειπεῖν οὐδὲ ἀντιστῆναι πάντες οἱ ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν· 17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· 18 καὶ θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 20 Ὅταν δὲ ἴδητε κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἰερουσαλὴμ, τότε γνῶτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. 21 τότε

prodigia, quæ neque hostiis neque votis piare fas habet gens. . . . Visæ per cœlum concurrere acies, rutilantia arma, et subito nubium igne collucere templum. Expassæ repente delubri fores; et audita major humanâ vox 'excedere Deos,' simul ingens motus excedentium.

12. *πρὸ δὲ τούτων*] This was literally verified in the case of the Apostles personally. In M. *τότε*, but the previous occurrence of their persecution is implied in Mk. 13: 10. The connexion between *συναγωγὰς* and *φυλακὰς* may be traced in A. 26: 10, 11. *βασιλεῖς κ. ἡγεμόνας*] This was remarkably fulfilled in the case of S. Paul, the companion and teacher of S. Luke.

13, 14. See on M. 24: 14. It will give you an opportunity of bearing testimony to me and my kingdom, of witnessing a good confession. See Mk. 13: 9. The testimony would be also such as S. Paul speaks of in 2 Th. 1: 4, 5. *ἀπολογ.*] 'to make your defence,' your answer for yourselves and your doctrine. A. 22: 1. Phi. 1: 7, 17. 2 T. 4: 16, 17. 1 P. 3: 15.

15, 16. *στόμα καὶ σοφίαν*] *wise utterance. ἓν διὰ δυοῖν.* Cornel. Nepos, *Alcib.* 1. Tanta erat commendatio oris atque orationis, ut nemo ei dicendo posset resistere. S. Mark (13: 11) says that the Holy Ghost would speak by them. The variation supports the doctrine of the procession of the Holy Spirit 'from the Father and the Son.' The accomplishment of the promise is amply illustrated in the case of Peter and John, A. 4: 13. Stephen, A. 6: 10. Paul, 2 T. 4: 17. *παραδόθ.*] See on M. 10: 21. Mk. 13: 12.

18. *καὶ*] adversative, 'yet for all that.' *θρὶξ*] you shall lose nothing—not a whit—by it. See on J. 6: 39. H. 7: 25. This is not to be taken in a literal sense, as is obvious from *θανατώσουσι v.* 16. So many promises apparently having a temporal signification, must be understood spiritually, of future and eternal blessings. Cf. 17: 33. J. 12: 25. But a combination of temporal and spiritual deliverance may be intimated, as J. 18: 9. As *θανατώσουσι*, and *οὐ μὴ ἀπόληται*, are placed close together, we at once perceive there is no real contradiction; for the writer would not have left both expressions standing, if he had not been conscious of their consistency, or aware of an interpretation which would reconcile the two declarations. This principle may be applied to the explanation of some apparently inconsistent declarations, which do not occur in close proximity.

19. *κτήσασθε*] *save your lives by your endurance.* They would be preserved by patiently waiting for the promised way of escape. Cf. Is. 30: 7, 15, 18, and *'waiting on* the Lord,' O. T. passim.—*κτάομαι, I acquire, κέκτημαι, I have acquired,* i. e. *I possess,* opposed to *ἀπόληται,* perish, be lost. So *μιμνήσκω, I remind another, μέμνημαι, I have been reminded,* i. e. *I remember. ἐν τῇ ὑπομονῇ*] True spiritual life will be found in patient endurance, patient continuance in well-doing (R. 2: 7) and ill-suffering, 2 T. 2: 3. See M. 10: 22 n.

20. *ἡ ἐρήμωσις αὐτῆς*] The process of its desolation; the desolating agency.

21. *εἰς τὰ ὄρη*] The mountains to the N. E., in the territories of Agrippa, who

οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν. 22 ὅτι ἡμέραι ἐκδικήσεως αὗταί εἰσι, τοῦ πληρωθῆναι πάντα τὰ γεγραμμένα. 23 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ ἐν τῷ λαῷ τούτῳ. 24 καὶ πεσοῦνται στόματι μαχαίρας, καὶ αἰχμαλωτισθήσονται εἰς πάντα τὰ ἔθνη· καὶ Ἰερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι πληρωθῶσι καιροὶ ἐθνῶν. 25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, ἠχούσης θαλάσσης καὶ σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. 27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν

remained faithful to the Romans. *αὐτῆς*] i. e. Jerusalem. See 17 : 31–34. *χώραις*] *the fields*, i. q. *ἀγροῖς*, *the country districts*, 12 : 16. J. 11 : 55.

22. This verse, compared with 28, shews that 'the day of vengeance' synchronizes with 'the year of redemption.' The same awful truth is taught by the prophets, e. g. Is. 34 : 8. 61 : 2. 63 : 4. and is illustrated by Ex. 14 : 20, 28, 29. Cf. M. 25 : 46. J. 5 : 29. 2 Th. 1 : 6–10.

23, 24. *ἀνάγκη . . . ὀργὴ*] See on M. 24 : 21. *στόματι*] *the edge*. Lat. *acies*. Eur. *Or.* 1295, *δίστομα φάσγανα*. So H. 4 : 12, *μάχαιραν δίστομον*. *πατουμένη*] The Gentiles shall hold it in an *oppressive* subjection, as when a captive in war is trodden down under the feet of the conqueror. Josh. 10 : 24. 2 Sam. 22 : 41. Ezek. 21 : 29. This figure aptly represents the Holy City under the Romans, Saracens, and Turks. *ἄχρι πληρωθῶσι*] Until the period for their holding it is fulfilled, or rather, until the Gentiles are fully converted to the faith of Christ. Rev. 11 : 2. *ἄχρι*, and equivalent words, do not always imply that the event apparently anticipated will really transpire. See 22 : 16. J. 9 : 18. 1 Sam. 15 : 35. Yet the connexion of this passage with R. 11 : 25. Rev. 11 : 2, 18, leads to the generally received interpretation, that a time will come when this down treading shall cease. The question is, what is meant by the *καιροὶ ἐθνων*. If we understand by it the period during which the strifes, conquests, and present political relations of nations shall subsist, we get a reasonable interpretation equivalent to what is expressed in R. 11, i. e. we have the statement of the same result viewed in a more secular aspect. When the Gospel shall have christianized the nations, and there shall, in fact, be no more Heathen Gentiles, no more *ἔθνη* in the Jewish sense, then shall Jerusalem and Judæa be liberated from their curse. The omission of the article, *καιροὶ ἔθνων*, favours this view; which is supported by the common acceptation of *καιρὸς*, a person's day; season for action. The beginning of this end would be at the expiration of the 1260 days of the Apocalypse, probably the Reformation and Missionary age. Dan. 8 : 13, 14. 12 : 11, 12.

25. *σημεῖα*] See on Mk. 13 : 24–27. *συνοχή*] *oppressive anguish*. 2 C. 2 : 4. Cf. *συνέχεσθαι πολέμῳ, κάκῳ, νοσήματι*. 12 : 50. *ἐν ἀπορίᾳ*] in the desperate state of affairs, not knowing what to do. The Syr. V. substitutes *wringing of hands*. *ἐθνῶν*] denoting the calamities of the Roman empire, Mk. 13 : 8, unless we refer this part of the prophecy to the final judgment. *σάλου*] *the surge*; intimating that these troubles would come on them like a deluge, wave succeeding wave. So Soph. *O. T.* 22—

πόλις
ἤδη σαλεύει, κἀνακουφίσαι κάρα
βυθῶν ἔτ' οὐχ οἷα τε φοινίου σάλου.

26. *ἀποψυχόντων*] *their hearts dying within them*. *ἀποψύχειν βίον*, *to expire*. *ἀπο φόβου κ. πρ.*] *from a fearful expectation*, *v.* 15. *διὰ τὸν φόβον καὶ προσδοκίαν τοῦ μέλλοντος*. Plutarch, *in Anton.* See on M. 24 : 29.

27. Then shall they perceive that this was what Daniel meant by the Son of man coming with the clouds of heaven. Dan. 7 : 13. Rev. 6 : 12–17. Cf. L. 23 : 30.

νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς. 28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν."

29 Καὶ εἶπε παραβολὴν αὐτοῖς, "Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα· 30 ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν. 31 οὕτω καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ Θεοῦ. 32 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα γένηται. 33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 34 Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· 35 ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημέ-

Or, literally, shall behold him personally revealed, if we understand this prediction to relate to times subsequent to those alluded to in 25, *ἄχρι—ἐθνῶν*. Cf. M. 24 : 30. Rev. 1 : 7.

28. *ἀπολύτρωσις*] is closely connected in prophecy, as in *v.* 22, with the *ἐκδίκησις*, and means the perfect establishment of the *Redeemer's* kingdom by the abolition of the old dispensation of Moses. See on 17 : 24. Redemption, spiritual and eternal, was indeed complete by the Saviour's death, resurrection, and ascension. But the symbols of incomplete redemption remained, and were a bondage especially to Jewish Christians, until they were abolished in the destruction of the Temple and Priesthood. Cf. H. 8 : 13 with H. 12 : 27, 28. Thus, though our spiritual adoption is complete now, 1 J. 3 : 2, S. Paul speaks of us as *υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*, R. 8 : 23. *ἀνακύψατε*] oculos animumque erigite. Eximie *ἀνακύψαι* apud Polybium et Arrianum notat in spem meliorem erigi; animo recreari. Figurata ista notio huic loco convenit. Proprie *ἀνακύπτειν* incurvus dicitur, *qui caput erigit*, oppositumque est *κατακύπτειν caput incurvatum inclinare*. Prope accedit, 1 P. 1 : 12, *παρακύψαι, pronocapiteintrospicere*. Valckner.

30. *προβάλωσι*] M. Mk. *τὰ φύλλα ἐκφύῃ*. So *παραδῷ ὁ καιρός*, Mk. 4 : 29.

31. *γινόμενα*] *occurring, in process of fulfilment*. *ἂν γένηται* in *v.* 32, *shall have come to pass*, denoting their complete accomplishment. *ἐγγύς*] The kingdom of God was not fully established till after the destruction of the Jewish polity. See 17 : 24. Mk. 9 : 1. M. 16 : 28. There are two classes of signs : (1) Such as are naturally connected with the event, contributing to its fulfilment. These correspond to the leaves and buds before the fruit, *e. g.*, decay of false religions, spread of the gospel, &c. (2) Such as are arbitrary, only signs because they are announced and predicted as preceding the event, *e. g.* the conflicts of nations, earthquakes, famines, &c. *vv.* 10, 11. The signs of the post-miraculous age are chiefly of the former class.

32, 33. *πάντα*] all that referred to the destruction of Jerusalem. The remark of Virgil, *Æn.* v. 523, 'docuit post exitus ingens,' is eminently applicable to these prophecies, and in some degree to all. *ὁ οὐρ. κ. τ. λ.*] So in regard to the law, 16 : 17. M. 5 : 18. And cf. Is. 51 : 6.

34. Cf. 1 Th. 5 : 3.—As a general rule, compounded adjectives in *ος* have two terminations ; but this is also the case with some which are not compounded ; *αἰφνίδιος, ον, βίαιος, ον, ἔρημος, ον.*—*κραιπάλη*] is properly the effect of *μέθη*. This remark was addressed to the little band of Christ's disciples. With it we may connect the Apostolic warnings against sensuality and worldliness. R. 13 : 13. 1 P. 2 : 11. 1 J. 2 : 16. These, too, are sins against which even the most spiritual have need to be warned.

35. *ὡς παγίς*] as a trap falls on birds or beasts. R. 11 : 9. *καθημένους*] a perfect Orientalism for dwelling, living. So O. T. passim. Ps. 107 : 10. Is. 42 : 7. 47 : 8. The Hebrew for *inhabit*, יָשַׁב is literally *sit*, יֹשְׁבֵי הָאָרֶץ inhabitants of the land, Jer. 1 : 14.

νους ἐπὶ πρόσωπον πάσης τῆς γῆς. 36 *ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου."*

37 *Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων· τὰς δὲ νύκτας ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν.* 38 *καὶ πᾶς ὁ λαὸς ὤρθριζε πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν αὐτοῦ.*

22 ΗΓΓΙΖΕ *δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα·* 2 *καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.* 3 *Εἰσῆλθε δὲ ὁ Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα.* 4 *καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐτοῖς.* 5 *καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι·* 6 *καὶ ἐξωμολόγησε, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.*

36. *ἀγρυπν. ... δεόμενοι*] 'Watch with prayer.' These two duties are frequently enjoined together, *βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε,* Mk. 13 : 33. See especially Col. 4 : 2. *ἐν παντὶ καίρῳ*] 18 : 1. *οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν,* Mk. 13 : 33. Cf. M. 24 : 42. *ἵνα καταξιώθ.*] as the result of your watchfulness and prayer, 'and so shall ye be accounted worthy.' *σταθῆναι ἔμπροσθεν*] either to besaved at the destruction of Jerusalem, or to be acquitted at the day of judgment. A forensic term. Cf. Ps. 1 : 5. R. 14 : 4.

37, 38. *τὰς ἡμ.*] the days of this last week. *εἰς τὸ ὄρος*] belongs to *ἐξερχόμενος. ηὐλίζετο*] i. e., at Bethany, M. 21 : 17. *ἀκούειν*] Here we should rather expect *ἵνα* with the conjunctive. The same as the Lat. supine, M. 4 : 1 n. S. Luke concludes the period almost in the same words with which he had introduced it. 19 : 47. 20 : 1.

XXII. 1. *ἤγγιζε*] 'was drawing nigh.' M. 26 : 2 n. The explanation of *ἡ ἑορτὴ τῶν ἀζύμ.* by *πάσχα* (see on Mk. 14 : 12) shews that L. wrote for those who were not well acquainted with the Jewish festivals.

2. *ἐζήτουν τὸ πῶς ἀνελ.*] 'were seeking the ways and means of destroying him,' 19 : 47. *τὸ* is prefixed to the whole clause. So *vv.* 4, 23, 24. 1 : 62. 9 : 46. Mk. 9 : 23. A. 4 : 21. See Jelf, § 457. Green, p. 205. *τὸ* is not inserted in Mk. 14 : 1. *ἐφοβοῦντο γάρ*] They had to look for means which they were obliged to do, *for* the people were on the side of Jesus. *γὰρ* assigns the reason for the anxious deliberation implied in *ἐζήτουν*, and fully described in M. and Mk. They had already decided on the measure, but they felt a difficulty as to the best mode of carrying it out, L. 20 : 19. Perhaps they intended to postpone the execution of their design till the Paschal feast was over, Mk. 14 : 2, when the multitude of the people would be diminished; but the unexpected offer of Judas induced them to change their purpose. Here M. Mk. insert the anointing at Bethany.

3. *Σατανᾶς*] For the agency of Satan in our Lord's sufferings, see on J. 13 : 2, 27. 14 : 30. L. 4 : 13. *Ἰσκαριώτην*] Mk. 3 : 19.

4. *στρατηγοῖς*] Jewish officers, the commanders of the Levites who kept guard in the temple. Ps. 134. The head of these was called *ὁ στρατηγὸς τοῦ ἱεροῦ,* A. 4 : 1. *τοὺς ἄρχοντας τῶν οἰκοδομῶν τοῦ ἱεροῦ, ἤ καὶ τοὺς τῆς εὐταξίας ἐπιμελουμένους,* Theophylact. L. alone mentions the *στρατηγοί,* and at 52. As they had armed men under their command, it was natural that the priests should immediately associate them with themselves in their deliberations. *συνελάλησε ... τὸ, πῶς*] 'conversed with ... on the subject of how,' &c.

5, 6. *συνέθεντο*] 'made a compact with

7 Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα· 8 καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην, εἰπών, Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. 9 Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμεν; 10 Ὁ δὲ εἶπεν αὐτοῖς, Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας, Λέγει σοι ὁ διδάσκαλος, Ποῦ ἐστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; 12 κἀκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. 13 Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπε πρὸς αὐτούς, Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 17 Καὶ δεξάμενος ποτήριον εὐχαριστήσας

Judas,' the reciprocal sense of the middle verb: but the action of the priests is chiefly intended. *ἔστησαν αὐτῷ*, M. 26: 15. *ἐπηγγείλαντο*, Mk. 14: 11. *ἐξωμολόγησε*] 'thoroughly agreed to it,' 'came to definite terms,' as in Jer. 44: 25. LXX. Cf. M. 20: 2, *συμφωνήσας ἐκ δηναρίου*. *εὐκαιρίαν*] Tempus actionis opportunum Græce *εὐκαιρία*, Latine appellatur occasio, Cic. *de Off.* I. 40. *ἄτερ*] *v.* 35, used only in poetry and later prose. Ex istiusmodi voculis æstimare licet, Lucam legisse Scriptores Græcos, nam vocula *ἄτερ* non sane fuit in sermone quotidiano, trita Sophocli, frequens et in Poetis; nec in N. T. invenietur præterquam a Lucâ usurpata. Valckner.

7, 8. *ἡ ἡμέρα*] For the time, see on J. 13: 1. *Πέτρον κ. Ἰω.*] This is in L. only. In M. Mk. the disciples first make the enquiry. See on J. 6: 5.

10, 11. Cf. L. 19: 30. From M. 26: 18 we might suppose he had actually given the name of the person. The man with the pitcher was probably a servant. *οἰκοδεσπότῃ τῆς οἰκίας*] A pleonastic expression similar to *οἰκοφύλαξ δόμων, βουκόλια βοῶν, ζώπυρα πυρός, ποδάνιπτρα ποδῶν*. *οἰκοδεσπότης* was often used for *cujusque rei dominus*. Cf. 14: 21.

12. *ἀνώγεον*] or rather *ἀνάγαιον* sc. *οἴκημα*, *a room above the ground*. So *ἔκτηνται κατάγαια οἰκήματα*. Hdt. III. 97. *ἐστρωμένον*] suitably furnished for the occasion. See on Mk. 14: 14—16.

14. *ἡ ὥρα*] the time between the *two evenings* which was appointed for eating the paschal lamb, on the Thursday. *ἀνέπεσε*] See on Mk. 14: 17. *οἱ δώδεκα*] the usual number who joined in eating the paschal lamb was from ten to twenty. These companies were called *φρατρίαι*. Ex. 12: 4.

15. *ἐπιθυμίᾳ ἐπεθ.*] The strongest manner of affirmation according to the Hebrew idiom. Cf. M. 13: 14, from Is 6: 9, *ἀκοῇ ἀκούσετε*. A. 4: 17, *ἀπειλῇ ἀπειλησώμεθα*. 5: 28, *οὐ παραγγελίᾳ παρηγγείλαμεν*. So Gen. 2: 17, *dying thou shalt die*. Similarly in Attic Gr. *φεύγειν φυγῇ*, Jelf, § 899. 1.

16. *ἐξ αὐτοῦ*] 'of it,' i. e. the passover. Tynd., Cr., Gen. 'thereof,' A. V.; equivalent to 'partake of,' Jelf, § 537. See J. 6: 26, 50, 51. *ἕως ὅτου*] This implies that he would not eat it again till the event typified by the passover was *completed*, *πληρωθῇ*. The shadow merged in the substance by his death, as one of the main facts on which the kingdom of God was established. This and the similar expression in *v.* 18 does not imply that he would ever eat it again. See on 21: 24. M. 1: 25.

17. Four cups were partaken of at the passover. This was the first cup. That in *v.* 20 was perhaps the *third* cup, *τὸ ποτήριον τῆς εὐλογίας*, 1 C. 10: 16. *δεξάμενος*] 'having received,' as placed for, and handed to him in the character of

εἶπε, Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· 18 λέγω γὰρ ὑμῖν
ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου ἕως ὅτου ἡ
βασιλεία τοῦ Θεοῦ ἔλθῃ. 19 Καὶ λαβὼν ἄρτον εὐχαριστήσας
ἔκλασε καὶ ἔδωκεν αὐτοῖς, λέγων, Τοῦτό ἐστι τὸ σῶμά μου τὸ
ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
20 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων, Τοῦτο
τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν
ἐκχυνόμενον. 21 Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ'
ἐμοῦ ἐπὶ τῆς τραπέζης. 22 καὶ ὁ μὲν υἱὸς τοῦ ἀνθρώπου πορεύε-
ται κατὰ τὸ ὡρισμένον· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ
παραδίδοται. 23 Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς τὸ
τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.

24 Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ

the *paterfamilias*, who used to pronounce the blessing.

18. This follows the institution of the Eucharist in M. Mk. with the addition ἕως ... πίνω καινόν. See n. L. makes a marked distinction between the eating and drinking connected with the passover, and the partaking appropriate to the Lord's supper. The former are solemnly concluded, and abrogated, before the institution of the latter.

19. ποιεῖτε] i. e. break and eat the bread. 1 C. 11 : 24, 26. ποιεῖν is often used to avoid the repetition of the preceding verb, like *do* in English, *facere* in Latin. Cf. 1 Th. 4 : 10. εἰς τὴν ἐμ. ἀνάμν.] ἐμὴν for ἐμοῦ, the objective genitive, Æsch. *Prom.* θρῆνος οὐμός. Dolor ob me susceptus. *Œd. Col.* σοῖς πόθοις, *regrets for thee.* Hipp. δυσμενείᾳ σῇ, *enmity against thee.* Hor. *Od.* 1. 24, 1. Quis desiderio sit pudor aut modus, Tam cari capitis. So in R. 11 : 31, τῷ ὑμετέρῳ ἐλέει. 1 C. 15 : 31, τὴν ὑμετέραν καύχησιν. 2 T. 4 : 6, τῆς ἐμῆς ἀναλύσεως. In regard to ordinary occasions of eating and drinking, εὐλογεῖν corresponds to 'asking a blessing,' or grace before meat, εὐχαριστεῖν, to returning thanks, or grace after meat. See 1 T. 4 : 4, 5. Mk. 14 : 22 n. The consecration prayer in our communion service includes all the different expressions of the Evangelists and S. Paul.

20. We have metaphorical language similar to ποτήριον, διαθήκη in *Il.* III. 245, φέρον ὅρκια πίστα, Ἄρνε δύω, καὶ οἶνον ἐΰφρονα. In form ἐκχυνόμενον agrees with ποτήριον, but in sense refers to αἷμα, M. 26 : 28. Mk. 14 : 24. ὑπὲρ ὑμῶν] 'on behalf of,' vicariously and expiatorily. 1 T. 2 : 6. See M. 26 : 28, περὶ πολλῶν.

21. πλήν] 'Notwithstanding this devotion of myself, and my request that you should show me love and gratitude, there is one here, &c.' ἡ χείρ] i. q. ὁ ἐμβάψας τὴν χεῖρα, M. 26 : 23 (assuming also the use of the hand in the act of betrayal, 'delivering up.') This is meant to convey the idea so repugnant to all feelings of Eastern honour and hospitality, that one who had eaten with him at the table would betray him. The position of this verse implies that Judas had partaken of the communion as he had participated in the washing of feet. But we cannot argue conclusively from the order of this part of S. Luke's narrative. τοῦ παραδίδοντος] This participle is used by all the Evv. while the transaction is going on. ὁ παραδούς is the description of Judas in the catalogue of the Apostles, M. 10 : 4.

22. πορεύεται] euphemistic, sc. εἰς θάνατον. Cf. 13 : 33 n. τὸ ὡρισμένον] 'accurately defined' (R. 1 : 4) in the determination of God; viz., this very fact of his betrayal by one who had eaten bread with him. Ps. 41 : 9. We have a like sentiment recorded by the same writer. A. 2 : 23, τοῦτον τῇ ὡρισμένῃ βουλῇ ... διὰ χειρῶν ἀνόμων. In M. and Mk. καθὼς γέγραπται περὶ αὐτοῦ.

23. τὸ] 'the subject.' τίς ἄρα] 'who then,' 'who in that case,' 'if such be his opinion of any one of us,' implying something of a doubt.

24. It is not necessary to suppose that L. refers to the conduct of James and John, M. 20 : 25, Mk. 10 : 42, or to a contention actually occurring at this period

εἶναι μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται· 26 ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος· καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. 27 τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν. 28 ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου. 29 κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου· καὶ καθίσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

31 Εἶπε δὲ ὁ Κύριος, Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σῖτον. 32 ἐγὼ δὲ ἐδεήθην περὶ

of the supper. The expression *ἐγένετο δὲ καὶ φιλονεικία* may be used as introductory to the report he is about to give of our Lord's discourse at that time. Yet the words *δὲ καὶ* manifestly connect this discussion among themselves with the *συζήτησις*, *v.* 23. But in no part of the Gospel is the fragmentary character more evident than in this. See *v.* 31. 23 : 1–5. *δοκεῖ εἶναι*] 'is to all appearance,' 'has most pretensions,' 'should be taken for,' Tynd. See Mk. 10 : 42.

25. *εὐέργεται*] The vanity of princes led them to affect this title. To attain it they laid out large sums on public buildings, or as donations to the populace. So Ptolemy Euergetes. Tertullus flatters this vanity in his complimentary address to Felix, A. 24 : 3. See Hdt. III. 140, VIII. 85. 'Gracious lords,' Tynd., Cr., Gen.

26, 27. *ὁ νεώτερος*] See A. 5 : 6, where the word is used for those who acted in an inferior capacity, under the direction of the Apostles. *ὁ διακονῶν*] These words had particular force, since Jesus had just been washing the disciples' feet. The reference here to that action is unquestionable. Cf. J. 13 : 14–16. Note in this the undesigned coincidence between L. and J.

28. Our Lord means to distinguish them above others, as called to witness all his ministry from the beginning, and as having remained faithful while others had left him, J. 6 : 66, or hesitated to join him, J. 12 : 42. *πειρασμοῖς*] such as S. Paul alludes to in A. 20 : 19.

29. *διατίθεμαι*] Ego vobis tanquam testamento lego regnum. Krebsius. A promise exactly similar was given near the time, when James and John made their request for pre-eminence, M. 19 : 28; but their ambitious petition followed the promise, (M. 20 : 20,) implying that they had mistaken its nature. Here the promise follows the reproof of ambition, and is given as a compensation for the renunciation of views of temporal grandeur. The kingdom being given to Christ, he assigns to his servants their portion in it.

30. *καθίσεσθε*] 'and ye shall sit,' a change of construction (M. 7 : 24, n); or it may be regarded as a second consequence resulting from the former. Comp. use of *καὶ* in J. 15 : 8, E. 6 : 3.

31. An abrupt transition. In this Gospel we frequently miss a close continuity of narrative. *ἐξητήσατο ὑμ.*] has obtained you; *ἐκ* denotes the success. So Satan asked leave of God to tempt Job. Observe *ὑμᾶς*, plural, but *περὶ σοῦ*, *v.* 32. The distinction between *ὑμᾶς* and *σοῦ* is not generally noticed by the English reader. *τοῦ σινιάσαι*] *sift, winnow* (*σινίον*, a sieve) try your fidelity and constancy. See Amos 9 : 9. The object is denoted by the article *c. infin.* as 5 : 7. 'So far from this passage supporting the pre-eminence of Peter, it would rather show that there was more danger of his falling than the rest.' Burton.

32. We have here an instance of Christ's intercession preceding the temptations and trials of his servants. *ἐκλείπῃ*] 'fail utterly,' as it did fail to a great degree. *ἐπιστρέψας*] *intrans.* 17 : 4. A. 26 : 18. *ποτε*] aliquando, 'whenever the thing shall happen.' Like the old English expression 'in good time.' 'Thou in good time, when thou hast returned to thy duty, the way of truth,' Ja. 5 : 19, 20. The modern usage of the term 'converted,' i.e., caused to become religious by various kinds of instrumentality, has no support from this passage, cf. M. 18 : 3.

σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. 33 Ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. 34 Ὁ δὲ εἶπε, Λέγω σοι Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. 35 Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός. 36 εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. 37 λέγω γὰρ ὑμῖν ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει. 38 Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοις, Ἱκανόν ἐστι.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 40 γενόμενος δὲ ἐπὶ

There may be an allusion to 2 Sam. 15:20, *ἐπιστρέφου καὶ ἐπίστρεψον τοὺς ἀδελφούς σου μετὰ σοῦ*. The reply of Peter is like Ittai's, *v.* 21, *ἐὰν εἰς θάνατον καὶ ἐὰν εἰς ζωὴν, ὅτι ἐκεῖ ἔσται ὁ δοῦλός σου*. LXX.

33. The words of Peter more nearly correspond with those in J. 13:37, than with the other Evv. They agree also in representing the prediction of the denial, as having been uttered before they left the room. (*v.* 39.) M. Mk. speak as if they had departed previously.

34. *σήμερον*] with reference to the Jewish method of beginning the day from the evening. *ἀπαρνήσῃ μὴ εἰδέναι*] 'thou wilt deny to the effect that thou dost not know me.' This is the classical usage after verbs of negation. See 20:27.

35. See 10:4, and on Mk. 6:8, 9. Our Lord warns his disciples of future trials, and contrasts their past state with that which was near at hand. A total change would shortly take place in their whole condition; they must therefore provide for altered circumstances by suitable precautions.

36. 'You must expect to suffer from *want* and *violence*. Look, then, to ordinary means for support and defence.' *ὁ μὴ ἔχων*] 'He who hath not (a purse), let him sell his garment, and buy a sword,' 'he that hath none, let him,' &c. Wicl., Gen.; but Syr. V., Tynd., Cr., as A. V. An allegorical mode of intimating the perils they had to encounter. It will be so necessary to stand on your defence, that the means of defending yourselves must be procured at the expense of comforts and necessaries. *ἱμάτιον*] outer garment, pallium, Beza, not *χιτῶνα*, tunicam, as Vulg.

37. *λέγω γάρ*] He means to say that his followers would be exposed to still more danger and trouble 'for his name's sake,' than hitherto. He had been called Jesus of Nazareth, despised as a poor and mean person; it remained (*ἔτι*) that he should be called a malefactor (23:32. Is. 53:12), that 'the offence of the cross' should be set up. *τὰ π. ἐ. τέλος ἔχει*] 'the things predicted of me are now having an end.' Æsch. *Prom.* 13. *ἐντολὴ Δίος ἔχει τέλος. Il.* 1. 5.

38. The disciples understood Jesus literally, as implying that they wanted swords for immediate use. *ἱκανόν ἐστι*] Forma vetantis. See 2 Sam. 24:16. 1 Ki. 19:4. Or rather 'Enough on this subject; that will do;' as dismissing the point for the present; implying that they misunderstood him, and could not receive what he said; cf. Mk. 14:41, *ἀπέχει*.

39. *εἰς τὸ ὄρος τῶν ἐλ.*] To Gethsemane, which was at the foot of the mount, according to early tradition; yet not improbably, on the ascent. Robinson I. 346–7. Cf. M. 26:36. Mk. 14:32. *οἱ μαθηταί*] All except Judas. Cf. J. 13:30.

40. *τοῦ τόπου*] as if he had spoken of some exact spot before, which he had not. But it was a particular spot which he frequented (*κατὰ τὸ ἔθος v.* 39), as we know from the other Evv. *τὸν τόπον* occurs in

τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν.
41 Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ
γόνατα προσηύχετο 42 λέγων, Πάτερ, εἰ βούλει παρενεγκεῖν τὸ
ποτήριον τοῦτο ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
γενέσθω. 43 Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ ἐνισχύων αὐτόν.
44 καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· ἐγένετο
δὲ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν
γῆν. 45 καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς τοὺς
μαθητὰς, εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης, 46 καὶ εἶπεν
αὐτοῖς, Τί καθεύδετε; ἀναστάντες προσεύχεσθε ἵνα μὴ εἰσέλθητε
εἰς πειρασμόν.

47 Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος
Ἰούδας, εἷς τῶν δώδεκα, προήρχετο αὐτῶν, καὶ ἤγγισε τῷ Ἰησοῦ
φιλῆσαι αὐτόν. 48 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι

J. 18:2, after specifying the place. *μὴ εἰσελθεῖν*] M. Mk. *ἵνα μή*. This is not reported by M. Mk. as said then, or to all, but to the three apostles whom he had taken apart, when, on returning from prayer, he found them asleep. S. Luke relates the whole more succinctly; yet he alone mentions the visit of the angel, and describes the nature of the agony. *πειρασμόν*] See on *v.* 46.

41, 42. *ἀπεσπάσθη*] *he removed;* no violence or reluctance being implied. *ἵνα ὡς πλεῖστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος*, Xen. *Anab.* II. 2, 12. *θεὶς τὰ γόνατα*] M. *ἔπεσεν ἐπὶ πρόσωπον*. Mk. *ἐπὶ τῆς γῆς*. The prostration probably was on the second or third occasion of prayer. *εἰ βουλ. ... ἐμοῦ*] an aposiopesis here as 19:42. *παρενεγκεῖν*] M. *παρελθέτω*.

43. This appearance and aid of the angel is in striking coincidence with the words of our Lord to Peter, M. 26:53, *παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων*. The two parts of the coincidence are in different Evv., as the mention of *ποτήριον* (*v.* 42) by M. Mk. L. and in J. 18:11. Massillon speaks of 'l'humiliation de J. C., dans le secours qu'il reçoit d'un ange.' Sermon pour le Vendredi Saint. See H. 5:7, 8. Cf. *Il.* VIII. 364.

ἤτοι ὁ μὲν κλαίεσκε πρὸς οὐρανόν· αὐτὰρ ἐμὲ Ζεὺς
τῷ ἐπαλεξήσουσαν ἀπ' οὐρανόθεν προΐαλλεν.

44. *θρόμβοι*] *clots* or *gouts* of blood. *Choeph.* 533, *ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι. Eumen.* 184, *ἐμοῦσα θρόμβους οὓς ἀφειλκύσας φόνου.* things made up of small parts; Soph. *Trach.* 702, *ἀναζέουσι θρομβώδεις ἀφροί.* Several of the Fathers understand this to mean that our Lord sweated drops as thick as blood, 'instar grumorum sanguinis in terram decidentium.' Valck. Aristotle (*H. A.* III. 19, 8) describes certain states of the blood *ὥστε ἤδη τινὲς ἱδίσαν αἱματώδη ἱδρῶτα.* It is better to take it literally, understanding *ὡσεὶ* to indicate *coloured with blood.* 'By thine agony and bloody sweat.' *ἐν ἀγωνίᾳ*] There is a mysterious relation between such 'an agony' as this and that recorded in Gen. 32:24, when 'Jacob had power over the angel, and prevailed; wept, and made supplication unto him.' Hos. 12:4. The same Being, with whom Jacob wrestled in his agony of supplication, now experiences, in Jacob's nature, a severer agony. Perhaps the connexion is to be found in the relation which each sustained to the Church of God.

45, 46. *ἀπὸ τῆς λύπης*] 'from *very* sorrow.' This extenuating circumstance is not recorded by M. or Mk. *Od.* XII. 311. *κλαιόντεσσι δὲ τοῖσιν ἐπήλυθε νήδυμος ὕπνος. πειρασμόν*] a trial of their fidelity such as was about to occur, and such as he had warned them of; a snare and assault of Satan. M. 6:13.

47, 48. *προήρχετο*] L. alone mentions this. Judas was probably considerably in advance of the party, to prevent the escape of Jesus on the alarm given by the approach of a large multitude. Hence the necessity for the preconcerted token, the kiss. He meant that he would engage in salutation and conversation the

τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; 49 Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον εἶπον αὐτῷ, Κύριε, εἰ πατάξομεν ἐν μαχαίρᾳ; 50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖλεν αὐτοῦ τὸ οὖς τὸ δεξιόν. 51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου. καὶ ἁψάμενος τοῦ ὠτίου αὐτοῦ ἰάσατο αὐτόν. 52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ λῃστὴν ἐξεληλύθατε μετὰ μαχαιρῶν καὶ ξύλων; 53 καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. 55 ἁψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συγκαθισάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν. 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπε, Καὶ οὗτος σὺν αὐτῷ ἦν. 57 ὁ δὲ ἠρνήσατο αὐτὸν λέγων, Γύναι, οὐκ οἶδα αὐτόν. 58 Καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος εἶπεν, Ἄνθρωπε, οὐκ εἰμί. 59 Καὶ διαστάσης ὡσεὶ ὥρας μιᾶς, ἄλλος τις διϊσχυρίζετο λέγων, Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν· καὶ γάρ Γαλιλαῖός ἐστιν.

person who was to be seized, until the captors should come up. After this, and before they actually seized Jesus, he seems to have rejoined their company. J. 18:5. The position of *φιλήματι* shows that it is the emphatic word in the sentence. The words recorded in M. 26:50, may very well have been uttered first.

49. *ἐν* for *σὺν*] So Eur. *El.* 321. *καὶ σκῆπτρ' ἐν οἷς Ἕλλησιν ἐστρατηλάτει. εἰ πατάξομεν*] L. only; who also alone has given the words which were thus practically mistaken, *v.* 37.

51. *ἐᾶτε ἕ. τ.*] addressed to the officers, sc. meaning, Suffer my disciples thus far to show their attachment to me; excuse it to this extent; they shall do nothing more of this kind. *ἁψάμενος*] L. only mentions this miracle. From J. 18:10, we learn that the person's name was Malchus.

52, 53. *στρατηγούς*] The same, probably, as in *v.* 4. *(ἐπ' ἐμὲ) ὡς ἐπὶ λῃστήν*] *against me as against a robber*, one who plunders with violence, for apprehension. We observe here a touch of human resentment at the indignity thus put upon him. See on M. 26:55, 56. *ἡ ἐξουσ. τ. σκοτ.*] A personification of the Prince of Darkness, as Col. 1:13. This is the season when Satan, and the children of the wicked one, have a momentary triumph. 2 C. 13:4. *ἐσταυρώθη ἐξ ἀσθενείας.* E. 6:12. *πρὸς τοὺς κοσμοκράτορας τοῦ σκότους.* See on *v.* 3, and references.

54, 55. For the discrepancies in the narrative, see on M. 26:73. Mk. 14:68, 69. *αὐλῆς*] probably an open courtyard. M. 26:69 n. *αὐλὴ* is properly *atrium*, *ὁ περιτετειχισμένος καὶ ὕπαιθρος τόπος.*

56. *φῶς*] Xenophon uses the word in this sense, *Cyrop.* VII. 5, 27. *Οἱ δ' ἐπὶ τοὺς φύλακας ταχθέντες ἐπεισπίπτουσιν αὐτοῖς πίνουσι πρὸς φῶς πολύ.* In Judæa, very hot days are frequently succeeded by very cold nights. Gen. 31:40. It was a charcoal fire, *ἀνθρακία*, in a brazier. See on J. 18:18. *Il.* IX. 468,

πῦρ, ἕτερον μὲν ὑπ' αἰθούσῃ εὐερκέος αὐλῆς
ἄλλο δ' ἐνὶ προδόμῳ, πρόσθεν θαλάμοιο θυράων.

ἀτενίσασα] a word frequently used by L. in Acts, see on A. 1:10, and by no other N. T. writer except S. Paul, 2 C. 3:7. *παιδίσκη*] all the Evv. agree that the first who accosted Peter was a damsel. See on Mk. 14:68, 69.

60 εἶπε δὲ ὁ Πέτρος, Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώνησεν ὁ ἀλέκτωρ. 61 καὶ στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ, Ὅτι πρὶν ἀλέκτορα φωνῆσαι ἀπαρνήσῃ με τρίς. 62 καὶ ἐξελθὼν ἔξω ὁ Πέτρος ἔκλαυσε πικρῶς.

63 Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ δέροντες· 64 καὶ περικαλύψαντες αὐτὸν ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε; 65 καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν, λέγοντες, 67 Εἰ σὺ εἶ ὁ Χριστός; εἰπὲ ἡμῖν. Εἶπε δὲ αὐτοῖς, Ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· 68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε μοι ἢ ἀπολύσητε. 69 ἀπὸ τοῦ

60. *ὃ λέγεις*] *What thou meanest.* Soph. *Ajax*, 270, *πῶς τοῦτ' ἔλεξας· οὐ κάτοιδ' ὅπως λέγεις.* It would appear from *v.* 59 and *v.* 55, that there had been a conversation carried on, in which Peter joined, see M. 26:73. In Mk. 14:70, *πάλιν ἠρνεῖτο*, which may mean 'again kept denying it.' In *v.* 68, *ἠρνήσατο*.

61. This is only in L. The *προαύλιον* was probably visible from the inner court. Or the officers may have been conducting Jesus across it at this moment. If we suppose with Olshausen, that the denials took place in the house of Annas, then it is easy to conceive that, on this last occasion, Jesus was being conducted forth to the house of Caiaphas. This agrees very well with the narrative, J. 18:24, 25.

63–65. This mockery is placed by M. Mk. after the trial before the Sanhedrim. S. Luke's narrative in this part is less connected than any other evangelist. The circumstance occurred evidently during some interval, and was the act of those who had Jesus in charge. *δέροντες*] implying great severity in the blows inflicted. M. 26:67, *οἱ δὲ ἐῤῥάπισαν.*

65. *βλασφημοῦντες*] 'despitefully.' Tynd., Cr., Gen. The word here hardly denotes what we mean by 'blasphemy.' Perhaps it should be rendered 'insultingly,' or 'in the course of their insults.' R. 14:16.

66. *ἡμέρα*] According to the Talmud, capital causes were not to be tried during the night; a sentence, too, could not be executed on the same day that it was pronounced. These rules were flagrantly violated in this case. *πρεσβυτέριον*] S. Luke alone, of the Evv., here and A. 22:5, gives this name to the Sanhedrim, *ἡ γερουσία*, A. 5:21, *Senate.* From this it appears that the *ἀρχιερεῖς* and *γραμματεῖς* formed the *πρεσβυτέριον.* There were also other members of the Sanhedrim, such as Nicodemus, Joseph of Arimathea.

67, 68. S. Luke gives a very brief account of this examination. The question here addressed to our Lord was proposed at its close. *εἶπω*] make a positive assertion. *ἐρωτήσω*] 'propose a question,' as he had before done on the same subject, 20:3, *ἐρωτήσω ὑμᾶς ἕνα λόγον.* Such was the Socratic mode of arguing, cf. *συζητέω*, A. 6:9.

69. *ἀπὸ τοῦ νῦν*] M. 26:64, *ἀπάρτι*, See on J. 1:51. Lat. *continuo*, 'immediately, as it were, shall I, the Son of man, be invested with the highest authority.' The Jews in their reply, *v.* 70, show that in Dan. 7:13, 14, they interpreted *Son of man* as equivalent to *Son of God;* or that the latter (in whatever sense) was a title acknowledged to belong to the Messiah. So in M. 26:63.

νῦν ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. 70 Εἶπον δὲ πάντες, Σὺ οὖν εἶ ὁ υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη, Ὑμεῖς λέγετε, ὅτι ἐγώ εἰμι. 71 οἱ δὲ εἶπον, Τί ἔτι χρείαν ἔχομεν μαρτυρίας; αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγεν αὐτὸν ἐπὶ τὸν Πιλάτον. 2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι. 3 Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. 5 Οἱ δὲ ἐπίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι· 7 καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

70, 71. Mk. 14:62. Since the admission which our Lord made in reply to the High Priest was construed into blasphemy, it is plain that he was condemned not for asserting his Messiahship, but for claiming the incommunicable prerogatives of Deity. See Whately, *Kingdom of Christ*, § 5–8. We may observe that L. has not mentioned any evidence previously given, or alluded to anything like a trial. He implies it, however, by *ἔτι*.

XXIII. 1. *ἅπαν τὸ πλῆθος*] This was probably composed of the chief priests, elders, scribes, captains of the temple, with their servants and dependents. A previous council had been held as to the nature of the charge they should prefer, M. 27:1. Mk. 15:1. The actual charge is given by S. Luke alone, in *vv.* 2, 5. *Πιλάτον*] named, with his prænomen, title, and jurisdiction, in 3:1. Mentioned also in 13:1.

2. The word *βασιλέα* is added to explain the meaning of *Χριστόν*. See A. 17:7. From J. 18:33, 34, it seems that they said this out of the hearing of Jesus. *εὕρομεν*] is a forensic term, denoting conviction after legal trial. Xen. *Cyr.* I. 2, 7, *κολάζουσι δὲ καὶ οὓς ἂν ἀδίκως ἐγκαλοῦντας εὑρίσκωσι.* The Jews had already condemned our Lord on the charge of blasphemy, but as this accusation would avail little with Pilate, they charge him with insurrection, *v.* 5, and artfully introduce the mention of Galilee, knowing that the governor was prejudiced against the Galilæans, from their frequent commotions. Perhaps they wished Pilate to infer that our Lord was connected with Judas of Galilee, 13:1, n.

3. The conversation which ensued is given at length in J. 18:33 &c., and accounts for the declaration, *v.* 4, *οὐδὲν εὑρίσκω.*

5, 6. *ἐπίσχυον*] 'insisted,' i. q. *ἐπέκειντο*, *v.* 23. *ἀνασείει*] Eurip. *Orest.* 613, *ἐκοῦσαν, οὐκ ἄκουσαν ἀνασείσω πόλιν.* *ἀκούσας Γαλ.*] 'hearingthe word Galilee.'

7. *ἀνεπέμψε*] Lat. *remisit*, 'transferred.' Though governors had the right of trying all offences within their own province, it was the regular practice of the Roman law to remove the prisoner to the governor of the district to which he belonged. Herod was at Jerusalem, to celebrate the passover. L. alone relates this circumstance, as well as the massacre of the Galilæans in the temple by Pilate, 13:1. Probably Pilate, wishing to conciliate Herod, went out of his way on this occasion, to avoid interfering with one of his subjects. Josephus mentions, *Ant.* XV. 9, 3, that Herod the Great built a palace in the upper city with apartments

8 ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. 9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. 10 εἰστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς. 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν 14 εἶπε πρὸς αὐτούς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν κατηγορεῖτε κατ' αὐτοῦ· 15 ἀλλ' οὐδὲ Ἡρῴδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. 16 παιδεύσας οὖν αὐτὸν ἀπολύσω. 17 Ἀνάγκην

so large, that they could contain very many companies of men. These, too, had particular names; one was called Cæsar's, another Agrippa's. Here it was that Florus, the successor to Festus, took up his quarters, *B. J.* II. 14, 8. This, perhaps, is the building referred to in Mk. 15:16, as the Prætorium.

8. *ἐχάρη*] *was rejoiced* at seeing, as J. 20:20, *ἐχάρησαν ἰδόντες*. When the action signified by the governing verb can only be realized by the occurrence of that expressed by the dependent one, the participle is used instead of the infinitive, 19:17. *ἐξ ἱκανοῦ*] See 9:9. We find *ἐκ χρόνων ἱκανῶν* in 8:27, and *ἱκανῷ χρόνῳ* in A. 8:11.

9. *ἀπεκρίνατο*] is used instead of *ἀπεκρίθη* on solemn occasions, when the answer is not a mere reply, but a defence or explanation, answering *for one's self*. See J. 5:17. 19. 12:23. A. 3:12.—M. 27:12. Mk. 14:61, give *ἀπεκρίνατο*, in relating our Lord's refusal to answer.

10, 11. *εὐτόνως*] cf. *ἐκτενέστερον* 22:44. *ἐξουθενήσας*] This implies his great disappointment. Another form of the word is *ἐξουδενόω*, Mk. 9:12. 1 Sam. 16:1. 2 Ki. 19:21, LXX. *στρατεύμασι*] 'the guards of Herod.' *στράτευμα* in A. 23:10, 27, a party on guard. *ἐσθῆτα λαμπράν*] The Vulgate has veste albâ such as candidates wore. The angel is described A. 10:30, *ἐν ἐσθῆτι λαμπρᾷ*. M. 28:3. *τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών*. This robe was probably the same as that in which he was afterwards clad in derision by the soldiers of Pilate, and presented to the populace. *ἀνέπεμψε*] here literally 'sent him back.'

12. See note on 13:1.

13. *συγκαλεσάμενος*] For this, a pause in the proceedings was necessary. Indications of such a pause appear in M. 27:17, 19. This confirms the view that Pilate sent Jesus to Herod, in order to relieve himself from the guilt of condemning an innocent man, whose deliverance he still laboured to effect.

14. *ἀποστρέφοντα*] withdrawing them from their allegiance, *διαστρέφοντα* (*v.* 2) disturbing them in it. *ἀνακρίνας*] referring to a more copious examination than that given in *v.* 3. A. 24:8. *οὐδεν αἴτιον*] 'nothing to sustain the charges which,' 'no cause,' Wicl. *ουδεμίαν αἰτίαν*, J. 18:38. *κατηγορεῖτε κατ' αὐτοῦ*] an unusual construction. See A. 25:11. 28:19.

15. *πεπραγμένον αὐτῷ*] *has been done by him*, sc. by Jesus, *αὐτῷ* for *ὑπ' αὐτοῦ*. Xen. *Hellen.* II. 3, 17, *Ἀναμνήσω ὑμᾶς τὰ τούτῳ πεπραγμένα*. So *ταῦτά μοι λέλεκται. ἐῤῥέθη τοῖς ἀρχαίοις*, M. 5:21. The phrase *πράσσειν τι ἄξιον θανάτου* occurs in A. 25:11, 25. 26:31.

16. *παιδεύσας*] To appease the Jews, Pilate proposes to inflict the slighter punishment of scourging, as a *correction* for his assumption of the title of king, and a *degradation* which would nullify his claim in future. This proposal preceded the demand for the release of Barabbas, M. 27:17.

17. *κατὰ ἑορτήν*] *At every feast*, i. e.

δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα. 18 Ἀνέκραξαν δὲ παμπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν. 20 Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν. 21 οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν. 22 ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. 23 Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτούμενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων. 24 ὁ δὲ Πιλάτος ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· 25 ἀπέλυσε δὲ αὐτοῖς τὸν διὰ στάσιν καὶ φόνον βεβλημένον εἰς τὴν φυλακήν, ὃν ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

26 Καὶ ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. 27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.

every Passover, a custom introduced by the Romans, or perhaps by Pilate himself (but see on J. 18 : 39), in order to gratify the Jewish populace. Mk. 15 : 8, n.

18. *παμπλ.*] in full crowd. 'All the people cried at once,' Tynd., Cr., Gen. This was by the instigation of the chief priests and elders. M., Mk.

19. *ὅστις ἦν*] 'a certain man who,' 'one who.' *στάσιν*] He had been imprisoned on one charge similar to that laid against Jesus; but his crime had been notorious, *ἐν τῇ πόλει*, and he had been concerned in another still more heinous, *φόνον*. By demanding his release, the Jews showed how little they cared for the dignity or interest of Cæsar.

20, 21. *προσεφώνησε*] 'addressed (them)' 13 : 12. The words are given in M. 27 : 21. Mk. 15 : 12. *ἐπεφώνουν*] 'kept crying out,' in consequence of what Pilate had said. *σταύρωσον*] The ignominy of this punishment is thus described by Cicero, *pro Rabir.* 'Nomen ipsum crucis absit non modo a corpore civium Romanorum, sed etiam a cogitatione, oculis, auribus. *In Verrem:* Facinus est vincire civem Romanum, scelus verberare, prope parricidium necare. Quid dicam in crucem tollere? crudelissimum teterrimumque supplicium: verbo satis digno tam nefaria res appellari nullo modo potest, v. 66.

22. *τρίτον*] see 13—16 and 20. *τί γὰρ κακόν*] The language of expostulation. 'Not so! for what'—Soph. *Ajax*, 1325, *τί γὰρ σ' ἔδρασεν, ὥστε καὶ βλάβην ἔχειν.* So also *nam*, in Virg. *Georg.* IV. 445. *οὐδὲν αἴτιον θαν.*] 'nothing which amounts to a capital charge,' *v.* 14. This is especially mentioned in A. 13 : 28, *μηδεμίαν αἰτίαν θανάτου εὑρόντες.* So J. 19 : 4.

23. *ἐπίκεινται*] used by Hdt. v. 104; *press upon, be vehement in entreaty, v.* 5. *καὶ τῶν ἀρχιερέων*] In J. 19 : 6, *οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται.* See on *v.* 1. M. and Mk. relate that the chief priests stirred up the people on this occasion.

24. *ἐπέκρινε*] Here only in N. T. 2 Mac. 4 : 47. L. omits all mention of the scourging of our Lord, though he alone records the proposal to inflict it as a compromise, *v.* 16. The repetition, in *v.* 25, of the description of Barabbas from *v.* 19, with the addition of *ὃν ἠτοῦντο*, is very striking and affecting; yet the Evang. makes no remark upon the inconsistency, malignity, and cruelty of the people. The conduct of Pilate throughout the transaction, and his character as exemplified by it, are well delineated in Abbot's *Corner Stone*, chap. 'The Crucifiers.'

26, 27. *ἐπιλαβόμενοι Σίμωνος*] See on Mk. 15 : 21. Our Lord first bore the cross himself, J. 19 : 17, but probably,

28 στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε, Θυγατέρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν· 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι ἐν αἷς ἐροῦσι, Μακάριαι αἱ στεῖραι, καὶ κοιλίαι αἳ οὐκ ἐγέννησαν, καὶ μαστοὶ οἳ οὐκ ἐθήλασαν. 30 τότε ἄρξονται λέγειν τοῖς ὄρεσι, Πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βουνοῖς, Καλύψατε ἡμᾶς. 31 ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; 32 Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

33 Καὶ ὅτε ἀπῆλθον ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν, καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν. 34 ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 καὶ εἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες, Ἄλλους ἔσωσε, σωσάτω ἑαυτὸν, εἰ οὗτός ἐστιν ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός.

from the fatigue and suffering he had undergone, he was incapable of supporting it the whole way; ὄπισθεν τοῦ Ἰησοῦ may mean that Simon *helped* him to bear it. ἐκόπτοντο] See on 8 : 52.

28, 29. θυγατέρες Ἰερουσαλήμ] Weep because ye are daughters of Jerusalem. So ὦ ἄνθρωπε τοῦ Θεοῦ, 1 T. 6 : 11. And cf. Zech. 12 : 10—14. J. 19 : 37, n. ἐπὶ ἐμέ] *over me.* Many of those who now wept over our Lord probably perished at the siege of Jerusalem; but on their children especially these miseries fell. Some see in this an anticipative reference to the woman of noble family, who killed and ate her own child at the siege of Jerusalem. ἔρχονται ἡμέραι] 'days are coming.'

30. See Hos. 10 : 8. At the close of the siege many of the Jews endeavoured to hide themselves in the subterranean passages of the city; οὓς ἐν τοῖς ὑπονόμοις ἀνηρεύνων, καὶ τὸ ἔδαφος ἀναῤῥήγνυντες, ὅσοις μὲν ἐνετύγχανον, ἀνέιλον, Joseph. *B. J.* VI. 9, 4. See Is. 2 : 10, 19, 21. Rev. 6 : 16, 17. The language denotes a wish for death, rather than to live through such miseries. Rev. 9 : 6.

31. ξύλῳ] Eurip. *Cycl.* 572, applies this word to the vine; lignum, Hor. *Od.* II. 13. 11. ἐν] *in the case of,* 'to,' Tynd., Gen.; cf. ἐν αὐτῳ, M. 17 : 12. τί γένηται] 'What shall happen?' conjunct. delib. Jelf, § 417; see M. 23 : 33. 26 : 54. The Hebrews called the righteous *green trees,* and the wicked *dry trees,* Ezek. 20 : 47. J. 15 : 2, 6. 'If these sufferings fall upon one who is holy, harmless, and undefiled, what are sinners to expect?' εἰ ταῦτα ποιοῦσιν ἐν ἐμοὶ ἐγκάρπῳ καὶ ἀειθαλεῖ καὶ ἀειζώῳ διὰ τὴν θεότητα, τί γένηται ἐν ὑμῖν ἀκάρποις καὶ πάσης δικαιοσύνης ζωοποιοῦ ἐστερημένοις. Theophylact. Cf. 1 P. 4 : 17. Or the meaning may be, 'If in the time when their judgment is not ripe, they are guilty of such sins as these, what will be the vengeance due to them when it is fully ripe?'

32. κακοῦργοι] called by M., Mk. λῃσταί. Probably they were *insurgents* who took up arms in opposition to the Roman oppression, and when thus engaged committed ravages on Romans and Jews indiscriminately. *Two others, malefactors,* cf. 10 : 1. In *Od.* I. 132, ἔκτοθεν ἄλλων Μνηστήρων, spoken of one who was not a suitor. So *Œd. Tyr.* 6, 7,

ἃ γὼ, δικαιῶν μὴ παρ' ἀγγέλων, τέκνα,
ἄλλων ἀκούειν, αὐτὸς ὧδ' ἐλήλυθα.

33. Κρανίον] See on J. 19 : 17. Mk. 15 : 22.

34. Πάτερ] L. only. The prayer was obviously uttered in especial reference to the Roman soldiers. Yet ignorance is assigned as a reason for the conduct of the Jews, A. 13 : 27, and by Paul as an extenuation of his guilt, 1 T. 1 : 13. διαμεριζόμενοι] See on J. 19 : 23.

35. ἐξεμυκτήριζον] 'kept sneering at him,' 16 : 14, used by L. only. ἐβλασφήμουν... ἐμπαίζοντες. M., Mk. σωσάτω ἑ.] i. e. καταβάτω ἀπὸ τοῦ σταυροῦ, as expressed in M., Mk. ὁ τ. Θ. ἐκλεκτός] from Is. 42 : 1.

36 Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ
ὄξος προσφέροντες αὐτῷ, 37 καὶ λέγοντες, Εἰ σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 Ἦν δὲ καὶ ἐπιγραφὴ γεγραμ-
μένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊ-
κοῖς, Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων.

39 Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν
λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. 40 Ἀπο-
κριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων, Οὐδὲ φοβῇ σὺ τὸν
Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; 41 καὶ ἡμεῖς μὲν δικαίως· ἄξια
γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον
ἔπραξε. 42 καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου Κύριε, ὅταν
ἔλθῃς ἐν τῇ βασιλείᾳ σου. 43 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν
λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

36. *ὄξος προσφ.*] 'the soldiers also, when they came and brought him vinegar, derided him.' This offer was not meant as an insult. Vinegar or sour wine was the usual drink of the Roman soldiers. M. (27 : 34) relates the offer of vinegar and gall; Mk. (15 : 23) the offer of the medicated wine, at or before the commencement of the crucifixion; L. the offer of the vinegar during the crucifixion. M., Mk., and J., the presentation of the sponge dipped in vinegar just before his death, in consequence of our Lord's own request, according to J. 19 : 28. Every one of these circumstances may have taken place independently of the others, though probably that mentioned by L. is the same as J. 19 : 29.

37. *σῶσον σεαυτόν*] The soldiers caught this up from the priests and multitude, and added it to their own original insults. The fact that they also derided his claim to a kingly title is naturally followed by the account of the inscription, which was in their language as well as that of the Jews. The mocking of the soldiers is mentioned only by L.; that of the priests, the multitude, and the malefactors, by the three Evv.; J. omits it altogether.

38. For the languages of the superscription, see on J. 19 : 20. S. Luke's version and S. Matthew's agree most nearly; S. Luke omitting the word *Ἰησοῦς*.

39. *κρεμασθέντων*] used of crucifixion only here and A. 5 : 30. 10 : 39. In G. 3 : 13 it is applied to our Lord's death in a quotation from Deut. 21 : 23, where its meaning is 'hanging,' as generally understood.

40, 41. *οὐδὲ φοβῇ σύ*] *Dost not even thou*, 'ne tu quidem.' 'Whatever may be the case with the unfeeling rabble, thou who art under the same punishment mayest be expected to feel some sympathy.' *ὅτι*] 'seeing that,' A. V.; 'whereas,' Rh.; 'cum sis,' Beza. In almost every instance in N. T. *ὅτι* may be rendered by 'seeing that,' 'inasmuch as,' L. 7 : 47, n. *ἀπολαμβάνομεν*] 'receive as recompense,' 16 : 25. *ἄτοπον*] used to denote some 'out of the way wickedness,' A. 28 : 6. 2 Th. 3 : 2. In the description of the plague, Thuc. II. 49, *πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει*, 'emitted breath fetid to a monstrous and almost preternatural degree.'

42. *ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου*] Some would understand this, 'when thou comest in thy kingdom; when thou art endued with royal authority.' This makes our Lord's reply peculiarly significant, as granting more than was asked; *this day*, not at some future time. See M. 16 : 28. The usual rendering, however, is preferable.—*ἐν* and *εἰς* are frequently said to be interchanged, but *ἐν* is here used because the idea of continuance entered into the mind of the speaker. See 7 : 50. 24 : 38. As our Lord was at this time evidently a dying man, the penitent thief could only have looked for a spiritual kingdom. The marks of his penitence are clear: (1) He reproves the ungodliness of his companion; (2) He attests the Saviour's innocence; (3) He acknowledges his own guilt; (4) He makes personal application to the Lord Jesus. *μνήσθητί μου*] cf. Neh. 13 : 14, 22, 31. Remember me, O my God, for good.

43. The punctuation *λέγω σοι σήμερον* is wholly inadmissible. 'that to day,' Syr. V. *παραδείσῳ*] Pers. *Pardish*, park or garden. Xen. *Anab.* I. 2. 7. *Cyrop.* I. 3. 14. The Jews used this term to de-

44 Ἦν δὲ ὡσεὶ ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν
γῆν ἕως ὥρας ἐννάτης. 45 καὶ ἐσκοτίσθη ὁ ἥλιος, καὶ ἐσχίσθη
τὸ καταπέτασμα τοῦ ναοῦ μέσον. 46 καὶ φωνήσας φωνῇ
μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ
πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσεν. 47 ἰδὼν δὲ ὁ ἑκα-
τόνταρχος τὸ γενόμενον ἐδόξασε τὸν Θεὸν λέγων, Ὄντως ὁ
ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες οἱ συμπαραγενό-
μενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα,
τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. 49 εἱστήκεισαν δὲ
πάντες οἱ γνωστοὶ αὐτοῦ μακρόθεν, καὶ γυναῖκες αἱ συνακο-
λουθήσασαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων, ἀνὴρ
ἀγαθὸς καὶ δίκαιος· 51 οὗτος οὐκ ἦν συγκατατεθειμένος τῇ
βουλῇ καὶ τῇ πράξει αὐτῶν· ἀπὸ Ἀριμαθαίας πόλεως τῶν
Ἰουδαίων, ὃς καὶ προσεδέχετο καὶ αὐτὸς τὴν βασιλείαν τοῦ

note the blissful state of departed souls. Our Lord probably employs it designedly, to convey to us the idea that the same full, uninterrupted, and intimate communion which Adam enjoyed with his Creator before the fall, should be granted to this penitent thief, and to all the spiritual seed of the second Adam. This opinion is confirmed by the import of the term *μετ' ἐμοῦ ἔσῃ*. Cf. Judg. 14:11, LXX. 'Formula loquendi, quâ uti consueverunt apud Græcos ii qui aliquem ad convivium vocant.' Bosius. Compare the imagery, Rev. 7:15, 17. 21:3. 22:2–5. This answer corroborates the general opinion that the souls of the righteous, after they are delivered from the burden of the flesh, are immediately in a state of conscious blessedness. See Ph. 1:23.

44, 45. *ὅλην τὴν γῆν*] *all the land*, as in the margin A. V., and M. 27:45. *καταπέτασμα*] There were two veils of the temple; the one before the sanctuary, the other between the sanctuary and the Holy of Holies; the latter is here meant, H. 9:8, 12. The rending of this veil was a type of the approaching abolition of the Jewish rites, and of Christ's entering into heaven itself once for all, having obtained eternal redemption for us (Mk. 15:38, n), also of our free access to God, through his mediation and intercession, founded on his atonement. H. 10:20.

46. *φωνήσας κ. τ. λ.*] 'Jesus cried with a loud voice, and said.' When a participle and verb are combined together, both in the past tense, the action denoted by the participle may be antecedent to or coincident with the action of the verb. Here the meaning is that Jesus uttered *Πάτερ, κ. τ. λ.* with a loud voice. The A. V. implies that Jesus first cried out something else, and then the words here recorded. *Πάτερ*] from Ps. 31:5. Cf. A. 7:59. See on Mk. 15:39. The rending of the veil took place after this commendatory address, M. Mk.

47. *ἐδόξασε τ. Θ.*] The phrase expresses an acknowledgment acceptable to God either in the way of praise, thanksgiving, or confession of faith. Cf. Ph. 2:11. *ὄντως . . . . δίκαιος ἦν*] *In reality this man was righteous.* Tynd. (perfect), Wicl., Gen., Rh., (just.) 'He was what he claimed to be, the Son of God;' so that the sentiment here recorded exactly agrees with Mk. 15:39. Others who were standing near exclaimed, *ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος*, to which the centurion also and his soldiers assented, *οἱ μετ' αὐτοῦ*, M. 27:54. This indicates the probability of the fulfilment of our Lord's petition, *v.* 34. Bp. Middleton thinks that *δίκαιος* is here put for *ὁ Δίκαιος*, as a common appellation of the Messiah. Cf. 1 J. 2:1.

48, 49. *τύπτοντες κ. τ. λ.*] intimating an awful sense of guilt and fear. *οἱ γν. . . . . μακρόθεν*] *ἀπὸ μακρ. θεωροῦσαι*, M. Mk. This is a general account. The women, and at least one of the *γνωστοί*, as we learn from an eye-witness (J. 19:26), were also quite near. They would naturally draw nigh gradually during the long period occupied by the crucifixion. *καὶ γυν.*] 'and women,' *v.* 55.

50, 51. *βουλευτής*] See on Mk. 15:

Θεοῦ· 52 οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ
Ἰησοῦ. 53 καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ σινδόνι, καὶ
ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν οὐδέπω οὐδεὶς
κείμενος. 54 καὶ ἡμέρα ἦν παρασκευή, καὶ σάββατον ἐπέφωσκε.
55 κατακολουθήσασαι δὲ καὶ γυναῖκες, αἵτινες ἦσαν συνεληλυθυῖαι
αὐτῷ ἐκ τῆς Γαλιλαίας, ἐθεάσαντο τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ
σῶμα αὐτοῦ. 56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ
μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν.

24 ΤΗι δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ
μνῆμα φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς.
2 εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου· 3 καὶ

43. J. 19 : 38. ἀγ. καὶ δίκ.] See on M. 1 : 19. Good by disposition, and virtuous on principle. οὗτος ... αὐτῶν] explanatory or vindicatory of the epithets ἄγαθος κ. δίκαιος. αὐτῶν] sc. βουλευτῶν. συγκατατεθειμένος] sc. τὸν ψῆφον, had not given his vote with them. Ἁριμαθαίας] Probably the same as Rama, M. 2 : 17, and Ramah, or Ramathaim, where Samuel was born and lived (1 Sam. 1 : 19. 7 : 17); about six miles N. of Jerusalem, on the frontiers of Benjamin and Ephraim. προσεδέχετο] Mk. 15 : 43. So of Simeon, 2 : 25, and others, 2 : 38. The pious Jews of this time, before our Lord's manifestation, lived in expectation of the coming of Messiah. They now were in expectation of the establishment of Messiah's kingdom by Jesus.

53. λαξευτῷ] *hewn in stone* (λᾶς, ξέω.) hewn out of the rock, M. Mk. οὗ οὐκ] M. says καινῷ αὐτοῦ, J. that it was in a garden. It was not uncommon for rich persons to have their tombs constructed in their pleasure-grounds. This account is the most summary. All the Evangg. mention Joseph and his request.

54. ἐπέφωσκε] properly *dawned*, here *drew on, was near*. The Syriac word is used also of dawn, 6 : 13. 22 : 66. A word originally applied to the dawn of natural day would easily come to denote the beginning of an artificial day. Vulg. 'illucescebat.' Grotius, 'vel propter accensas lucernas sabbatum dicitur lucescere.' Michaelis quotes from Asseman a phrase almost identical with the Syriac of M. 28 : 1. 'Nox quæ illuminat (seu cujus Aurora illucescit ante) primum hebdomadis.' Syr. Lex. Castell. in verb. ܫܦܪ

55, 56. καὶ γυναῖκες] for καί, Theile and Lachmann edit *al*, which is required, the women having been mentioned just before, *v.* 49. These were Mary Magdalene, and Mary the mother of Joses, Mk. 15 : 47. They are not named by S. Luke, who was probably a stranger to the families of Palestine; but by M., who wrote for Hebrews, and knew these persons in Galilee; also by Mk., who was conversant with many of them or their friends in Jerusalem. ἡτοιμ. ἀρ. κ. μ.] with the same lavish expenditure (see J. 19 : 39) as was noticed in the case of the anointing (Mk. 14 : 3, 8), and probably in consequence of the commendation bestowed upon the act by our Lord. ἡσύχασαν] kept quiet; did nothing in this matter.

XXIV. 1. τῇ δὲ μιᾷ τ. σ.] opposed to τὸ μὲν σάββατον, 23 : 56. ὄρθρου βαθέος] *at early dawn, before daybreak*, σκοτίας ἔτι οὔσης, J. 20 : 1. ὄρθρος, from ὄρνυμι, *the rising time* of the sun, and so of man and beast; ultima pars noctis, as Hom. *Il.* VII. 433 :

ἦμος δ' οὔτ' ἄρ πω ἠὼς, ἔτι δ' ἀμφιλύκη νύξ.

ἀρώματα] Nicodemus and Joseph of Arimathea had embalmed the body (i. e. had enveloped it in the preparation of myrrh and aloes), J. 19 : 39, but probably hastily and imperfectly; the process was sometimes repeated for several days. τινες] women who, with those named, had followed our Lord from Galilee, 23 : 55, mentioned, too, in *v.* 10.

2. τὸν λίθον] The insertion of the article, the stone not having been previously mentioned, indicates that it was the usual stone door fitted to the tomb; so in J. 20 : 1. see J. 11 : 38. This could be better sealed (M. 27 : 66) than a large rough stone, not fitting the aperture. It was probably rather a block than a slab. Cf. M. 28 : 2. Large stones are called, in the Talmud, גלגלא, because they could only be moved by rolling (Gilgal). So

εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. 4 καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις· 5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη· μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ 7 λέγων, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· 9 καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς. 10 Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἳ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς. 12 ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον, καὶ παρακύψας βλέπει τὰ ὀθόνια κείμενα μόνα· καὶ ἀπῆλθε πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ

in Ezra 5 : 8. 6 : 4, אֶבֶן גְּלָל (Chald.); 'great stones,' A. V.; 'stones of rolling,' Marg.

4. *διαπορεῖσθαι*] 'quite at a loss;' used by S. Luke only, and elsewhere always in an active form, 9 : 7. A. 2 : 12. 5 : 24. 10 : 17. 2 C. 1 : 8, *ἐξαπορηθῆναι*, 2 C. 4 : 8, *ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι*. *ἐπέστησαν*] This word is frequently applied to sudden and supernatural appearances. Hdt. II. 141, *καὶ οἱ δόξαι ἐν τῇ ὄψι ἐπίστασθαι τὸν θεὸν θαρσύνειν*. Cf. 2 : 9. 21 : 34. A. 23 : 27. *ἀστραπτούσαις*] *dazzling white*, 9 : 29. Mk. 9 : 3. This answers to the description of the angel who rolled away the stone, and spoke to the women, *ἔνδυμα λευκὸν ὡσεὶ χιών*, M. 28 : 3. *στολὴν λευκήν*, Mk. 16 : 5.

5. *ἐμφόβων*] Cf. A. 7 : 32, *ἔντρομος γενόμενος Μωσῆς*, H. 12 : 21. Ex. 3 : 6. 19 : 16. Judg. 13 : 20. *τὸν ζῶντα*] *him that liveth*, Rev. 1 : 18. *μετὰ τῶν ν.*] i. e. in a place of burial.

6, 7. *μνήσθητε*] *μιμνήσκω, remind* another, *put a man in mind; μέμνημαι, I have been reminded*, i. e. *I remember*, in which sense the first aor. is always used. *ἐλάλ. ὑμῖν*] M. 16 : 21. 17 : 22, 23. Either they had received information from the Twelve, or, as is more likely, had themselves heard the announcement, and that as a frequent subject of discourse (*ἐλάλησε*) from His own lips. Cf. 9 : 44. 18 : 33. *ἐν τῇ Γ.*] See on Mk. 16 : 7.

9–11. *τοῖς λοιποῖς*] The other disciples who associated with the eleven apostles. *Ἰωάννα*] See 8 : 3. *αἱ λοιπαί*] the other women mentioned at *v.* 1. *ἐφάνησαν . . . . τὰ ῥήματα*] This is contrary to strict Attic usage, as neuter plurals have a plural verb only when they signify things which have life. So 2 P. 3 : 10. *λῆρος*] *silly talk, nonsense.* *Ἡρακλείδῃ λῆρος πάντα ἐδόκει εἶναι*, Xen. *An.* VII. 7. 41. *Ἅπαντα ταῦτα λῆρος ἤδη ἀναπέφηνε*, Lucian, *Timon*, 1.

12. *ὁ δὲ Πέτρος*] This corresponds with the narrative in J. 20 : 6, and with the special message to Peter, Mk. 16 : 7. *παρακύψας*] *stooping aside*, generally *to take a side glance*. *κείμενα μόνα*] i. e. 'without the body;' except that, from J. 20 : 6, 7, we are acquainted with a circumstance that may possibly give a different sense to *μόνα*. *πρὸς ἑαυτόν*] may be taken with *ἀπῆλθε*. See J. 20 : 10, *πρὸς ἑαυτούς, to their own home;* chez eux, Fr. So Terence, *Eun.* III. 5. 64, Eamus ad me, *to my house*. Cic. *pro Mil.* 19. devertit ad se.

13. *δύο ἐξ αὐτῶν*] These words must be referred to *v.* 9, *πᾶσι τοῖς λοιποῖς*. One of these was Cleopas, *v.* 18, and the other is supposed to have been of the seventy

ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαούς· 14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. 15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· 16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπε δὲ πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καὶ ἐστε σκυθρωποί; 18 Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτὸν, Σὺ μόνος παροικεῖς ἐν Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; 19 καὶ εἶπεν αὐτοῖς, Ποῖα; οἱ δὲ εἶπον αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· 20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων

disciples. Ἐμμαούς] a village within seven miles of Jerusalem. Probably they lived there, and were returning from the Passover. There was another Emmaus near the lake Tiberias, famous for its warm baths, and a third, about 170 furlongs N. from Jerusalem, rebuilt by Julius Africanus, in the beginning of the third century, and called Nicopolis. This journey was a proof of their 'slowness of heart' to believe. They would not have left Jerusalem, *ἐν αὐτῇ τῇ ἡμέρᾳ*, had they believed his words, or the testimony of the women, *v.* 22.

14. *ὡμίλουν*] *ὅμιλος, any assembled crowd; ὁμὸς ἴλη. ὁμιλεῖν* applied to *social intercourse, familiar acquaintance*, by Hdt. III. 130.

15. *καὶ αὐτός*] 'then Jesus himself,' continuative both in time and sense, Mk. 15 : 25. *ἐγγίσας*] Our Lord must have overtaken them, for he was coming from Jerusalem. See *v.* 18.

16. *ἐκρατοῦντο τοῦ μὴ . . . .*] 'were held so that they did not *recognise* him.' So *τοῦ μὴ*, with verbs of hindering, 4 : 42. A. 14 : 18, n., and see 20 : 17. Their grief would naturally contribute to this; yet doubtless there was a divine agency to produce the effect. See *v.* 31, *διηνοίχθησαν*. Mk. 16 : 12, *ἐφανερώθη ἐν ἑτέρᾳ μορφῇ*.

17. 'What are these matters (*λόγοι*) which ye are debating?' *ἀντιβάλλειν*] *put one against the other, compare, collate.* They were contrasting the events which had happened to Jesus, with their expectations from the Messiah. *λόγος*, like *ῥῆμα*, the subject or matter of the *λόγος*, Hdt. I. 21, Soph. *Aj.* 1268. See L. 1 : 37. *σκυθρωποί*] *of sad countenance; σκυθρὸς ὤψ* opposed to *φαιδρός*, Xen. *Mem.* III. 10, 4.

18. Κλεόπας] possibly for Κλεόπατρος. But in Syr. same as Κλωπάς J. 19 : 25, see n. *σὺ μόνος π.*] Here *μόνος* may be taken adverbially, as J. 17 : 3. R. 16 : 27, 'Dost thou merely sojourn . . . . and yet . . . .' or, 'Is it because thou art only a sojourner that.' Cic. *pro Mil.* 33. An vere, Judices, vos soli ignoratis, vos hospites in hâc urbe versamini, vestræ peregrinantur aures?

19. *ἀνὴρ προφήτης*] This is an idiom both in Hebrew and Greek. So M. 13 : 45, 52. 18 : 23. L. 5 : 8. A. 3 : 14. *δυνατὸς ἐν ἔργ. κ. λόγ.*] 'pre-eminent in miracles and teaching,' A. 7 : 22. Thuc. I. 139, of Pericles, *λέγειν τε καὶ πράσσειν δυνατώτατος*. Demosth. *δυνάμενος τῷ τε πράττειν καὶ τῷ εἰπεῖν. ἐναντίον*] i. q. *ἐνώπιον τοῦ Θεοῦ*, 1 : 6. A. 4 : 19. 8 : 21, literally, *in the face of God*, so that God could bear witness to it.

20. *παρέδωκαν εἰς κρίμα θαν.*] i. e. on a charge which, if substantiated, would ensure the sentence of death (M. 27 : 1, *ὥστε θανατῶσαι αὐτόν*), referring to the accusation brought against him before Pilate. *ἐσταύρωσαν*] by the instrumentality of the Romans. Quod facis per alterum, facis per te. A. 2 : 36. 4 : 10.

21. *ἠλπίζομεν*] *we were hoping*, implying that this had been their habitual expectation for some period of time. By

λυτροῦσθαι τὸν Ἰσραήλ. ἀλλά γε σὺν πᾶσι τούτοις τρίτην
ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα ἐγένετο. 22 ἀλλὰ
καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ
τὸ μνημεῖον· 23 καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγου-
σαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν.
24 καὶ ἀπῆλθον τινὲς τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον καὶ εὗρον
οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. 25 Καὶ
αὐτὸς εἶπε πρὸς αὐτούς, Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· 26 οὐχὶ ταῦτα
ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;
27 Καὶ ἀρξάμενος ἀπὸ Μωσέως καὶ ἀπὸ πάντων τῶν προφητῶν,
διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ.

ἡμεῖς the speaker distinguishes himself and the disciples from the Jews generally. *ὅτι αὐτός ἐστιν*] A sort of historic present; a quotation of their hope, in the terms in which it was expressed, while it existed. For *ὁ μέλλων*, cf. M. 11 : 14. Ἠλίας ὁ *μέλλων ἔρχεσθαι*. So R. 5 : 14. Col. 2 : 17, and *ὁ ἐρχόμενος*, L. 17 : 9, n. J. 11 : 27. *λυτροῦσθαι*] See on 1 : 68. *ἀλλά γε*] quinetiam, introducing something different from what was before stated; opposing the clause which follows to the preceding. *σὺν πᾶσι τ.*] *with-al*, i.e. notwithstanding, עִם־זֹאת 'for all this,' 'with this,' Neh. 5 : 18. *τρίτην . . . . σήμερον*] This is the third day, to day. *ἄγει*, impersonal.

22, 23. *ἀλλὰ καί*] introducing another change in the speaker's mind as to the character of the events related. *ἐξέστησαν*] first aor., which is always transitive, as the second is always intransitive. See on Mk. 3 : 21. *ὄρθριαι*] *in the morning*, as *ὑστεραῖος ἦλθε*. Æneas se matutinus agebat, *Æn.* VIII. 465. *καὶ ὀπτασίαν*] *a vision also*, besides the discovery of the empty tomb. *οἳ λέγουσι*] præs., see on *v.* 21; as if the women in their report spoke of the angels as there still, at the tomb, to say this.

24. *τῶν σὺν ἡμῖν*] Hence it appears that many were of the Apostolic company, and in constant intercourse with Jesus, who were not Apostles. *αὐτόν δέ*] He ends his summary of events with a negative fact, which had brought him to a conclusion adverse to all his hopes, and all the positive evidence for the resurrection. There is a tone of melancholy decisiveness in the statement of this last counter-proof, indicating an assumption of superior discernment, and something like a reflection upon the credulity of their fellow-disciples, *v.* 34; so Thomas, J. 20 : 25.

25. *ἀνόητοι*] senseless, without understanding. *βραδεῖς τῇ καρδίᾳ*] sluggishly disposed, from the force of previous opinions and prejudices. A rebuke elicited, probably, by the character of Cleopas's arguments and style just noted. *τοῦ πιστεύειν*] the final end or aim, as Mk. 4 : 3. *ἐπὶ π.*] *to put trust in.* In A. 24 : 14, *πιστεύων πᾶσι*. They did not disbelieve or reject what they had read in S.S., but yet they could not venture on the promises which they received as from God. *πᾶσι*] *v.* 27. cf. A. 3 : 24, n.

26. *οὐχὶ ταῦτα*] For the form of interrogation, see on 17 : 8, 9. *ἔδει*] for the fulfilment of prophecy and the salvation of man, *v.* 46. H. 2 : 10. *τὸν Χριστόν*] *the Christ.* *καὶ εἰσελθεῖν*] *καί* has the force of expressing a sequence in the order of predicted events. 'Was it not to be expected that the Messiah, after suffering these things, should enter into glory?' Gen. 3 : 15. Is. 52 : 13–15. 53 : 10–12.

27. *διηρμήνευεν*] This word is peculiar to S. Luke and S. Paul, A. 9 : 36. 1 C. 12 : 30. 14 : 5, 13, 27. *ἑρμηνεύεται*, J. 1 : 38, 42, from Ἑρμῆς, 'interpres Divûm;' i.q. *προφητεύειν*, 1 C. 14. Hdt. VIII. 36. Hence the word Hermeneutics, a singular instance of the effects produced by heathen mythology on ecclesiastical language. Our Lord went through the whole compass of prophecy, from first to last. So A. 3 : 24. In *τὰ περὶ ἑαυτοῦ* must be included the spiritual import of the types and symbols, the sacrifice of the ram for Isaac, the solemn annual expiation, the brazen serpent, and the like.

28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσε-
ποιεῖτο πορρώτερω πορεύεσθαι. 29 καὶ παρεβιάσαντο αὐτὸν
λέγοντες, Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν
ἡ ἡμέρα. καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. 30 καὶ ἐγένετο ἐν
τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε,
καὶ κλάσας ἐπεδίδου αὐτοῖς. 31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλ-
μοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
32 καὶ εἶπον πρὸς ἀλλήλους, Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν
ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς;
33 καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἰερουσαλὴμ,
καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς,
34 λέγοντας, Ὅτι ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι.
35 καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ, καὶ ὡς ἐγνώσθη αὐτοῖς ἐν
τῇ κλάσει τοῦ ἄρτου. 36 Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ὁ

28, 29. *πορρώτερω*] See on Mk. 6 : 48. Cf. Gen. 18 : 3, 5. 32 : 24–26. This similarity of action shows the identity of person between our Lord in the days of his flesh, and the occasional manifestations of Jehovah to his servants in days of old. So M. 17 : 7, compared with Dan. 10 : 9, 10, 18. *πρὸς ἑσπέραν*] *towards evening.* Thuc. v. 56, *πρὸς ἔαρ ἤδη.* VII. 79, *τοῦ ἔτους πρὸς μετόπωρον ἤδη ὄντος.* *κέκλικεν ἡ ἡμέρα*] might literally mean any time after noon, but is used of a time when the sun is visibly declining. *μεθ' ἡμῶν*] Cf. *μετ' ἐμοῦ*, 23 : 43 n. *τοῦ μεῖναι*] the object proposed, as *v.* 25.

30. The stranger's solemnity, fervency, and identity of action and manner with their Master in blessing the bread, were enough to remind them of Him, and so in association with the reports they had heard, and his late discourse, suggest the idea of his presence. But as their eyes had been supernaturally 'holden, *v.* 16, that they should not know him,' so we must understand the Evangelist to mean here that the restraint was supernaturally removed, i. e. that he now suddenly assumed his own well-known form and aspect. The words employed, and the successive acts denoted by the terms, *λαβὼν εὐλόγησε, κλάσας ἐπεδίδου*, lead us to infer, that it was our Lord's intention to recal to their minds the lately instituted commemoration of his death (see *v.* 35), though this could not be called a celebration of the Supper. To this perhaps we may ascribe the observance of similar acts, by which Christians expressed their recognition of each other. Cf. A. 27 : 35.

31. *ἄφαντος ἐγένετο*] *ceased to be seen by them.* The phrase *ἦσαν ἀφανεῖς* 'were no where to be seen,' i. e. 'had departed' occurs in Xen. *Anab.* I. 4, 7. The words here undoubtedly mean, 'vanished supernaturally.' Soph. *O. T.* 568, 851; Eurip. *Or.* 1573.—Bp. Horsley on the *Resurrection.*

32. *καιομένη*] *καίεσθαι* is used by Pindar (*Pyth.* IV. 389) *to be inflamed with pain.* The word denotes that glowing interest which they took in his instruction, and exposition of the prophets, and their desire to find their former hopes fulfilled. They were conscious of a spiritual action on the mind under the instructions of Jesus different from anything they perceived under the teaching of others, *v.* 45. Cf. Jer. 20 : 9. They imply that they might have recognised Him by this.

33, 34. *τοὺς ἕνδεκα*] used of the Apostolic company, even when incomplete; Thomas, for instance, was not there.—We are not necessarily to consider that every one made this acknowledgment, but only that *some* believed, *one* of whom expressly affirmed it. In every language pronouns are used with considerable latitude. From Mk. 16 : 13 it would appear that some of the eleven did not believe the report of the two disciples. *Σίμωνι*] S. Paul has referred to this in 1 C. 15 : 5. Our Lord appeared to Peter first among the apostles to assure him of his continued love, and readiness to forgive. Cf. Mk. 16 : 7.

36. *ἔστη*] It is implied that he sud-

Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 37 πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. 38 καὶ εἶπεν αὐτοῖς, Τί τεταραγμένοι ἐστέ; καὶ διατί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; 39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα. 40 Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. 41 ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς, Ἔχετέ τι βρώσιμον ἐνθάδε; 42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος, καὶ ἀπὸ μελισσίου κηρίου· 43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

denly and supernaturally appeared among them, *τῶν θυρῶν κεκλεισμένων*. S. John mentions three appearances to the disciples, 20 : 19, 26 ; 21 : 1. *εἰρήνη ὑμῖν*] This form of salutation was in common use, Gen. 43 : 23. 1 Sam. 25 : 6. M. 10 : 12, 13. It was peculiarly appropriate on this occasion, as Jesus before his death had promised *his peace* to be their inheritance, J. 14 : 27.

37. *πτοηθ.*] The word denotes excessive fear, *scared, dismayed*, spoken of females, *ἐπτοημένας δείνοις δράκουσιν*, Eur. *El.* 1255. *πνεῦμα*] i. q. M. 14 : 26, *φάντασμα*. This description of their fear and doubt agrees with the account given in Mk. 16 : 13, that the disciples, as a class, did not believe the report of the two from Emmaus. See on *v.* 34. Our Lord's language in *v.* 38 also corroborates the assertion of S. Mark, that 'he upbraided their unbelief.' And in *v.* 41 we read, *ἔτι δὲ ἀπιστούντων αὐτῶν*.

38. *διαλογισμοί*] 'reasonings whether or not it is I.' *ἀναβ.*] the same expression occurs A. 7 : 23. 1 C. 2 : 9. Is. 65 : 17. Jer. 3 : 16, &c. עָלָה עַל־לֵב. *Æn.* I. 582, quæ nunc animo sententia surgit. *ἐν* is said to be used for *εἰς*, but our Lord points his observation not so much against the rise of their doubts as against the *continuance* and indulgence of them in their minds. See on 23 : 42. So Thuc. *ἀποστέλλειν ὁπλίτας ἐν τῇ Σικελίᾳ*, where the attention is fixed not on the sending of troops to Sicily, but on their remaining there. So Ovid, *Fast.* III. 664, in sacri vertice montis abit.

39. *σάρκα καὶ ὀστέα*] Our Lord appeals to his disciples, that according to their own ideas of spirits, he could not be one. The immateriality of departed spirits is asserted by Homer, *Od.* XI. 218–221. Virgil, *Æn.* VI. 702. Ovid, *Met.* IV. 443. Max. Tyr. XV. 1. *Οὐ γὰρ σάρκες αἱ δαιμόνων φύσεις, οὐδὲ ὀστᾶ οὐδὲ αἷμα. ψηλαφήσατε*] From the report to Thomas of this offer arose his demand, as is related in J. 20 : 25. S. John, however, does not mention this previous proposal of our Lord, but only the exhibition of his wounds, according to the wish of Thomas. *καθὼς . . . . ἔχοντα*] The corresponding English words very inadequately represent the strength and emphasis of these.

41. *ἀπὸ τῆς χαρᾶς*] A very natural trait. Cf. A. 12 : 14. Livy XXXIX. 49, vix sibimet ipsi præ nec opinato gaudio credentes. *ἔχετέ τι βρώσιμον*] This our Lord said to confirm their minds still further in the assurance of his identity, as the popular notion was that spirits do not eat. Such records were very important as confutations of the early heresy of the Docetæ (referred to by Ignatius), who contended against the reality of our Lord's corporeity and sufferings. The Evangelist draws especial attention to the fact that our Lord really partook of the food, in the words, *v.* 41, *λαβὼν ἐνώπιον αὐτῶν ἔφαγεν*.

42. *ἐπέδωκαν αὐτῷ*] Hence it would seem very probable that this was the occasion alluded to Mk. 16 : 14, where *ὕστερον* may indicate only that the *appearance* was subsequent to that last mentioned. *μέρος*] This word, and the phrase *ἀπὸ μελισσ. κηρίου*, explain the origin of the partitive genitive after verbs of participation ; such as *tasting, smelling*. *μέρος* is sometimes inserted in Attic writers, Æsch. *Ag.* 518. *μετέχειν φιλτάτου τάφου μέρος*, Jelf, § 535, obs. 1.

44 Εἶπε δὲ αὐτοῖς, Οὗτοι οἱ λόγοι οὓς ἐλάλησα πρὸς ὑμᾶς
ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν
τῷ νόμῳ Μωσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ.
45 Τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς·
46 καὶ εἶπεν αὐτοῖς, Ὅτι οὕτω γέγραπται καὶ οὕτως ἔδει
παθεῖν τὸν Χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν καὶ ἄφεσιν
ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἰερουσαλήμ.
48 ὑμεῖς δέ ἐστε μάρτυρες τούτων. 49 καὶ ἰδοὺ ἐγὼ ἀπο-
στέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ
καθίσατε ἐν τῇ πόλει Ἰερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ
ὕψους.
50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν· καὶ ἐπάρας τὰς
χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο ἐν τῷ εὐλογεῖν

44. Our Lord refers to the books of the Old Testament according to the division adopted by the Jews, i.e. the Pentateuch, the Prophets, (under which term the greater part of the historical books was included), and the Hagiographa, which beside the Psalms, included the books of Proverbs, Job, Canticles, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles 1 and 2. *οὗτοι οἱ λόγοι*] Meaning, 'in this my death and resurrection are fulfilled the words which.' S. Luke evidently gives a summary of his discourse on this occasion, *v.* 46, *οὕτω*.

45. *διήνοιξεν*] Cf. A. 16 : 14. Rev. 3 : 20. This effect was probably permanent (cf. A. 1 : 16), anticipative of the full and conscious inspiration of the Holy Spirit. See J. 20 : 22. *τοῦ συνιέναι*] *vv.* 16, 29.

46. *ἔδει . . . τ. Χ.*] *v.* 26.

47. *κηρυχθῆναι*] Not then accomplished, but spoken of in the same tense with *παθεῖν* and *ἀναστῆναι*, because it was equally the subject of prophecy, and as certain of fulfilment as what had already happened. So the perfect in Heb. often. *ἐπὶ τῷ ὀνομ. α.*] on his authority, in virtue of his manifestation, character, and command. *ἀρξάμενον*] accus. absol. agreeing with *κήρυγμα* implied in the infinitive. Cf. A. 10 : 37. But perhaps it may be better to refer it to the agent, *τὸν κηρύσσοντα*. If we adopt this view, *ἀρξάμενον* describes the state of things which exists coincidently with the action of the principal verb; and may be rendered 'while beginning,' 'so that one begin.' Jelf. § 700. The Apostle Paul carried out this command when preaching among the Gentiles, by first offering the Gospel to the Jews in every city. In the spirit of it we should first endeavour to convert or reform those who profess Christianity, and then the heathen. But we are not to wait for success in the former attempt, before we begin the other. See A. 3 : 16. 13 : 46. R. 1 : 16.

48. *μάρτυρες*] Their first and most important character after our Lord's ascension, A. 1 : 8, 22.

49. *τὴν ἐπαγγελίαν*] The promised gift of the Holy Ghost, J. 15 : 26. A. 1 : 4, 8. Joel 2 : 28. *καθίσατε*] i. q. *περιμένειν*, A. 1 : 4. *ἐκάθισεν ἐνιαυτὸν καὶ μῆνας ἕξ*, A. 18 : 11. Dem. *de Cor.* *Οἱ χρηστοὶ πρεσβεῖς οὗτοι καθῆντο ἐν Μακεδονίᾳ τρεῖς ὅλους μῆνας. ἐνδύσησθε*] *be invested with*, a phraseology frequent in the writings of S. Paul. R. 13 : 14. 1 C. 15 : 53. G. 3 : 27. Col. 3 : 9, 10. Similar to it are the Homeric expressions *ἐπειμένος ἀλκὴν, ἀναιδείαν. δύναμιν*] power, wisdom, grace (promised 12 : 11, 12. 21 : 15) including all that are called 'gifts,' to qualify them for their office. See A. 1 : 8.

50. *ἕως εἰς Βηθανίαν*] This was on the east side of the Mount of Olives, and began where the district of Bethphage ended, which extended on the mount about a mile. We may reconcile J. 11 : 18 and A. 1 : 12 by supposing that the locality of the ascension was at the junction of Bethphage and Bethany. Cf. 19 : 29.

51. S. Luke evidently dwells upon

αὐτὸν αὐτούς, διέστη ἀπ' αὐτῶν καὶ ἀνεφέρετο εἰς τὸν οὐρανόν. 52 καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ὑπέστρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης· 53 καὶ ἦσαν διαπαντὸς ἐν τῷ ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν Θεόν.

the fact that Jesus ascended while he was in the act of blessing his disciples. It was his last act, and was a continued act. It did not and it does not cease.

52. There is no proof of adoration offered to an unseen and unsymbolized Being, in any other character than that of Deity. Judg. 13 : 17, 18. They offered this worship to their Lord after he was out of sight. We, too, worship an unseen Saviour. We break the first commandment if the Being whom we worship possesses not the fulness of essential Deity. *μετὰ χαρᾶς μεγάλης*] From the assurance given them that they would see Him again, A. 1 : 11.

53. *διαπαντός*] *constantly* at the hours of prayer until the day of Pentecost. The sacrifices offered morning and evening are called *ὁλοκαυτώματα διαπαντός*, 1 Chr. 16 : 40. 2 Chr. 2 : 4. See 2 : 37. A. 2 : 46. 1 Th. 5 : 17. Probably they frequently met in Solomon's porch, where their Master so often walked and taught. They now see his face perpetually in that city which hath no temple therein, 'for the Lord God Almighty and the Lamb are the temple thereof,' Rev. 21 : 22, 23.—The four Evangelists have been associated with the four cherubic symbols, Rev. 4 : 7. S. John has been constantly represented by the emblem of the eagle; while the rest have been variously assigned according to the fancy of the interpreter. On the supposition that such is the significance of these symbols, the third in order, the living creature having 'a face as a man,' may well be understood as characteristic of S. Luke. Undoubtedly this Gospel abounds in the richest exhibitions of our Lord's sympathy (e. g. 6 : 17. 7 : 12, 44, &c. 9 : 55, 56. 10 : 25–37, 38–42. 13 : 10–17. 15. 19 : 1–10. 21 : 2. 22 : 61. 23 : 28, 34, 43. 24 : 29, 30). This peculiar trait appears at its close by the proof of his perfect humanity afforded in eating and drinking before them; by the especial charge given to the Apostles to begin their labours at Jerusalem, the very scene of his rejection; and perhaps most of all by his action of continuous blessing on being parted from them. "It exhibits our Lord as the Son of Man, full of all human sympathies—the true High Priest, touched with the feeling of our infirmities, anointed to bring a message of forgiving grace, and deep heavenly compassion to all the mourners of mankind. The living creature having the face of a man, is a true emblem of the spiritual character which marks the whole narrative." Birks, *Horæ Evang.* B. IV. Ch. 6.

INTRODUCTION TO S. JOHN.

JOHN the Evangelist, son of Zebedee and Salome (M. 27:56, compared with Mk. 15:40), was a fisherman, probably of Bethsaida, (L. 5:10, with J. 1:44.) He is distinguished for the energy, zeal, and even impetuosity of his character, apparent from the surname Boanerges,—'sons of thunder,'—given to him and his brother James (Mk. 3:17), from his forwardness in forbidding a man who was not a professed disciple to work miracles, from his desiring with James to call down fire from heaven upon the Samaritans who would not receive Christ (L. 9:49, 54), and from the ambitious request preferred to our Lord by James and himself, through their mother. (M. 20:20. Mk. 10:35.) He also appears to have been singularly affectionate and amiable, for he was 'the disciple whom Jesus loved,' and who was evidently on the most familiar terms with Him (J. 13:23–25); he was present at the crucifixion, and it was to him that Jesus, on the cross, entrusted the care of His mother, whom, in consequence, he 'from that hour took to his own home' (J. 19:27); and he was the intimate friend and constant associate of Peter, who seems to have been much attached to him (J. 21:20, and compare 13:20–25. L. 22:8. J. 20:2. 10. A. 3:1, &c. 8:14.)

His style corresponds to his character. It is emphatic, graphic, fervid, fluent, and sometimes rapid, though not diffuse. Its vigour is due to a rhetorical kind of reiteration (notes on c. 1, c. 6, c. 8, and 1 J. 1. &c.), and the employment of short, clear sentences, well introduced, enunciating important facts and truths, (c. 1:1-18. 4:24. 6:53, &c. 11:36. 16:16.) He delights and excels in the descriptive, the pathetic, and the colloquial. (c. 4. 8. 9. 20. 21.) His language, though abounding in Hebraisms, has yet (in the Gospel and Epistles) more affinity with the ordinary Greek of his time than that of most other parts of the N. T.

This Gospel was written, as is generally admitted, at Ephesus. Its date has been much disputed, some fixing it before, others after the destruction of Jerusalem, (A.D. 70.) For the earlier date it is argued, that John implies the existence of the city in 5:2, 'Now *there is* (ἔστι δέ) at Jerusalem, by the sheep market, a pool,' &c. and the presence of the Jews in their own land in 4:9, 'The Jews *have no dealings with* the Samaritans.' To this it may be replied that the locality of the city was certainly still called Jerusalem, and that the pool would be still there; also, that the use of the present tense must not be too strictly insisted upon as a proof that the city was still in being, since we have on the other side, in 11:18, 'Now Bethany *was* (ἦν δέ) nigh to Jerusalem,' &c. Compare also Jerem. 41:5 with 2 Chron. 36:19. The expression in 4:9 may refer to the non-intercourse of Jews and Samaritans in foreign lands as well as their own. The arguments for the later date are,— (1) That John has omitted nearly all the incidents in Christ's

ministry related by the other Evangelists, and supplied facts, and long discourses, to which they have not alluded; which would imply that he wrote after their gospels had come into his hands, and been put into general circulation. (2) That he gives frequent explanations of Jewish names and customs, (e. g. 1:38, 42. 2:6. 4:9, 45. 11:55;) from which it may be inferred, as in the case of Mark and Luke, that he wrote for the benefit of Gentile Christians, who needed information on such subjects, and, therefore, after his residence in Judæa, which seems to have continued up to a late period, since we find him in Jerusalem, twenty years after the ascension, making an agreement with Paul, that he and Peter and James should 'go unto the circumcision,' i.e., restrict their ministry to the Jews, (G. 2:9.). (3) That, in this case, he must have written after a change in the apostolic arrangements, probably occasioned by the removal, by death, of Paul, and his episcopal successor Timothy, from the government of the Asiatic churches. (4) That the testimony of antiquity is in favour of the more advanced date; Chrysostom and Epiphanius naming the year 97.

It seems, however, very improbable that a work exhibiting so many proofs of the writer's full possession of an intellect of remarkable alertness and vigour, should have been composed in an extreme old age; more especially as the First Epistle of S. John, while affording sufficient evidence that it is by the same author as the Gospel, does present various characteristics indicative of the effect of years, in its frequent repetitions, and comparative looseness of composition. Hence, if we suppose S. John to have been a few years younger than Our Lord, it will appear most reasonable to assign the decade following the destruction of Jerusalem, from A.D. 70 to 80, as the period during which the Gospel was written.

The difference between the style of the Gospel and Epistles, and that of the Apocalypse, is better accounted for by a difference of circumstances than of time. S. John, in Patmos, had, we may easily conceive, no companions who might assist him in preparing his composition for publication, and suggesting such alterations in idiom and phraseology as would bring it into accordance with the written and spoken Greek of Alexandria and Asia Minor. Such aid he could readily command at Ephesus, while composing the Gospel and Epistles; and he might avail himself of it without surrendering in any degree his independence of thought and expression, and without any derogation to the inspired character of his work. See Preface on Inspiration.

The chief design of S. John in his Gospel was, according to Irenæus (*adv. Hæres.* lib. III. c. 11, written about A.D. 190), to confute the opinions of Cerinthus and other early Gnostics, who taught false doctrines respecting the divine and human nature of Christ. It is maintained, however, by many, that his design was wholly, and only, that of the other Evangelists, as stated by himself in 20:31; that is, to supply, in a narrative of the life and death of Our Lord, the ground of Christian belief and duty. But his employment of the terms which we find soon afterwards much in vogue among Gnostic writers, such as *λόγος*, *φῶς*, *μονογενής*, &c., the fact that, even in S. Paul's time, and certainly in his own, heresies of the same character with theirs existed (1 T. 1:4. 6:20. Col. 2:8, 9. 1 J. 2:18–23. 4:3–15. 2 J. 7–11), and the style and tone of his exordium, and of such passages as 19:35. 20:30, 31. 21:24, greatly favour the opinion that he wrote to oppose heresy, and that, substantially, the Gnostic heresy. It is certain that his

Gospel, more studiously and expressly than the others, sets forth the manifestation of Deity in Christ, and in so doing exhibits proof of a *speciality* of purpose. The analogy of other books of the N. T., in which a special purpose is discernible (such as the Epistles to the Corinthians, Galatians, and Thessalonians), would lead us to conclude, that peculiar circumstances in the state of the Church were the occasion of its composition. These could hardly be any other than *opposition* to the great truth to which it bears such clear and continuous testimony; since this truth was not then for the first time revealed, but had been, from the beginning, the foundation and substance of Apostolic teaching. See note on 6:58.

The genuineness of this Gospel was never impugned, except by the obscure Anti-Trinitarian sect of the Alogi (A.D. 203), until the latter end of the last century. Its early date is attested by quotations occurring in Ignatius, A.D. 110, *Ep. ad Rom.* (J. 6:33, 54, 55); in Justin Martyr, A.D. 150, *Apol.* 1. 61 (J. 3:3–5); in Tatian, A.D. 165, *Oratio c. Græcos*, ch. 13. 19 (J. 1:5. 1:3); and in various other writings undoubtedly of the second century. It is cited under the name of its author, as one of the πνευματοφόροι, by Theophilus of Antioch, A.D. 180, *Ad Autolycum*, B. ii. ch. 22. (J. 1:1, 3); and repeatedly in the writings of Irenæus, A.D. 190–200. And a remarkable corroboration of its genuineness occurs in the lately recovered treatise *On Heresies* by S. Hippolytus, in which Basilides is introduced as commenting at length upon the prologue to S. John's Gospel. Now Basilides cannot have written later than A.D. 117, when thousands of Christians must have been living who were contemporary with the Evangelist. See Bunsen's *Hippolytus and his Age.*

ΚΑΤΑ ΙΩΑΝΝΗΝ

ΑΓΙΟΝ ΕΥΑΓΓΕΛΙΟΝ.

1 ΕΝ ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεὸν, καὶ Θεὸς ἦν ὁ λόγος.

I. 1. *ἐν ἀρχῇ*] and *v.* 2, in the sense of 'originally,' 'primarily,' 'first of all;' *πρὸ πάντων*, Col. 1 : 17. *ἐγώ εἰμι . . . . ἡ ἀρχή*, Rev. 21 : 6. This opening may be compared with that of Genesis; but *ἐν ἀρχῇ* differs from בְּרֵאשִׁית as meaning eternal priority of existence, not the commencement of creation. In fact, *v.* 3 is the exact parallel to Gen. 1 : 1 in sense and chronology; while *vv.* 1, 2 antedate Gen. 1 : 1. *ὁ Λόγος*] S. John is the only writer in the N. T. who applies this term to Christ (see on L. 1 : 2). The origin of its use as the name of a Divine Person is by some traced to traditional interpretations of the O. T. generally received among the Jews before the incarnation. In support of this opinion it is alleged, 1. that in various passages of the Book of Wisdom, written certainly before our Lord's incarnation, the word *Λόγος* is used to denote a person or agent; 2. that the Chaldee Paraphrases, written early in the Christian æra, employ the term *Memra Jah*, i. e., 'Word of Jehovah,' in many places, where, in the Heb. text, the word Jehovah occurs, and that the Syriac Peshito Version, executed in the early part of the second century, uses *Meltho* in a similar manner; 3. that Philo of Alexandria, who wrote before S. John, speaks of the *Λογος* as a Divine Person and Agent. But it may be replied that, 1. in the passages adduced from the Book of Wisdom, the word *Λόγος* is only such a personification of the Divine attributes as occurs in the use of the word 'Wisdom' in Proverbs 8 : 1, &c. 9 : 1–5; 2. the date of the Chaldee Paraphrases is very uncertain, that of the Targum of Onkelos, the most ancient, being placed by some in the first century, by Eichhorn A.D. 300, so that the writers may have derived some hints from the Christian meaning of the term. It may be questioned also whether the use of the expression *Memra Jah*, or *Memra*, for Jehovah, is referable to any other principle than that which is exemplified by the Jewish practice of reading Adonai for Jehovah wherever the sense would permit—a superstitious aversion to pronouncing the sacred name; 3. Philo may have become acquainted with the Christian usage in reference to this word, since he was contemporary with the Apostles, and lived in Alexandria: Photius, indeed, says that he was a Christian. His *Λόγος*, however, is as frequently conceptual as personal; and in what he says about it there appears to be a combination of the Platonic notions about primitive Ideas eternally present to the Supreme Intelligence, with the Old Testament revelations of the Divine Nature, and prophecies concerning the Messiah, as well as with the Christian doctrine of the manifestation of the Son of God. It would also be worth while to inquire whether his writings have not suffered from interpolation, to some extent, through the injudicious zeal of a succeeding age, in which we know that this dishonest practice was too common. Perhaps we may safely conclude, that the word *Λόγος* had been employed, before S. John wrote, to express a mystical or abstract idea, and also as a name of Christ, and that the Apostle was directed to teach authoritatively by means of it the truth of the Divine nature, and personal manifested existence of the Eternal Son, in confirmation of all that was correct, and in opposition to all that was erroneous, in the previous use of the term, whether by Jewish and heathen Platonists, or by Christians. See Dr. Smith's *Scripture Testimony to the Messiah*, Vol. I.; and Townsend's *New Testament;* Kitto's *Bibl. Cyclopædia* on Gnosticism, Logos, Greek Philosophy, Word of God; Dr. Burton's *Bampton Lectures.* — That the *Λόγος* of *v.* 1 is the manifested person Christ Jesus is distinctly declared in *vv.* 14, 18. It is doubted whether the word itself, as used by S. John, expresses Christ's relation to Deity, or his relation to men. Probably it includes both. It represents Him as that Divine Person who is, and ever has been, the agent in communication with inferior natures (*v.* 18). He, from the beginning, has developed and manifested the will of Deity. The propriety of its use seems due to the relation which it signifies between speech, or expressed thought, and the mind; and

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν. 4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. 7 οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. 8 οὐκ ἦν ἐκεῖνος τὸ

herein the term corresponds to the χαρακτὴρ τῆς ὑποστάσεως of S. Paul (H. 1 : 3, n.) The indecision, instability, and presumption of German Rationalists, in their criticism on this term, are, whether intentionally or not, admirably satirized by Goethe, when he makes Faust translate it first, 'the word,' then 'the thought,' then 'the power,' and lastly, *by the Spirit's help*, 'the deed.' Θεὸς ἦν ὁ λόγος] The article with λόγος determines it to be the *subject;* Θεὸς is without the article, as being the *predicate.* It is predicated of the Word that he was God. Cf. Mk. 2 : 28. L. 3 : 8, πατέρα . . . . τὸν Ἀβρ. M. 13 : 39, οἱ δὲ θερισταὶ ἄγγελοι.

2. πρός] *Apud Deum.* Mk. 9 : 19. 1 C. 2 : 3. 1 J. 1 : 2. The emphatic repetition of this expression seems intended to mark the distinct personality of the Word. Cf. 17 : 5, παρὰ σοί.

3. πάντα] confirmed and secured against misinterpretation by οὐδὲ ἕν. Cf. Col. 1 : 16, 17, τὰ πάντα. δι' αὐτοῦ] used in reference to the Father as Creator, in R. 11 : 36. H. 2 : 10. ἐγένετο] 'came into being;' γέγονε includes the idea of present being; 'hath been, and is.' Many of the ancient commentators place the period at ἕν, thus reading, ὃ γέγονεν, ἐν αὐτῷ ζωὴ ἦν, 'whatever hath come into being derives its origin and existence from him.' So Lachmann; but the ordinary punctuation is obviously the more natural.

4. ἐν αὐτῷ] This can only mean that life was in Him essentially and originally. The assertion that 'the life was the light of men,' is the development of the idea contained in the term Λόγος, that person of the Godhead who is the agent in communication with men. Cf. 1 J. 1 : 5, and see 8 : 12; also Ps. 36 : 9, and E. 5 : 14. Perhaps also it is meant to meet the early errors of a distinction between the ζωή and φῶς in the Godhead.

5. σκοτία] *ignorance,* as in 12 : 35. R. 11 : 10. E. 4 : 18, and *sin,* as the effect of ignorance, as in 1 J. 1 : 6. E. 5 : 8, 11. On the combination of ignorance with sin, expressed by σκοτία, see 1 J. 2 : 8–11. κατέλαβε] This word seems to have reference, metaphorically, to that sort of darkness which will not admit, comprehend, or take hold of the rays of light, is not *susceptible* of light, such as the darkness of a fog or of smoke, contrasted with the ordinary darkness of night. Compare Wisdom 17 : 5, 'No power of the fire might give them light, neither might the bright flames of the stars endure to lighten that horrible night (darkness in Egypt).' So the moral darkness of the world was not illuminated by the light which shone in the midst of it. Truth concerning the Divine nature, even though clearly revealed, was not apprehended by the minds of men, R. 1 : 21. With κατέλαβε compare the somewhat analogous expressions, '*catch* fire,' 'catch sight of.'

6. ἐγένετο] Cf. Mk. 1 : 4. L. 1 : 5. The Evangelist here commences his narrative, but digresses immediately into a repetition and expansion of what he had before said, which continues through *vv.* 8–14. Then at *v.* 15, continued from *v.* 7 (εἰς μαρτυρίαν . . . μαρτυρεῖ) he again makes a beginning, followed by another digression, *v.* 16, or rather resumption and continuation of the statements made in *v.* 14. Finally, at *v.* 19, continued from *v.* 15, he enters upon his account of John the Baptist, and goes on without interruption.

7. εἰς μαρτ.] 'for the purpose of, or object of' bearing testimony; explained by ἵνα μαρτ. π. τ. φ. 'in order that all,' ἵνα πάντες π. δ. α.

8. Compare the words of the Baptist in *v.* 20, to which there is here perhaps an anticipative allusion. It was necessary to state that Jesus was 'the light' in a sense in which no other person was or could be; and that He was the *whole* light in that sense. Mistakes which it was important to guard against might easily arise from passages really referring to John, as in 5 : 35, and upon others which did not, as in L. 1 : 78, 79. ἀλλ' ἵνα] an ellipsis, to be supplied from the last verse, ἀλλ' (ἦλθεν) ἵνα.

φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 9 ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. 11 εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. 12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. 14 καὶ ὁ λόγος σὰρξ ἐγένετο καὶ

9. *ἦν—φωτίζει*] 'The true light was that which.' The common rendering which connects *ἐρχόμενον* with *πάντα ἄνθρωπον* is defensible against that which connects it with *φῶς*, as being the more simple and natural, suiting the explanatory style of S. John, and agreeing perfectly with the context. It is adopted by the principal Greek Fathers. The expression *ἐλήλυθα εἰς τὸν κόσμον* is also used in 18 : 37, as equivalent to *γεγέννημαι*. But on the other hand, Christ is spoken of twice after this by S. John as 'a light coming into the world,' 3 : 19. 12 : 46 (and see 16 : 28). The idea of giving light by being present is that which runs through both clauses of the next verse, and something is wanted in explanation of *φωτίζει* (i. e. *how* lighteth?) in order to connect *v.* 9 with *v.* 10. Upon the whole, the rendering, 'which coming into the world lighteth every man,' is to be preferred. 'Every man,' i. e. as explained in *v.* 10 and *v.* 5, n. *κόσμον*] See on 8 : 12.

10. 'In the world' by providence and moral government; by conscience, his voice in the soul; by his manifestation in the material creation, R. 1 : 19, 20. *καὶ . . . ἐγεν.*] the conjunction is not of sequence, but of augmentation. Not only was He in the world, but also the world came into being through Him. 'Knew him not.' He was the light from the beginning which shone for all men everywhere, but shone in darkness which 'comprehended it not,' *v.* 5. 1 C. 1 : 21.

11. *τὰ ἴδια*] 'What were his own,' 16 : 32. 19 : 27, his own peculiar property, the land, city, temple, state of the Jews. *οἱ ἴδιοι*] 'his own people.' *οὐ παρέλαβον*] The difference between *παρέλαβον* and *ἔλαβον* in *v.* 12 is immaterial; but *παρέλαβον* is the proper word to follow *εἰς τὰ ἴδια ἦλθε*, which implies an offer; they 'accepted' him not.

12. *ἐξουσίαν*] 'right.' *τοῖς πιστεύουσι*] 'quippe qui crediderunt.' The *right* to sonship is the gift of Christ, attained by believing (justification by faith, and adoption). They are *made* sons by the operation of the Holy Ghost, *v.* 13 (regeneration, and sanctification).

13. *ἐξ αἱμάτων*] plural, according to a Hebrew idiom; see especially Ezek. 16 : 6, 9. The juxta-position of the words *αἱμάτων* and *σαρκὸς* seems to indicate a reference to the expression *σὰρξ καὶ αἷμα*, used to denote man, or man's nature (M. 16 : 17. 1 C. 15 : 50. E. 6 : 12, *πρὸς αἷμα κ. σάρκα*, and cf. A. 17 : 26). They received not this birth in the way of natural generation, (1 P. 1 : 23,) were not sons of God in virtue of their relation to any human parent or ancestor, such as Abraham, see on 3 : 3, 5. *οὐδὲ ἐκ θελ. ἀνδ.*] nor is it of human origin in any way.

14. This is in continuation of *v.* 11; but there is also a connexion of ideas between it and *v.* 13. Men by the grace of Christ (*v.* 12) and work of the Spirit (*v.* 13) become partakers of the Divine nature' (2 P. 1 : 4); Christ also, the Word, became 'partaker of flesh and blood' (H. 2 : 14). *σάρξ*] Cf. 1 J. 4 : 2, 3. 2 J. 7. *ἐσκ. ἐν ἡμῖν*] it is not certain that any reference to the transitory nature of Christ's stay on earth is intended in *ἐσκήνωσε*, which occurs only here and in Rev. 7 : 15. 12 : 12, where it has merely the sense of 'dwelling,' cf. Lev. 26 : 11, Rev. 21 : 3, and L. 16 : 9, n. In 2 C. 5 : 1, 4, 2 P. 1 : 13, 14, *σκηνὴ* and *σκήνωμα* are used for the frail human body. *κατασκηνόω*, in reference to temporary abodes, i. e. the nests of birds, M. 13 : 32, L. 13 : 19; and the grave, A. 2 : 26. *ἐσκήνησαν*, Thuc. I. 89, is applied to the occupation of houses by soldiers, 'were quartered;' so Xen. *Anab.* IV. 4, 14. V. 5, 11 (*σκηνόω*). *ἐθεασάμεθα*] allusion to the transfiguration (as in 2 P. 1 : 16–18), and to the words uttered on that occasion by the voice from heaven, M. 17 : 5. Mk. 9 : 7. L. 9 : 35. *ὡς*] 'such as (belongs to . . .)' not 'as if,' or 'like;' see 1 C. 5 : 3. *ὡς ἀπὼν τῷ σώματι*, 'as (really) absent,'

ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρὸς, πλήρης χάριτος καὶ ἀληθείας.

15 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

16 Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος· 17 ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. 18 Θεὸν οὐδεὶς

Phil. 2 : 8. *μονογ. παρὰ πατρ.*] *παρὰ* inserted for the sake of clearness, as *ἐπιμελεία περί τινος*, Jelf, § 464 obs. *πλήρης*] i.e. *ὁ Λόγος*, and referring to his character while among men, as well as the object of his coming in the flesh, *v.* 17. In English the passage would be more intelligible, at least when read, if the words, 'and we beheld ... Father,' formed the last clause instead of a parenthesis. *χάριτος*] Divine favour in pardon and salvation, goodness and mercy exhibited in deeds of active benevolence. *ἀληθείας*] the full and perfect truth concerning God, so explained in *v.* 18. See 8 : 32, 40.

15. *μαρτυρεῖ*] præs. for præt., as often *λέγει*, see 4 : 28, and note that in *v.* 19 the expression is, *αὕτη ἐστὶν ἡ μαρτ. τοῦ* I. *κέκραγε*] equivalent to *ἐκήρυσσε* in Mk. 1 : 7, 'made loud and bold proclamation.' *οὗτος ἦν*] 'this was.' 'It was this person whom I meant when I said,' &c. *ὁ ὀπίσω κ.τ.λ.*] the ideas of time and place are closely connected, and so, in all languages, are the words expressing them; hence the transition is easy from the one to the other. Thus we may render the passage, 'He that succeeds me takes precedence of me,' *πρῶτός μου*] for *πρότερος*, and more emphatic, 'long before me,' thus explaining the apparently paradoxical statement of the former sentence, 'my successor is placed above me,' by showing that He was not, after all, his successor, but his predecessor, and that by pre-existence, and therefore necessarily his superior. *ἔμπροσθεν*, superiority of rank; *πρῶτος*, priority of existence. So *πρ. ὑμῶν*, 15 : 18. Cf. L. 2 : 2. Jelf, § 502. This passage is expanded in 3 : 27, &c.; for the last clause see especially *v.* 31.

16. These are the words of the Evangelist, being obviously the continuation and expansion of *v.* 14. *πληρώματος*] reference to *πλήρης* in *v.* 14 q.d. 'and from Him in whom resides the fulness of grace and truth we have received our share of (*ἐκ*) those blessings, and not only so, but in succession and accumulation.' *χάριν ἀντὶ χ.*] 'grace in the room of grace,' a greater for less, higher for lower, as when a man attains successive degrees of rank. See 2 Pet. 1 : 5–8. *χάρις* is here grace communicated and received, the effect of that active grace that was in Christ, *v.* 14.

17. *ὅτι*] 'inasmuch as,' (L. 23 : 40, n.), the present revelation by Jesus Christ is emphatically 'the grace of God, which bringeth salvation,' the truth of God's nature and relation to man, manifested by and in his Son, *v.* 18. The previous dispensation and its mediator are naturally mentioned (and in the first place, because previous) in proceeding to characterize the present. There is no good reason for supposing a Hendiadys here and in *v.* 14, i. e. *χ. καὶ ἀλ.* for *χάρις ἀληθινή*. The peculiar and full significancy attached to the term *ἀλήθεια* in this Gospel seems to forbid it. See 8 : 32–46. 18 : 37, 38. Besides, the phrase is evidently taken from the book of Psalms, where it repeatedly occurs under the form חֶסֶד וֶאֱמֶת. Ps. 25 : 10. 57 : 3. 61 : 7. 85 : 10. 89 : 2, 14, 24 (Heb.)

18. *Θεόν*] 'Deity,' God, as such. Note the absence of the article, and compare 10 : 33–35, also L. 20 : 38. G. 4 : 8, 9. *οὐδ. ἑώρ.*] see 1 J. 4 : 12 1 T. 6 : 16. This verse has an implicit connexion with the preceding (see on *v.* 14), and may be regarded as a concluding summary of all that has been stated; its introductory clause, 'no man,' &c. being equivalent to the assertion that nothing has been said contradictory to the revealed and acknowledged truth concerning the Divine essence; and the conclusion, 'he hath declared Him,' bringing us to the subject matter of the Evangelic history with which S. John then proceeds. The incarnation is a manifestation of God; but 'the flesh,' or human nature of Christ, was at the same time 'the veil' of absolute Deity. 1 T. 3 : 16. H. 10 : 20. *ὁ ὢν εἰς τὸν κ.*] the figure, taken from the cus-

ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτὸν, Σὺ τίς εἶ; 20 καὶ ὡμολόγησε καὶ οὐκ ἠρνήσατο· καὶ ὡμολόγησεν Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. 21 Καὶ ἠρώτησαν αὐτὸν, Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη, Οὔ. 22 Εἶπον οὖν αὐτῷ, Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; 23 ἔφη, Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε τὴν ὁδὸν Κυρίου· καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. 24 Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ, Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἠλίας οὔτε ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε·

tom of accubation at meals (13:23. L. 16:22) denotes nearness, union, intimacy, love. ὁ ὤν præs. so 3:13, signifying the original and ordinary condition of existence.

19. Resumptive of *v.* 15, and giving a full account of the occasion on which the testimony there related was first, or most solemnly, and openly given; see 5:33. οἱ Ἰουδ. ἐξ Ἰ.] 'the Jews of Jerusalem.' Cf. 4:7, γυνὴ ἐκ τῆς Σαμαρείας. By 'the Jews' is meant here, as in 7:13. 9:22, &c. the chief of the Jews, the elders, or council. σὺ τίς εἶ] 'what character, personage.' As was said at his birth, τί ἄρα τὸ παιδίον τοῦτο ἔσται, L. 1:66.

20. The emphatic repetition of καὶ ὡμολόγησεν is characteristic of S. John's style. See introductory remarks and comp. *vv.* 31, 33. This answer shows that there was at this time an expectation of the advent of the Messiah; and that some thought that he was revealed in the person of John; see L. 3:15. It also shows John's humility, in his anxiety to disclaim all pretensions to a character which did not belong to him, before he stated what his real office and mission was.

21. τί οὖν] 'Quid ergo *es*?' Beza, wrongly; it means, 'what then do you say? or, shall we say?' Ἠλίας εἶ σύ] see on M. 11:14. Mk. 9:12. The negative answer is by no means contradictory to our Lord's assertions in those passages, for John spoke according to his limited knowledge, and yet truly, for he was not the person Elias; Christ, who had the Spirit 'not by measure,' but plenarily, revealed that concerning John which was unknown to John himself. ὁ προφήτης] 'the prophet.' It was thus the Jews spoke of the expected prophet foretold by Moses, Deut. 18:15, &c., whom they do not seem to have identified with the Messiah (see *v.* 25. 7:40, 41.)

23. The passage quoted (Is. 40:3) is the introduction of a prophecy concerning the Messiah, which reveals his Divine character; and for this reason probably John was directed to refer to it.

24–26. ἐκ τῶν Φ.] And, therefore, being also priests and Levites (*v.* 19), duly qualified by their pursuits, office, and position, as well as by their mission from the council, to receive and report John's testimony. The 'thing was not done in a corner.'—The question 'Why,' &c. shows that they regarded baptism as a sign of high office, and of authority from God. They probably connected it in their minds with the emblematical actions of the prophets. ἐγώ] emphatic. The superiority of Christ's baptism, here implied, is expressed at *v.* 33, and in all the parallel passages, M. 3:11. Mk. 1:8. L. 3:16. μέσος δὲ ὑμ. ἑστ.] There is an antithesis between these words and ὃν ὑ. οὐκ οἴδ. 'though among you, yet &c.' This was said, probably, before John had recognized Jesus personally, but while Jesus was present; and said on the authority of the revelation which had been previously

27 αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. 28 Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

29 Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 30 οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. 31 κἀγὼ οὐκ ἤδειν αὐτόν ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάννης λέγων, Ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. 33 κἀγὼ οὐκ ἤδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνός μοι εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτὸν,

made to John, who in consequence of it was expecting the appearance of Jesus.

28. Bethany, as in the best MSS. Syr. V. and Vulg., rather than Bethabara. The two words have the same meaning, 'the place of the ford (Bethabara,) or ferry' (Bethany, אֲנִי אֳנִיָּה a ship, vessel), a convenient part of the river for baptism. This of course is not the Bethany of c. 11, but is distinguished from it by being said to be *πέραν τοῦ Ἰορδάνου*. Perhaps the Beth-barah of Judges 7 : 24.

29. 'The day after' the visit of the deputation. *τὸν Ἰ. ἐρχ. πρὸς αὐτόν*] It seems natural to understand this of John's first interview with Jesus; and therefore this would be the day of our Lord's baptism. In the words *ἴδε ὁ ἀ.* he expresses his recognition of him, which, as we know from M. 3 : 14, took place before his baptism. What follows (30, 31, and especially 32–34) is the testimony subsequently delivered (cf. A. 26 : 16–18, n.); but the insertion of it, and particularly of the circumstance mentioned *v.* 32 in the account of this day's events, agrees with the supposition that this was the day of the baptism. *ὁ ἀμνός*] This reference to the typical lamb of the Mosaic sacrifices was intended, doubtless, to indicate the *object* of Christ's coming, and *the means* whereby that object should be accomplished; the *object* being the removal of our guilt, the *means*, expiation by the suffering of death. *ὁ αἴρων*] 'who beareth,' or 'taketh away.' The corresponding word in Hebrew (נָשָׂא) has both meanings,—1, *beareth*, i. e., 'is accountable, responsible for,' 'hath or taketh upon himself,' (Exod. 28 : 38. Lev. 5 : 1. 16 : 22. Ezek. 18 : 20); and 2, '*taketh away*,' pardons, or procures pardon. (Gen. 18 : 26. Ps. 99 : 8. Heb. *ἆρον τὸ ἁμάρτημά μου*, 1 Sam. 15 : 25, LXX. means 'forgive,' 'put away my sin,' cf. 2 Sam. 12 : 13. Heb. and LXX). Both senses are involved in S. Paul's use and explanation of the phrase *ἦρκεν ἐκ τοῦ μέσου*, Col. 2 : 14. And they would be familiar to the Jews in connexion with the sacrifices. The victim was represented as bearing, and so removing, the guilt of the people. See especially Lev. 4 : 4, 15. 16 : 8–10. 21, 22. Cf. Is. 53 : 12. *τὴν ἁμ. τ. κ.*] Comp. 1 J. 2 : 2. 3 : 5. 4 : 10, 14. 2 C. 5 : 19, 'reconciling *the world* unto himself, not imputing their trespasses unto them.' The atonement was made for all, so that all, upon conditions varying with their spiritual state and circumstances, may have the benefit of it.

31. He means, 'though I knew him not, yet the chief object of my mission and baptism was to prepare his way, to introduce and announce him to Israel.'

32. From this cursory allusion to the Baptist's testimony, we see that John supposes his readers to be acquainted with the earlier Gospels, or with the facts disclosed in them. The same appears from 3 : 24. 11 : 2.

33. John's recognition of Jesus before he baptized him (*v.* 29. M. 3 : 14) was no doubt by inspiration; but he refers to the discovery of Christ, made to him by the descent of the Spirit, because it had been promised, and because his testimony to an event ocularly witnessed by him, was better evidence to others, than his account of an impression or impulse on his mind would be.

οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. 34 κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

35 Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο· 36 καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ. 37 Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις; 39 λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη. 40 Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. 41 εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν, (ὅ ἐστι μεθερμηνευόμενον ὁ Χριστός.) 42 καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς· (ὃ ἑρμηνεύεται Πέτρος.)

43 Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ, Ἀκολούθει μοι. 44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ

34. ὁ υἱὸς τ. Θ.] This is not used as synonymous with 'he who baptizeth with the Holy Ghost,' in *v.* 33, but in tacit reference to the proclamation made by the voice from heaven, at the baptism of Jesus. 'This is my beloved son,' &c. It will be noticed that no explicit account is given by the Evangelist John of this circumstance in our Lord's baptism. We have here, therefore, one of those coincidences which so often occur, and so greatly conduce to corroborate the truth of the sacred narrative. μεμαρτύρηκα] 'bare record.' 'Testor,' Beza rightly, for the meaning is, 'have testified, and do testify.' Cf. ἀναβέβηκεν, 3 : 13.

35–37. πάλιν εἱστήκει] 'was standing,' i. e., in his usual station, was in his place. περιπατοῦντι] walking for exercise and meditation. Comp. Gen. 24 : 63, 65. ἠκολούθησαν] i. e. as the next verse shows, walked at a respectful distance behind him, thus intimating their desire to become acquainted with him.

38, 39. The interpretation of the word Rabbi is supplied by S. John only, as also of Rabboni, 20 : 16. See Introd. p. 389. Rab-bi, 'my master.' ποῦ μένεις;] 'Where art thou staying?' Fr. 'où demeures-tu?' and in *v.* 39, 'où il logeait,' Osterv. The people who attended John's baptism had temporary lodgings in neighbouring villages or farm-houses (ἄγροι L. 9 : 12.), or perhaps in booths or tents, (cf. M. 15 : 32, ἡμέρας τρεῖς προσμένουσί μοι.) The lateness of the hour (4 P.M.) is noticed in explanation of their staying out the day with him.

40. The other was perhaps John himself, who never mentions his own name. ἴδιος with a substantive expressed is not always emphatic, see M. 22 : 5. 25 : 14; but is generally so; and perhaps always in this Gospel. Some family circumstances unknown to us might account for its use here.

41. πρῶτος] 'he was the first to find.' See 9 : 34. L. 24 : 18. Jelf, § 714. Obs. 3. 'The same found his brother S. first.' Tynd., Cr., Gen. This was probably the same night. Andrew and Simon would naturally lodge together. And the energetic character of Simon would show itself in a desire immediately to seek Jesus.

42. Πέτρος] 'a rock.' See on M. 16 : 18. In Syr. V. the same word as in M. 27 : 60, both for 'rock' and 'stone.'

43, 44. Φίλιππον] See on 12 : 21. ἀπὸ B.] ἀπὸ marks the place of residence, 11 : 1. ἐκ, the place of birth, though not invariably. The house of Andrew and Peter is placed by M. Mk.

Πέτρου. 45 εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε. 47 Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι. 48 λέγει αὐτῷ Ναθαναὴλ, Πόθεν με γινώσκεις; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν εἶδόν σε. 49 ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ. 50 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν

at Capernaum. Probably Bethsaida was their birthplace. Thus our Lord left Nazareth, 'his own country,' Mk. 6:1, and 'came and dwelt in Capernaum.' M. 4:13. Beth-saida, 'hunter's place.' Heb. צוּד to hunt for game. Gen. 27:3. Jer. 16:16. Syr. V. ܨܝܕܐ 'piscator venator. ܨܝܕ (tsaido) venatio, piscatio,' Castell. Probably a *fishing* station. So *Sidon*, according to Justin XVIII. 3. Mk. 7:24 (Syr.), now *Said*.

45. Nathanael. 'God hath given.' Comp. *Samuel*, 1 Sam. 1:20. It is supposed that Nathanael is the proper name of Bartholomew, 'Son of Tholomæus or Tolmai;' for Nathanael is mentioned in this chapter and in 21:2, in connexion with Apostles, but his name does not occur in any list of the twelve; whereas Bartholomew's name is in every list, but is not mentioned elsewhere. It is worthy of remark also that Bartholomew's name is in every list joined with that of Philip, who, as we here see, was the friend of Nathanael, and brought him to Jesus. This occurred, probably, before they all set out together from the place of John's baptism, on their return to Galilee. ὃν ἔγραψε] for περὶ οὗ, as expressed in 5:46. περὶ γὰρ ἐμοῦ ἐκεῖνος (Μωσῆς) ἔγραψε. Cf. Rom. 10:5, γράφει τὴν δικ. The allusion is to such passages in the writings of Moses, and of the prophets, as were generally understood to refer to the Messiah.

46. ἐκ N.] Cf. 7:41, 52. and M. 2:23. Exemplification of *prejudice*, and of the right method of dealing with it.

47. ἀληθῶς.] Cf. 8:31. ἀληθῶς μαθηταί. And for an exposition of the words see R. 2:28, 29. 4:12. 9:6. δόλος.] Ps. 32:2. Cf. 2 Cor. 1:12. 1 P. 2:22.

48. ὄντα ὑπὸ τ. σ.] In our Lord's reply allusion is made to the place in which Philip found him (probably near his own abode, see 1 Ki. 4:25), and to some circumstance which had occurred immediately previous, which Nathanael must have felt sure could not have been communicated to Jesus by any earthly means. So his question, 'Whence, i. e., how knowest thou me?' was answered, and he was convinced that Jesus knew all things, and therefore that he 'came forth from God.' Comp. 16:30. The Syrian Lexicographer, Bar Bahlul, has preserved a curious legend, in which the words ὑπὸ τὴν συκῆν are thus explained:—'Eum (Bartholomæum) mater ejus (quo tempore interfecti erant infantes) sub ficu occultabat.' Castell. *Lex. Syr.* 571.

49. ὁ υἱὸς τ. Θ. ὁ βασιλ. τ. Ἰ.] The connexion of these two titles here, and in 6:69. M. 26:63, Mk. 14:61, &c., would seem to intimate that the Jews expected that the Messiah would be, in some sense, the Son of God. It is clear, however, that whatever this might be, they understood our Lord to claim the title, Son of God, in a different and higher sense; for they never charged him, or those who believed on him, with blasphemy, for asserting his Messiahship; but they did make this charge against him when he declared himself the Son of God. L. 22:70. J. 5:18. 10:36. 19:7. See Abp. Whately's *Kingdom of Christ*, Essay 1, § 4–7. Howe, *Sermon* xxxviii. (on 1 Joh. 5:1) 1. [2].

50, 51. καὶ λέγει αὐτῷ] Inserted to attract special attention to the declaration which follows. ὑμῖν] he addresses the other Apostles then present who were to be witnesses of his miracles. ἀπάρτι] 'henceforth,' 'as the next thing to this,' M. 23:39, equivalent to ἀπὸ τοῦ νῦν, cf. M. 26:64, with L. 22:69, and see J. 14:7, ἀπάρτι γινώσκετε

αὐτῷ, Ὅτι εἶπόν σοι, Εἶδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψει. 51 καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπάρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

2 ΚΑΙ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. 2 ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. 3 Καὶ ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν, Οἶνον οὐκ ἔχουσι. 4 λέγει αὐτῇ ὁ Ἰησοῦς, Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου. 5 Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις, Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε.

αὐτόν.—There is here an obvious allusion to Jacob's dream of the ladder, Gen. 28: 12; and the general meaning of the words seems to be, 'From this time forward you shall be witnesses to such a communication, or series of communications, between God and the Son of man, as may be best illustrated by the scenery and action of the vision of Jacob.' The revelation of heavenly things by Christ ('heaven opened'), his mediation, intercourse between heaven and earth in and through him, the continual series of miracles by which these purposes of his mission were attested, are all involved in the allusive and metaphorical language of this passage. Cf. 14: 9.

II. 1. *τῇ ἡμ. τῇ τριτῃ*] 'The third day' after the conversation with Nathanael. This would appear from the preciseness with which S. John has recorded the consecutive events of the preceding days. See 1: 29, 35, 43. Cana, not far from Nazareth, between it and Capernaum; the city of Nathanael (21: 2) and Simon Zelotes (*Καναίτης*, M. 10: 4.) It is called Catana in both Syr. Versions, though the name of Simon Z. is given as from Cana, M. 10: 4. Mk. 3: 18.

2. *οἱ μαθηταὶ αὐτοῦ*] the newly called disciples mentioned in c. 1., and perhaps those only; *v.* 11.

3. *ὑστερήσαντος*] 'The wine having fallen short—failed.' From what Mary said to Jesus, and to the servants, it is clear she at least believed that her son had power to relieve their friends from their difficulty. Yet there is no reason to suppose that he had ever exerted his miraculous power for a similar purpose in his own family. Her suggestion and expectations are sufficiently accounted for by the circumstances attending his birth, by her knowledge of the mode in which our Lord would manifest his character and claims (intimated in his words, *v.* 4, *οὔπω ἥκει ἡ ὥρα μου*), by the apparent commencement of his public course in his attendance upon John's baptism, by the testimony borne to him by John, by his calling several disciples, and by her prevalent error of feeling and judgment as to her position in regard to him, not then for the first or last time exhibited (comp. L. 2: 48. Mk. 3: 21, 31).

4. *τί ἐμοὶ καὶ σοί*] A Hebrew phrase expressive of various sentiments according to the circumstances and relative position of the interlocutors. Here it repels interference and presumption. Cf. 2 Sam. 16: 10. 2 Chr. 35: 21. Addressed to a superior it deprecates interference, or expostulates on account of it. See M. 8: 29. L. 4: 34, and cf. 1 Ki. 17: 18. In other senses, see 2 Ki. 3: 13. Joel, 3: 4. *γύναι*] no term of reproach or indignity. See 19: 26. 20: 13. *ἡ ὥρα μου*] the time for the commencement of his public ministry by the performance of miracles. The phrase 'his hour,' 'mine hour,' or 'time,' is, in most places certainly, in all probably, employed to denote some great epoch in the life and actions of our Lord. See on *v.* 11. 7: 6, 8. 13: 1.

5. These words imply, that notwithstanding the reproof just administered to her, Mary fully expected that our Lord would comply with her intimated wish. It is worthy of remark that Jesus had regard to the feelings of his mother, and the respect due to her from others, by employing the agency which she anticipated. Had he wrought the miracle without giving the servants anything to do, Mary's premonition might have seemed to them and to herself superfluous and officious. His con-

6 Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν
τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. 7 λέγει
αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς
ἕως ἄνω. 8 καὶ λέγει αὐτοῖς, Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχι-
τρικλίνῳ. καὶ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ
ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ἤδει πόθεν ἐστίν· οἱ δὲ διάκονοι
ἤδεισαν οἱ ἠντληκότες τὸ ὕδωρ· φωνεῖ τὸν νυμφίον ὁ ἀρχιτρί-
κλινος 10 καὶ λέγει αὐτῷ, Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν
οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρη-
κας τὸν καλὸν οἶνον ἕως ἄρτι. 11 Ταύτην ἐποίησε τὴν ἀρχὴν

duct is here consistent with that recorded by S. Luke on a similar occasion, L. 2: 51. The naturalness, ease, and self-possession which characterize our Lord's demeanour are quite as observable in his miraculous as his ordinary actions, and afford a strong corroboration of the truth of the narrative.

6. *κατὰ τ. καθαρ. τῶν* I.] 'after the manner of,' in accordance with the custom of. See Mk. 7: 3. *μετρητής* is one of the words by which the LXX. translate the Heb. *Bath*, which contained 7½ gall. (2 Chr. 4: 5.) But probably the Attic *μετρ.* is meant,—i. e., 9 gall. The large number of guests at Eastern weddings, and the long duration of the entertainments, will account for the great quantity of wine. Comp. Jud. 14: 11, 12. *ἀνά*] see M. 20: 9. Athenæus IV. p. 150. *σκηναὶ χωροῦσαι ἀνὰ τετρακοσίους ἄνδρας.*

9. *ἀρχιτρίκλινος*] not an upper servant, like the Roman Triclinarches, or modern *maître d'hôtel* (Beza), for a servant would hardly call the bridegroom and address him in the familiar style of *v.* 10. The supposition that the *ἀρχιτρ.* was usually a friend of the host, one of the company, like the 'arbiter bibendi,' (Hor. *Od.* II. 7. 15. I. 4. 19) is supported by Ecclus. 32: 1, 2, 'If thou be made the master [of a feast, *ἡγούμενον σὲ κατέστησαν*], lift not thyself up, but be among them as one of the rest; take diligent care, and so sit down. And when thou hast done all thy office, take thy place, that thou mayst be merry with them, and receive a crown for thy well ordering of the feast.' Schleusner, quoting Gaudentius, informs us that the office of *ἀρχιτρ.* at Jewish weddings was sustained by a person of sacerdotal character.—Note *γεύεσθαι* with an acc. here and at H. 6: 5. *οὐκ ᾔδ. πόθεν*] Implying that he was not aware of the circumstances connected with the production of the wine. He seems not to have been in the secret of the deficiency, and perhaps had just called for more wine.

10. *ὅταν μεθυσθῶσι*] 'when men have well drunk,' (A. V. from Gen. V.) is the best rendering that can be given. *μεθυσθῆναι* usually signifies 'to be intoxicated,' but may be compared with the Hebrew שָׁכַר, which, having the same general sense, sometimes means only 'to drink freely,' to be 'cheered with drink.' Gesenius, *Lex.* This word is used in Gen. 43: 34, where the LXX. give *ἐμεθύσθησαν*, 'they were merry with him,' A. V. and in Cant. 5: 1, *μεθύσθητε*. 'drink abundantly.' A.V. The *ἀρχιτρίκλ.* is speaking in general terms, not necessarily applicable to this feast. *τὸν ἐλάσσω*] comp. our epithet 'small,' as applied to liquors.

11. *τὴν ἀρχ. τῶν σ.*] the beginning (or the first) of his miracles. Cf. 4: 54. *καὶ ἐφαν.*] *καὶ* is not here *additive* or introductory of a new fact, but *supplementary* to the fact previously stated. The commencement of the miracles was the manifestation of his glory. This being observed, a judicious reader can easily express the sense of the passage by means of the E. V. *ἐπίστευσαν*] were confirmed in their belief, *v.* 22, comp. 1 J. 5: 13. They had believed before; but this remark is perfectly justified by the entirely new and most secure foundation for their belief supplied by the miracle.—This narrative is most important, as illustrating the social habits and character of our Lord, and the complexion of the religion which He came to establish. Comp. 12: 2. L. 5: 29, 33. 7: 34, 36. 10: 38, &c. 14: 1. also L. 10: 7. 1 C. 10: 27. 5: 10. We may apply Sir R. Steele's comment (*Spectator* No. 356), on M. 14: 19. 'Oh, envied happiness! But why do I

τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ. 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ, αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς· 14 καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους. 15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν

say envied? as if our God did not still preside over our temperate meals, cheerful hours, and innocent conversation.' It also exhibits in connexion with L. 2: 48–51, and Mk. 3: 21, 31, the relation in which the mother of our Lord stood to Him. In regard to his ministry, she had no more 'to do with him,' no more right to prefer a request or exercise authority, than any other person. Her interference on this occasion was intercessory. But it was repelled. Hence we conclude, *à fortiori,* that she has no right of interference, no authority, intercessory or otherwise, now.—The following considerations are offered as indicating the probability of the temptation having occurred *after* the marriage in Cana:—1. The baptism of our Lord took place subsequently to the declaration of John the Baptist, 'He that cometh after me is mightier than I, whose shoes, &c.,' comp. Matt. 3: 11, 13. Mk. 1: 7–9. L. 3: 16, 21. But this declaration is stated by S. John to have been made on the *first* of the series of days recorded in c. 1, see *vv.* 26, 27. Hence, 2. The baptism took place either on that day, or early on the next, for on the next day, John bore testimony to the descent of the Spirit at the baptism, *v.* 32. 3. The events of the two succeeding days are carefully noted, and there is good reason to believe that the marriage was on the third day after the latter of these. See on *v.* 1. There seems, then, no place for the forty days of the temptation between the baptism and the marriage. But, further, 4. S. Luke says (4: 1) that, after his baptism, 'Jesus, being full of the Holy Ghost, *returned* from Jordan (ὑπέστρεψεν ἀπὸ), and was led by the Spirit into the wilderness.' By 'returned,' it is most natural to understand, went back to Galilee, whence he had come. Also the same Evangelist relates (*v.* 14) that after the temptation 'he returned (ὑπέστρεψε) in the power of the Spirit (see on M. 4: 11) into *Galilee,*' not into Judæa, where John was. And there is nothing to justify the opinion that the events related in 1: 19, &c. took place during a *second* visit of our Lord to John. 5. The expression in J. 2: 4, 'mine hour is not yet come,' well agrees with the supposition that the temptation intervened between this first miracle and the commencement of our Lord's public ministry. It may be objected,—1. that S. Mark closely connects the baptism with the temptation, by saying,—'and immediately (εὐθὺς) the Spirit driveth him, &c.' But S. Mark's account of the opening of Christ's ministry is evidently a rapid summary. And the words εὐθὺς and εὐθέως do not always mean, in a strict sense, 'immediately;' cf. J. 13: 32. 3. J. 14, where εὐθέως is rendered 'shortly,' A. V. Comp. also M. 21: 19, 20, with Mk. 11: 14. 19–21. And the use of εὐθὺς by Mk. has appeared to many no objection against placing the temptation after a sojourn of several days subsequent to the baptism at Bethabara. See *Par. Regained,* B. 2. *init.* 2. Forty days seem a long period to intervene between J. 2: 11, and 12, it being said in *v.* 12, 'After this he went down to Capernaum, he and his mother, &c.' But comp. M. 3: 1, 'In those days came John the Baptist, &c.,' the last thing mentioned having been the settlement of Joseph in Nazareth; also in L. 2: 39, the omission of the year's sojourn in Egypt (if we adopt the early date of the visit of the Magi), and in A. 9: 22–26, (cf. G. 1: 17) the omission of S. Paul's journey into Arabia.

13. Three passovers are expressly mentioned by S. John as occurring during the period of our Lord's ministry. This was the first; for the second see 6: 4; for the third 11: 55. The feast named at 5: 1 was probably a passover; and occurred between the first and second of those specified. Only the last passover is expressly mentioned by the other Evangelists.

14–16. This expulsion of the buyers

ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας· καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψε· 16 καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. 17 Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστὶν, Ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με. 18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; 19 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. 20 εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν. 21 Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ

and sellers from the temple was three years previous to that related by the other Evangelists, M. 21:12. Mk. 11:15. L 19:45. The circumstances are almost identical; but we may notice as peculiar to this the use of the scourge, and the expression, 'make not my Father's house a *house of merchandise*,' instead of the quotation, 'my house,' &c. with the remark, 'ye have made it a den of thieves.' The milder admonition well accords with the fact that this cleansing occurred at the commencement of our Lord's ministry. The severe denunciation, 'Ye have made,' &c. is also in exact accordance with his stronger language at the close. The miracle of water from the rock is a parallel instance of the recurrence of a remarkable action in similar circumstances, after a considerable interval. Cf. Exod. 17. Num. 20. For proof that this miracle was repeated see Hävernick, Pentateuch, *in locis*.

15, 16. φραγέλλιον] The Latin word *flagellum*. L. 7:41, n. σχοινίων] The bands made of rushes, used to tie up the animals: *funiculi*, Vulg., Beza., A. 27:32. κέρμα, κερματισταί] These words are used by S. John only. κέρμα (κείρω) is the small coin, the half-shekel, supplied for the payment of the temple-tax, in exchange for the larger and foreign coins brought by some who attended the Passover. τὰς π.] 'The doves,' as mentioned before *v.* 14, but τὰς π. in M. and Mk. on the *first* mention, implying the well-known demand for them as offerings.

17. Ps. 69:9. This Psalm contains other passages directly applicable to our Lord, *v.* 21, 25 (Judas). τοῦ οἴκου σου] 'on account of,' 'for' thine house. The objective genitive, R. 10:2. M. 10:1. ἐξουσία πνευμάτων ἀκ. 10:5, ὁδὸν ἐθνῶν, M. 28:4. Mk. 11:22. So in 2 C. 1:5, τὰ παθ. τοῦ Χριστοῦ. Col. 1:24, τῶν θλίψεων τοῦ X., sufferings to be undergone for the sake of Christ. Jelf, § 464. κατέφ.] some read καταφάγεται, fut. as præs.; see L. 14:15. 17:8. LXX. in Ps. κατέφαγε.

18. The purification of the temple was the assumption of authority such as that which had been exercised by illustrious and inspired persons (2 Chron. 29:16–19. 2 Ki. 23:4–6. Nehem. 13:7–9. 1 Mac. 4:41, &c. 2 Mac. 10:5, 8; comp. J. 10:22). Hence the demand for a miracle in proof (σημεῖον) of his authority; see M. 21:23. L. 20:2. ὅτι] 'in that,' or 'for that thou doest,' as in Is. 57:11, 'of whom hast thou been afraid, *that* (Heb. כִּי) thou hast lied,' &c.

19, 20. S. John here supplies the incident and expression, omitted by the other Evv., on which the charge of the false witnesses against our Lord was founded, but does not mention that charge in his own account of the trial of Jesus, M. 26:61. Mk. 14:58. τεσσαρ.] 'It has taken forty-six years to build this temple,' i.e. the structure then existing; not the second temple as built after the return from Babylon. The computation is from the eighteenth year of Herod, when he, according to Josephus, began the restoration of the temple (*Antiq.* XV. 11. 1), to the time then present, a period of exactly forty-six years.

21. ναοῦ τ. σώμ.] gen. of apposition; as in R. 4:11, σημεῖον περιτομῆς. Christ's body is the temple of God; 1, as really enshrining the Godhead, the sole proper object of worship, Col. 2:9; 2, as the means whereby the presence of God has been manifested on earth, and is and will be manifested to saints in heaven. 14:9. 1 T. 3:16. Rev. 5:6. 7:17. 21:22; 3, as affording us the only access to God for the propitiation of sin, prayer,

ναοῦ τοῦ σώματος αὐτοῦ. 22 *ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν αὐτοῖς· καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς.* 23 *Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.* 24 *αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·* 25 *καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τὶς μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.*

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα

and communion with Him, H. 9:11. 10:20 (comp. Mk. 15:38). Explanations such as this of our Lord's words prove that the Evangelist reported them with verbal accuracy; see 7:38, 39. 12:32, 33. 18:8, 9; and on 11:11.

22. *τῇ γραφῇ*] Any one of the now well understood passages that foretold the resurrection; especially, we may suppose, that most remarkable one, Ps. 16:10, quoted and expounded by Peter, A. 2:27–31, and by Paul, A. 13:35–37. So in 20:9, 'As yet they knew not *the scripture* that he must rise again from the dead.' *κ. τῷ λόγῳ.*] See on M. 27:40.

23. *ἐν τῇ ἑορτῇ*] Added for the sake of explanation; it had previously been called only *τὸ πάσχα τῶν Ἰουδ., v.* 13. Or it may be meant to define the period spoken of, as not the season, but the actual days of the feast, 'during the continuance of the feast,' 'while the feast was in,' 4:45. This verse should begin a new chapter, being introductory to the account of Nicodemus. *τὰ σημ.*] comp. 3:2. These miracles are not recorded.

24. *αὐτὸς δὲ ὁ Ἰ.*] 'but Jesus for his part.' These converts probably only believed as much as Nicodemus did, that Jesus was 'a teacher come from God,' and that, not firmly or intelligently. They were of the class again spoken of 6:66, and perhaps 8:30; comp. 33, &c. *οὐκ ἐπίστευεν ἑαυτ. αὐτ.*] did not associate with them freely and confidentially as with his apostles and other friends. *πάντας*] all men, as explained in *v.* 25, which is, in the manner of this Evangelist, an amplification and strong re-assertion of the truth here stated.

25. Comments and explanations like this are perhaps more frequent in S. John's Gospel than in the others; comp. 6:64. 7:39. 8:27. 9:22, 23. 11:13, 51, 52. 12:37–41, 43. 19:35. 20:30, 31. 21:19, 23, 25. *τοῦ ἀνθρ.... τῷ ἀνθρ.*] the insertion of the art. implies man in the abstract, man universally. So *ἡ σοφία*, M. 11:19. *τὴν περιτομήν*, J. 7:22. *τὸ σκοτός, τὸ φῶς*, 3:19. Jelf, § 446. This absolute and universal knowledge of the 'thoughts and intents of the heart,' is never claimed for any other person, how highly soever endowed with spiritual gifts. The 'discerning of spirits,' 1 C. 12:10, was a very inferior power, special, and limited to certain cases; see 1 C. 14:29. The attribute here formally ascribed to our Lord, as originally and essentially his own, and frequently exercised by him (M. 20:25. Mk. 9:33–35. L. 5:22. 6:8, &c.) is that of omniscience, an attribute peculiar to Deity. *αὐτός*] 'of himself,' opposed to *ἵνα τὶς μαρτ.*

III. 1. *ἦν δέ*] The *δὲ* is continuative, introducing the instance about to be given of a character such as those mentioned in 2:23. *Νικόδημος*] A purely Attic name. Greek names had become common among the Jews in consequence of the subjugation of Syria and Egypt to Greek authority under the successors of Alexander. Jason, the High Priest, one of the earliest instances, is distinctly accused of attempting to Hellenize the nation, 2 Mac. 4:13, &c. Still the inveterate nationality of the Jews makes it probable that every person among them had an original Hebrew name. The Greek name was either adopted during residence abroad (A. 13:9. 17:4, Silas, comp. with 1 Th. 1:1), or indicated descent from ancestors settled in Alexandria, Antioch, &c.; see on 12:21. *ἄρχων*] Most likely a member of the Sanhedrim. The rulers are distinguished from the Pharisees, 7:48. 12:42. Nicodemus and Joseph of Arimathæa were, doubtless, among those mentioned in 12:42, as (chief) rulers, *ἄρχοντες*, who believed on Jesus, but did not confess him; and Joseph is expressly called *βουλευτής*, Mk. 15:43, i.e. 'counsellor.' Hence we may conclude that Nicodemus was of the same rank.

αὐτῷ, ἄρχων τῶν Ἰουδαίων· 2 οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς καὶ εἶπεν αὐτῷ, Ῥαββί, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ." 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω σοι, ἐὰν

2. οἴδαμεν] The plural does not express a general conviction on the part of the Jews, or Pharisees, but is either used for the singular, or in the sense of, 'we must acknowledge,' 21:24. Nicodemus puts his avowal in the most cautious shape he could. He avoids stating it as his personal conviction, and therefore mentions it as a general impression. The miracles had produced upon the mind of Nicodemus their legitimate and intended effect. Their purpose was to prove the Divine commission of Jesus (σημεῖα *signs*, Mk. 16: 17, n.), and so to prepare men to receive with implicit faith whatever revelations he might impart to them from God concerning himself and them. Yet Nicodemus is, both in his words and conduct, an example of those who cannot steadily act upon a principle which they feel and acknowledge to be fully established. Reasoning on the evidence of the miracles, he had come to the conclusion that Jesus was a teacher sent from God, and had rightly followed it up by applying to him for instruction. The next consequence was to receive submissively whatever the heavenly messenger should teach. But here prejudice, pride, and ignorance interfered, and he refused to trust the guide of whose entire trustworthiness his reason had assured him. ἀπο Θ. ἐλήλ. διδ.] 'a teacher which art come from God,' Tyndale.

3. The repetition of ἀμὴν at the beginning of an emphatic sentence is peculiar to this gospel.—The enunciation of a grand, new, comprehensive truth was an appropriate response to the profession made by Nicodemus. It was suitable to the dignity of the character which Nicodemus rightly recognised Jesus as possessing. The two ideas most familiar to the mind of every Jew, and especially of every Jewish teacher, at this time were, (1) The kingdom of God promised in prophecy, expected under the Messiah, and recently proclaimed as near by John the Baptist. (2) Birth in the family of Abraham, as the indispensable, and indeed sole qualification for the inheritance of the privileges of this kingdom. Our Lord's words were addressed to both of these ideas, especially the latter. By this single sentence he swept away the erroneous, and established the true doctrine of the kingdom of God, and of the qualification for it. Comp. M. 3:9, n. (John's preparation for Christ's teaching on this subject). J. 8:39. R. 2:28, 29. 8:15, 17. 9:6–8. G. 4:25–31; and the expression, 'children of the kingdom,' M. 8:12. 13:38. ἄνωθεν] 'again,' as is evident from the reply of Nicodemus. Cf. G. 4:9, πάλιν ἄνωθεν. and see G. 6:15. Col. 3:9. Tit. 3:5. ἰδεῖν] 'have to do with,' 'experience the benefits and blessings of.' Thus to 'see righteousness,' 'see salvation,' 'see life,' *v.* 36.

4. γέρων ὤν] 'being an old man.' Nicodemus puts his own case. εἰς τὴν κ.] He had no notion of a title to an inheritance in God's kingdom except that of natural birth in God's family; from this arose his mistake, which was not so gross as at first sight may appear.

5. Jesus in explanation expands what he had before said; for the word 'again' substituting 'of water and (of) the Spirit,' and for 'see' 'enter into.' Bearing in mind that John's baptism was well known, and that Jesus himself had, by his disciples, probably begun to baptize, it is evident that the word ὕδατος must refer to baptism; cf. Mk. 16:16. A. 2:38. Tit. 3:5. and M. 3:11, 'he shall baptize you with the Holy Ghost and (with) fire,' where we can hardly doubt there is an allusion to the actual appearance of the symbolic flames on the day of Pentecost. The fire and the water were both the outward manifestations and signs of the grace of the Spirit, the former of his extraordinary, the latter of his ordinary grace. 'Birth of water and the Spirit,' is an admission, an entrance of the whole man into the kingdom of God; he becomes in virtue of it, both outwardly by profession, and inwardly by conversion, a subject of that kingdom. The water is not again men-

μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς
τὴν βασιλείαν τοῦ Θεοῦ. 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ
ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. 7 μὴ
θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 8 τὸ
πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννη-
μένος ἐκ τοῦ πνεύματος." 9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν

tioned, but the Spirit is, repeatedly and emphatically. Birth of the Spirit involves all that is necessary to Christian citizenship and to salvation; not so birth of water. See the exact parallel in Mk. 16:16, where we have 'believeth and is baptized' in the first clause, but only 'he that believeth not' in the second.—It is far from improbable that under the term 'water' Jesus alluded specifically, or would be understood by his hearer to allude, to John's baptism. John himself, it will be remembered, speaks of water as characterising his baptism, and the Spirit, that of Christ (1:26. M. 3:11). The general interpretation on this view is nearly the same as that given above. Men must accept the conditions proposed in the ministration of John, and partake of the grace which came by the ministration of Christ. There must be the outward open change intimated by the baptism of repentance, that is, acknowledgment and renunciation of sin, and the inward secret change caused by spiritual baptism into Christ, that is, renewal of the Divine image in the soul. Both requirements are expressed in Christian baptism, which, therefore, when they are satisfied, becomes baptism of the water and the Spirit.

6. *τὸ γεγ. ἐκ τῆς σαρκός*] This is said to explain that it is the regeneration of the soul of man that is spoken of, not his body. The immediate inference is that 'the kingdom' is spiritual, not carnal or temporal; cf. 1 C. 15:50. *σὰρξ* and *πνεῦμα*, it may be observed, are used by S. Paul to denote the two dispensations, the Law and the Gospel respectively, 2 C. 3:6. G. 3:3. H. 7:16. *σὰρξ, πνεῦμα*] Absence of the article denoting character, see 4:24. 6:63.

7. *μὴ θαυμ.*] meaning, 'You need not wonder so much at this; there is as great, if not a greater difficulty in natural things,' e. g. *τὸ πν. κ. τ. λ.*; implying also that he had greater wonders of the same kind to reveal, *v.* 12; cf. on 6:43.

8. The Heb. רוּחַ like *πνεῦμα*, means both *wind* and *spirit*. It is as if Jesus had said, The very word by which you express the idea of a spirit, the image by which you represent to your minds such a being, the wind, invisible, impalpable, and to common apprehension immaterial, will best serve to explain to you the real action and operation of the Spirit of God upon the soul of man; comp. Gen. 2:7, 'the Lord God ... breathed into his nostrils the breath (נְשָׁמָה) of life.' Job 33:4, 'The *Spirit* of God hath made me, and the *breath* of the Almighty (נְשָׁמַת used synonymously with the רוּחַ of the first member of the parallel) hath given me life.' And Ezek. 37:9, 'Come from the four *winds* (רוּחוֹת), O breath (רוּחַ), and breathe upon these slain that they may live.' Ps. 33:6. 104:30. See also A. 2:2, 'the sound as of a mighty rushing *wind*,' and the sensation of it ('it filled all the house') accompanying the descent of the Spirit.' *ὅπου θέλει*] i. e. obeys no certain or fixed law discoverable by us. *οὐκ οἶδας*] you know not the cause of wind, the laws which regulate its movements, why it blows from this quarter or that, where it begins, where it ceases to blow; yet it is a powerful agent, the presence and effects of which are evident enough. *οὕτως ἐστι πᾶς*] i. e. thus it is with every one, &c. The spiritual birth and life cannot be traced to perceptible causes of origin and maintenance, yet manifest their reality by intelligible, sensible proof. The parabolic form is to be noticed here, and in other passages, as a proof of the identity of our Lord's character and teaching in this Gospel with the representations of the others; see 4:34–38. 5:35. 9:39. 10:1, &c. 16:21, 25.

9. *πῶς δύναται*] He does not intimate that his former difficulty remained (*v.* 4), but that he cannot understand the spiritual birth, or its substitution for the natural birth to which he attached so much importance.

αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; [10] Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; [11] ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. [12] εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; [13] καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. [14] Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,

10. *ὁ διδ. τοῦ Ἰσρ.*] '*The* teacher of Israel,' denoting that he was one of the most eminent *νομοδιδάσκαλοι* of the day. *μὴ δῆτα .... τὸν γέροντα μ' αἰκίσῃ*, *Œ.R.* 1146. The reproof implies that the study of the O. T. Scriptures might have led him to conclude that something different from natural birth would be necessary to qualify for the inheritance of God's kingdom, and that there would be inheritors whose claim would not be descent from Abraham; see Is. 44:3–5. 49:21. 63:16. 66:8. Comp. S. Paul's explanation of such passages as Gen. 21:12 in R. 9:6–9; Is. 54:1 in G. 4:27; Hosea 1:10, 2:23 in R. 9:25, 26, &c. There may be also an allusion to John's teaching on this subject, which ought at least to have led the previous and older teachers of Israel to the consideration of it.

11. *ὃ οἴδαμεν .... λαμβάνετε*] By the use of the plural here, and in the next verse (*ὑμῖν .... πιστεύετε*) the present particular case is made to appear general. The instruction given is of such a kind, its reception of such—'so we speak, so ye believe,' 1 C. 15:11. Cf. Mk. 4:30. *ὃ οἶδ. ... ὃ ἑωρακ.*] See *v.* 32. 13:49, 50. Nicodemus professed to receive him as 'a teacher come from God,' as one who could make revelations; Jesus made to him a revelation, declared to him a fact, a reality, a truth which was, to himself at least, not matter of opinion, not a conclusion from premises, but a matter of experience and absolute knowledge. This was the testimony which he required Nicodemus to believe on the credit of his miracles, and in consistency with Nicodemus's own profession concerning them. But this was rejected. Jesus was discredited as a mere witness to facts, how much more then as a teacher of doctrine and duty?

12. *τὰ ἐπίγεια*] '*The* earthly things—*the* heavenly things' of his Gospel. What he had said to Nicodemus was earthly as having men for its chief subject, and referring to the present state; 'the heavenly things' were things concerning the Divine nature, his own Godhead, his atonement, intercession, &c.—the 'things in the heavens,' of which the ark, the altar, &c. in the temple were 'patterns,' H. 9:23. In a general sense *τὰ ἐπίγ.* may mean the more plain and public (exoteric), *τὰ ἐπουρ.* the more difficult and secret parts (esoteric) of his revelation; cf. 16:12, 25. *ἐὰν εἴπω*] 'when I tell;' see on 6:51.

13. No other was qualified to teach these things as matters of knowledge, bear witness to them as facts. *ἀναβέβηκεν*] 'has ascended and still ascends,' a present perf. like *οἶδα*, intellexi = scio, *μέμνημαι*, *κέκλημαι*, *πεφόβημαι*, and others. Thus *βέβηκα*, I have walked, i. e. I now go on. Hdt. VII. 164, *παραδεξάμενον τὴν τυραννίδα εὖ βεβηκυῖαν, firmiter stantem.* Used to express the frequency of an action. *Il.* I. 37, *ὅς Χρύσην ἀμφιβέβηκας*, 'hast protected, and dost still protect,' see Jelf, § 399; cf. *λαλῶ*, 8:25. *εἰς τὸν οὐρ.*] suggested by, or in logical connexion with the idea in *ἐπουράνια*. *εἰ μή*] not, of course, meaning that he had, before this, ascended, or needed to ascend, into heaven. The words *ὁ ὢν ἐν τῷ οὐρανῷ* are added to express what is implied in the previous part of the sentence, viz. that the Son of Man has his original, natural, eternal existence in heaven with God, *πρὸς τὸν Θεόν*, 1:1, 18. The phrase expressive of the human nature of Christ is here, as elsewhere, placed designedly in close connexion with a fact which implies his Deity. 6:62. L. 22:69.

14. *ὑψωθῆναι*] i. e. on the cross. In this sense the word is employed by S. John, certainly in 8:28, and most probably in 12:32, 34, in which latter passage there seems to be an allusion to this. That the brazen serpent was what is usually termed 'a type' of Christ there seems no reason to doubt. Yet it was not a type of the same class with the paschal lamb, the high priest, &c., which were evidently representations, since, unless considered as such, they would have been imperfect, inadequate to the end

15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν
αἰώνιον. 16 Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν
υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ'
ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. 18 ὁ πιστεύων εἰς αὐτὸν οὐ κρίνε-
ται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ
ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. 19 αὕτη δέ ἐστιν ἡ κρίσις,
ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι
μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

designed by them. (see H. 7:11, 19. 9:9. 10:4, 11). But it belonged to the same class with the manna (6:32, 33), and the rock (1 C. 10:4), which *of themselves* convey no idea of typification, having answered a purpose completely; and which become types, not by original constitution, but by reference made to them as illustratory of Gospel facts and truths. Especial care must be taken not to enter too minutely into details of comparison between such types and their antitype. To increase, to extend the types indefinitely, is adding to God's word, an error chargeable upon the whole allegorizing and spiritualizing system. Consult *Preface*, Part I. The brazen serpent exhibits, 1. the mode of Christ's sacrificial death; 2. the benefits of it; 3. the condition on which they are obtained.

15. *μὴ ἀπόληται*] 'perish not,' Cr., as otherwise he must. Allusion to the Israelites bitten by the serpents, their lost state, and remedy.

16, 17. *τὸν κόσμον*] a term more frequently employed by S. John that any other N. T. writer, in two principal significations: 1. It denotes the universality of redemption, the capability of all men in the abstract—all men *as* men—to be saved (1:29. 6:33, 51. 12:47. 1 J. 2:2. 4:14, &c.; comp. R. 11:15. 2 C. 5:19); 2. It designates the mass of mankind, those who are not, for whatever reason, subjects of saving grace, as opposed to those who are. This is its more frequent sense (7:7. 14:17, &c. 15:19. 16:8. 17:6, 9. 1 J. 2:15. 5:19; comp. 1 C. 11:32. Ja. 4:4). *ὥστε*] with indic., G. 2:13. *μονογ.*] applied to Christ by S. John only. Cf. Col. 1:15 (see *v.* 17) *πρωτότοκος πάσης κτίσεως*, and R. 8:32 (see J. 5:18), *τοῦ ἰδίου υἱοῦ*. *κρίνῃ*] 'condemn,' is the proper sense throughout this passage. In *v.* 17 *κρίνῃ* is obviously parallel to *ἀπόληται* in *v.* 16.

18. 'Ο *πιστεύων*] The doctrine of justification by faith is here clearly enunciated, but is not explained or proved. The reasons for the connexion of justification with faith in Jesus Christ are drawn from his finished work and complete manifestation, and therefore could not then be given. But if it was difficult to understand *why* the believer in Him should be justified, it was easy to perceive the reason for the condemnation of the unbeliever. The miracles proved Jesus to be what he said he was, 'The Son of God.' Refusal to believe in the Son of God was of itself sufficient for condemnation (16:9). The mere fact of a man's unbelief, all can see, is enough to condemn him (*ἤδη κέκριται*). The mere fact of a man's belief in Jesus would, if we knew more about him and his work, be as clearly understood to be enough to justify. *ὅτι μὴ πεπ.*] *οὐ* might have been expected here; but *μὴ* is used because the fact of a man's not believing is assumed in the preceding clause; cf. 14:24. *ὅτι* marks the proof, 'seeing that,' 'inasmuch as.' On the perf. *πεπ.* see *v.* 13, n. *εἰς τὸ ὄνομα*] the *name* designates the individual, distinguishes him from others; and, originally, described as well as indicated its subject. Hence the idiomatic use of the word in O. T., 'name of the Lord,' for the Lord himself, *passim*. The 'name of God' is, God as He is made known and revealed to us. So here, and in N. T. generally, to 'believe in the name' of the Son of God, is to believe in Him according to his manifestation of Himself to us in his incarnation. See on M. 1:23.

19. *αὕτη δέ ἐστιν ἡ κρίσις*] Not only is unbelief in the Son of God a sin of itself condemnatory, but it indicates the guilty and sinful state of the unbeliever in regard to the moral law. If he were not depraved and unholy he would 'come to' Christ, 'believe in' Him, and 'love' Him, 8:42. And 'this is the judgment,' 'this is the damning sin,' this indication

20 πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. 21 ὁ δὲ ποιῶν
τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα,
ὅτι ἐν Θεῷ ἐστιν εἰργασμένα."

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν·
23 Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι
ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. 24 οὔ-
πω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

25 Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ
Ἰουδαίων περὶ καθαρισμοῦ. 26 καὶ ἦλθον πρὸς τὸν Ἰωάννην

of guilt is the condemnation of the sinner. *τὸ φῶς*] 'light,' though specially denoting Christ 'the light of men,' is yet throughout this passage used collaterally in its abstract or general sense, 'that which is light.' For a similar connexion between its appropriated and general meaning see E. 5:13, 14.

20, 21. The leading idea in *πράσσειν* is '*habitual* action' (practice); in *ποιεῖν*, 'action with an object in view (performance). *πράσσειν* denotes what we do naturally, easily; *ποιεῖν*, with difficulty and effort. 5:29, *ἀγαθα ποιεῖν, φαῦλα πράσσειν*. 'Vulgo creduntur synonyma atque idem prorsus notantia, *πράττειν* et *ποιεῖν*. Qui usum attenderit linguæ deprehendet quantum differant. *ποιεῖν* poni solet de effectibus externis et remotioribus, *πράττειν* de internis et imminentibus,' Valck. L. 8:21. *ἐλεγχθῇ*] 'reproved' by detection, by their true character being shown; see E. 5:13, and cf. *v.* 11; also J. 8:9, 46. 16:8. *ὁ δὲ ποιῶν τὴν ἀλ.*] Cf. 1 J. 1:6. To 'do truth' (here opposed to 'practising evil,' *v.* 20) is to act in accordance with our knowledge of what is right and just. Every *bad* man, since by conscience he apprehends and acknowledges the duties which he neglects, is a *false* man; and, conversely, all falsehood in word or deed is immorality. *ἐρχ. πρ. τὸ φ.*] This is the *εἰλικρίνεια* 'transparency' of 1 C. 5:8. 2 C. 1:12, &c. *ἐν Θ.*] 'in God.' Connect with this *vv.* 6, 8. Such works are wrought in virtue of a spiritual union with God. And see M. 5:16. Our Lord's discourse ends here, not at *v.* 15, as some suppose who make 16—21 the explanation or comment of the Evangelist. It is habitual with S. John to terminate a narrative with the discourse to which it forms the introduction; see *vv.* 25–36. 5:16–47. 12:44, &c. 13:48, 14. 17.

22. Ἰουδ. *γῆν*] The district or province of Judæa, as opposed to the capital Jerusalem, where the last mentioned events occurred. Cf. Mk. 1:5. *ἐβαπτ.* see 4:2.

23. Ænon on the W. of Jordan; comp. *v.* 26 with 1:28. *ὕδατα πολλά*] many streams probably, or pools of water, convenient for the distribution of the multitudes into parties. In no other sense would 'much water' be an advantage, or Ænon preferable to Bethabara (Bethany). There is a similar use of the pl. *ὕδατα* in Mk. 9:22. The word Ænon עֵינוֹן means 'well,' or 'great well;' intensive form of עַיִן En. En-gedi, &c.; cf. Wells, Brunnenburg. The place at present called Sâlim is in Samaria, near Shechem, perhaps the Shalem of Gen. 33:18. Robinson, *Bibl. Researches*, III. 103. John would not probably baptize in Samaria. There is a district in Robinson's map assigned to Beni Sâlim, which would comprehend the N.E. of Judæa.

24. *οὔπω γάρ*] One of the proofs that this Evangelist wrote some time after the publication and general circulation of the first three gospels, or of one or other of them in Asia Minor. He speaks of John's imprisonment as a well known fact, although he gives no account of its cause, or of his death. See Paley's *Evidences*, Part I. c. 7. Cf. Xen. *Anab.* VII. 7, 57 for a similar reference to a fact familiar to the writer, or supposed generally known by his readers.

25, 26. *οὖν*] resumption of the narrative begun in 23, and interrupted by the parenthetical remark in *v.* 24. *ἐκ τῶν μ.*] 'on the part of.' *Ἰουδαίων*] or *Ἰουδαίου*, 'a Jew,' according to many authorities. *καθαρισμοῦ*] the subject of dispute may have been the

καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. 27 Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, "Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. 30 ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ

same as that between our Lord's disciples and the Pharisees, Mk. 7:2; but more probably it was the relation of John's baptism to the purifications of the Jews, (2:6) or the truths symbolized by them. Hence there was a natural transition to the baptism of Jesus, whereupon the question was referred to John by his disciples; for they must have come in order to refer it to him, else why should it be mentioned at all in this connexion? Cf. on *βαπτισμοί*, H. 6:2. 9:10. *μετὰ σοῦ*] implying that he had stayed some time there as an attendant on John's ministry; see 1:29, &c. *οὗτος*] not used contemptuously, as in 7:15, and elsewhere, but implying a complaint against the apparent assumption of the new teacher. *πάντες*] i.e. great numbers, as is said of John's own converts, 'there went out unto him *all* the land of Judæa, &c.,' and 'were *all* baptized,' Mk. 1:5; 'Now when *all the people* were baptized,' &c., L. 3:21. Cf. J. 12:19.

27. *οὐ δυν. κ. τ. λ.*] The application of this general truth to John's case is to be found in what it implies rather than in what it expresses. It implies that there is a limitation of whatever faculties and gifts a man enjoys; he has nothing beyond what God has given him: he must be content with that while he has it, and prepared to resign it when God takes it from him; see *vv.* 30, 31, and comp. Job 1:21. 1 C. 4:7. H. 5:4.

28. *αὐτοὶ ὑμεῖς*] They had just said, *ᾧ σὺ μεμαρτύρηκας*, *v.* 26. *οὐκ εἰμὶ ὁ X.*] hence it appears that John had intimated that Jesus was the promised Messiah, and therefore that the three characters, Lamb of God (1:29), Son of God (1:34), and Christ, were combined in his person.

29, 30. *ὁ φίλ.*] the paranymph, or attendant on the bridegroom; 'companion,' 'friend,' Jud. 14:20. *χαρᾷ χαίρει*] M. 2:10, *ἐχάρησαν χαρὰν μεγ.* cognate accus. cf. L. 22:15, n. *φωνὴν νυμφ.*] Cf. Rev. 18:23, 'the voice of the bridegroom and of the bride,' taken from Jer. 25:10, as perhaps the language of John here is from Is. 62:5. See also Jer. 7;34. 33:11. The allusion is probably to the expression of joy and satisfaction in the conversation of the bridegroom amidst the festivities of the wedding. The expression, *ὁ ἑστηκώς*, however, seems to imply some particular occasion on which the 'friend' would be acting in his office, so that reference may be made specifically to some part of the bridal ceremony, or some custom observed during the subsequent entertainments. For the comparison of Christ to a bridegroom see M. 9:15. L. 5:35. Rev. 21:9. Cf. 2 C. 11:2. E. 5:23–27. *αὕτη . . . πεπ.*] This joy, which is that which I am entitled to, I have fully possessed. A kind of 'Nunc dimittis;' see L. 2:29, 30.—Christ alone, and by himself, is the Saviour and Head of the Church. The office of the highest minister is held in subordination and subserviency to His prerogatives as such. The minister's chief duty is to bring sinners to Christ, and his chief privilege to rejoice in their union with Him. *αὐξ. ἐλαττ.*] the figure seems taken from the phases of the moon —waxing and waning.

31. Cf. 1:27. 'He that is of the earth, of the earth he is.' The very statement that he is of the earth, shows the limitation of his office and dignity. 'Speaketh of (from, *ἐκ*) the earth,' to be interpreted by the antithesis in *v.* 32, 'what *He* hath *seen* and *heard*.' The difference in their original position, and mode of receiving their commission, is meant to be distinctly marked. Cf. the contrasts in 1 C. 15:47–49. H. 12:25. *ὁ ἄνωθεν ἐρχ.*] clearly denotes the pre-existence of Christ, being opposed to *ὁ ὢν ἐκ τῆς γῆς*, which is said of the 'greatest of those born of women.'

τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί· 32 καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα. 35 ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν."

4. Ὡς οὖν ἔγνω ὁ Κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· 2 καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ· 3 ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. 4 ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. 5 ἔρχεται οὖν

32, 33. ὁ ἑώρ. κ. ἠκ.] So our Lord of himself, *v.* 11. οὐδεὶς λαμβ. . . . ὁ λαβ.] For similarity of expression comp. 1 : 11, 12. ἐσφράγ.] has had such assurance that he can attest, in the most positive manner, that God has fulfilled his promises in Christ, has made revelation of Himself by Him, 6 : 45. 8 : 47. 1 J. 5 : 10. 2 C. 1 : 20, 22. 29. 2 T. 2 : 19. The word is used only here and at Rev. 20 : 3, without an object expressed.

34. τὰ ῥήμ. τοῦ Θ.] explanatory of ὅτι ὁ Θ. ἀληθής ἐστι. The testimony of Jesus was the truth of God, 'for He whom,' &c. τὸ πνεῦμα] see M. 1 : 18, n. *unto him*, Cr. (1539), A. V., rightly supplied, as appears from the γὰρ, from the assertion that follows, and from the analogy of *v.* 31. Cf. 1 : 33, μένον ἐπ' αὐτόν. See also R. 12 : 3. E. 4 : 7 (8–11). 1 C. 13 : 9, 10, 12, for the difference in the case of others, to all of whom the Spirit is given partially, ἐκ μέτρου, not plenarily.

35. δέδ. ἐν τῇ χ. αὐτ.] so that he has a controlling dispensing power, 17 : 2. See M. 11 : 27. 28 : 18. δέδ. ἐν, has given so as to place, L. 7 : 17 (ἐξῆλθεν . . . ἐν) δέδ. εἰς in 13 : 3.

36. Cf. 1 J. 5 : 11, 12, 20. ἔχει] the present is used emphatically, and expresses the true state of the believer. See 17 : 3, and note its connexion with *v.* 2. ἀπειθέω expresses sometimes disobedience, but here certainly unbelief, being opposed to πιστεύω. ὀψ. *v.* 3. ἡ ὀργὴ . . . μεν.] see on *v.* 18. Some suppose that *vv.* 31–36 are the comment of the Evangelist on what John said, because the style is so like his. It is so; comp. 31 with 1 : 3, 7, 8, and 32, 33 with 1 : 11, 12, and both with 1 J. 5 : 10, &c. But the same may be said of 1 : 31, 33, where John the Baptist is undoubtedly speaking. There seems no reason why the Evangelist should not employ his own style in reporting John's testimony.

IV. 1. οὖν] Resumptive from 3 : 22. This departure from Judæa was after John was put in prison; see Mk. 1 : 14. It was an example of retirement alike from popularity (comp. 5 : 13. 6 : 15. M. 12 : 16, 19) and persecution (comp. M. 12 : 14, 15. Mk. 3 : 6, 7. M. 10 : 23). ἔγνω] Information being probably brought him (cf. L. 13 : 31), though he needed it not (1 : 48. 11 : 6, 11. 18 : 4). Ἰησοῦς] the insertion of the name after Κύριος, and repetition of it in *v.* 2 exemplify the simplicity and perspicuity of the writer's style. Cf. *Anab.* 1. 3, 14. Κῦρον αἰτεῖν repeated. ὅτι Ἰησοῦς] 'that *Jesus* is making,' &c. The report made to the Pharisees is quoted. It is implied that the Pharisees were a great party, and in power.

2. καίτοιγε] 'and yet, however.' For the third time Jesus is spoken of as baptizing (3 : 22, 26); the Evangelist deems it necessary therefore to give this explanation. Compare A. 10 : 48 (Peter). 1 C. 1 : 14–17 (Paul).

4. ἔδει δὲ αὐτ.] 'it was necessary,' 'he had to go' through Samaria, i. e. in pursuing the ordinary and most direct route.

5. Συχάρ] corrupted from Συχέμ. Thus the Ben (son) of O. T. is Bar in N. T. This was Shechem (Gen. 33 : 19. Josh. 24 : 32) distant thirty-four miles from Jerusalem. It was called also

εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. 6 ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. 7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν. 8 οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι. 9 λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ἤδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς

Neapolis, whence the modern name Nâbulus, or Nâblous. *πηγὴ τοῦ Ιακώβ*] still to be seen. Robinson's *Bibl. Researches*, III. pp. 107—113, 'The well lay apparently before the city, and at some distance from it. In passing along the eastern plain Jesus had halted at the well, and sent his disciples to the city situated in the narrow valley, intending on their return to proceed along the plain on his way to Galilee, without himself visiting the city,' p. 111. *ἔδωκ. Ἰακ.*] Gen. 48 : 22, where the LXX. have *Σίκιμα ἐξαίρετον ὑπὲρ.* A. V. 'one portion above (thy brethren),' Heb. שְׁכֶם אַחַד (Shechem achad), the word שְׁכֶם lit. 'shoulder,' not being elsewhere found in this sense.

6. *οὕτως*] 'thus,' as a weary man would. Cf. *ὡς ἦν*, Mk. 4 : 36. Hdt. I. 24. V. 64. *ὡς εἶχε*, *Il.* XVIII. 198, *ἀλλ' αὕτως . . . φάνηθι*, i. e. as you are (without arms). The word is used *δεικτικῶς* q. d. 'as you may fancy;' an instance of the graphic style of S. John. Jelf, § 599, obs. on *ὡς*; and cf. *ὡς ἔοικε*, Jelf, § 869, 7. See also on *οὕτως*, A. 7 : 8. 17 : 33. 20 : 11. *ἕκτη*] i. e. noon. Hence there was ample time for the transactions of the disciples, and those related in 28, 30. See on 19 : 14.

7. *ἐκ τῆς Σ.*] 'a Samaritan woman.' Cf. L. 8 : 27 and *ἀπὸ Ἀριμαθαίας*, M. 27 : 57. *ἀπ' ἀνδρῶν ἐκ τῆς Κατάνης*, Thuc. VI. 64; and cf. 2 Ki. 23 : 18 with 1 Ki. 13 : 11. See on 1 : 44. For the custom of women drawing water see Gen. 24 : 11, &c. 1 Sam. 9 : 11. *Od.* X. 105. Xen. *Anab.* IV. 5. 9. The well was far from the city; but it is not said she lived there; or she may have been labouring near the well. Robinson.

9. *Ἰουδ. ὤν*] his dress or dialect might indicate that he was a Jew. *οὐ γὰρ συγχρ. Ἰουδ. Σ.*] these are probably the words of the Evangelist, 'Jews have no dealings with Samaritans.' Note omission of article. *συγχρῶνται* must be understood of friendly intercourse, acts of kindness (see parable of the Good Samaritan), not of all kinds of dealing, for the disciples had just gone to Sychar to buy food. See L. 9 : 52. Comp. Ecclus. 50 : 25, 26, 'There be two manner of nations which my heart abhorreth, and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that *dwell in Sichem*.' 'They still maintain their ancient hatred against the Jews, and neither eat nor drink, nor marry nor associate with the Jews; but *only trade* with them,' Robinson, III. 107. *ἀγορὰν παρεῖχον* [*ἀλλήλοις*], Thuc. VI. 44, but would not *ἐπιγαμίαν ποιήσασθαι*, Demosth. *de Cor.* 55 (decree). For the history of the Samaritans see 2 Ki. 17 : 3, 6, 24, 33. Ezra 4 : 1—3, 10, 17. Josephus *Antiq.* lib. XI. XII. 1. 1, &c.

10. *εἰ ἤδεις . . . σὺ ἂν ἤτησας*] The fourth form (Jelf, § 857, see § 852) of hypothetical proposition, by which our Lord implies that the woman did *not* know. See on M. 24 : 43. A. 18 : 14. *τὴν δ. τοῦ Θ.*] contrasting the greatness of what he had to bestow, and her need of it, with what he had asked of her, and his present necessity. *δωρεάν*] salvation, and all its blessings, in and through Him. Comp. R. 5 : 15, 17. 2 C. 9 : 15. *τίς.*] in answer to *σὺ*, *Ἰουδαῖος ὤν*. *σὺ ἂν ἤτ.*] *she* would have been the first to break through the restriction. *ἔδωκεν ἄν*] contrasting his willingness with her objection. *ὕδ. ζῶν*] according to the Heb. מַיִם חַיִּים Gen. 26 : 19. 'springing,' A. V. Cantic. 4 : 15. By this figure, as S. John explains in 7 : 39, is meant the Holy Spirit (see Is. 44 : 3), the effects of whose especial grace were, during our Lord's ministry, sensibly due to his personal presence, teaching, and power. Comp. 1 : 33. 3 : 34, and 5–8. 20 : 22. He was the 'fountain of living waters,' Jer. 2 : 13.

ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ἤτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. 11 Λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; 13 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν· 14 ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. 15 λέγει πρὸς αὐτὸν ἡ γυνὴ, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχωμαι ἐνθάδε ἀντλεῖν. 16 Λέγει αὐτῇ ὁ Ἰησοῦς, Ὕπαγε, φώνησον τὸν ἄνδρα σου, καὶ ἐλθὲ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν, Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς, Καλῶς εἶπας, Ὅτι ἄνδρα οὐκ ἔχω. 18 πέντε γὰρ ἄνδρας ἔσχες· καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. 19 Λέγει αὐτῷ ἡ γυνὴ, Κύριε, θεωρῶ

11. *οὔτε ... καί*] also in 3 J. 10, usually *τέ*, Jelf, § 775, and comp. Lat. *neque ... (que) et*. *ἄντλημα*] such as the *ὑδρία* with which she was provided, *v.* 28.

12. The idea of other, and (by implication) better water than that of the well, naturally suggested a comparison between him who offered it and Jacob the giver of the well; comp. 8 : 53. *αὐτὸς ἔπιε*] she dwells on its antiquity, on the sacredness imparted to it by the fact of its having been used, as well as dug by their great ancestor. There is no account in Genesis of the digging of this well. For the probable time and occasion see Gen. 33 : 18–26. From this passage it appears that the Samaritans were anxious to assert their claim to descent from the patriarchs. *τοῦ πατρὸς ἡμ. Ἰακ.*] No such claim was made by their ancestors 500 years previously, Ezra 4 : 2. See on *ἀλλογενής*, L. 17 : 18.

14. *οὐ μὴ διψ.*] equivalent to saying that he should always be capable of satisfying his spiritual need (6 : 35, and see M. 5 : 6), as is explained in the next sentence, where the in-dwelling of the Holy Ghost, the source of all spiritual blessedness, is denoted by the expression, *ἐν αὐτῷ πηγή*; see 7 : 38. 14 : 17. *εἰς ζ. αἰων.*] explanatory of *εἰς τὸν αἰῶνα*, and showing that he did not mean merely, '*never* during life,' but that the blessing would be eternal. See 6 : 27, n.

15. She was slow to understand his spiritual meaning; but so were others better instructed than she was, *v.* 33. 3 : 4. 6 : 34, 52. M. 16 : 11, 12. L. 18 : 34.

16. Our Lord does not, in answer to her request, repeat and explain his offer. She was not yet prepared for this. His next words are intended to bring her to, (1) a conviction of his authority as 'a teacher sent from God;' (2) a consideration of her own past life. Both effects were produced.

18. Her cohabitation with this man was illicit, but not for a certainty adulterous. Her last husband may have died. But, as she had been married five times, it is probable that she would have married her paramour but for some legal obstacle. *His* wife may have been living, and the words, *οὐκ ἔστι σου ἀνήρ* may mean, 'is not thy husband—but another's.' This supposition is favoured by the fact that mutual consent, and cohabitation, were enough to constitute marriage; (Horne, Vol. III. Pt. 4, c. 3), no forms having been ordained by the law, so that she might have called the man she lived with her husband, if they had been both free from other ties. *καὶ νῦν ὃν ἔχ.*] 'and thy present state is that thou livest with a man who is not thy husband.'

19. *προφήτης*] a person inspired, possessing supernatural knowledge of things past and present as well as future; see 1 C. 14.

ὅτι προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. 21 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί. 22 ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. 23 ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. 24 πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν

20. *οἱ πατ. ἡμ.*] It is more probable that she referred to the patriarchs than to those who built the temple on Mt. Gerizim, in the time of Alexander the Great, (Joseph. *Ant.* XI. 8, 6.) Compare *v.* 12 and note. Abraham built an altar at Sichem, Gen. 12: 6, 7. So did Jacob, Gen. 33: 20; and the altar built by Joshua, when the blessings were pronounced from Mt. Gerizim, according to the direction of Moses (Deut. 27: 2–8, 12, 13. Josh. 8: 30–33), is asserted by the Samaritans to have been on Gerizim, the Samaritan Pentateuch having not Ebal, which is our reading, but Gerizim, in Deut. 27: 4. The Lib. Jesuæ, or Chronicon Samaritanorum, maintains the succession of the Samaritans from the ancient Israelites of Joshua's time, and of their high priests from one appointed by him. De Sacy, *Corresp. des Sam.*, pp. 124, 196. The modern Samaritans go up to Mt. Gerizim in solemn procession, to worship, four times a year: at the Passover, Pentecost, Feast of Tabernacles, and great day of Atonement. Robinson, III. 107. *καὶ ὑμ. λέγ.*] *Whereas*, ye say. The woman proposes this ecclesiastical question to turn off the conversation from herself and her sinful life. She will discourse with a man of God on religion, so that it be not personal religion.

21. *οὔτε . . . οὔτε*] i. e., neither this mountain nor Jerusalem shall be the *seat* of God's worship. No one place shall be more peculiarly sacred than another. This implies the abrogation of such commands as in Deut. 12: 5–13, 14, and such promises as in 1 Ki. 9: 3, and interprets spiritually Is. 2: 2, 3. Zech. 14: 17, 18, and the like.

22. *προσκ. ὃ οἴδαμεν*] 'We worship we know what.' Spoken of the *object* as well as of the *form* of worship. 'We worship with a knowledge of the object of our worship, ye worship without such knowledge.' Cf. *ὃν ἀγνοοῦντες εὐσεβεῖτε*, A. 17: 23. They worshipped the one only God under the same name as the Jews, but with confused and imperfect notions of his character, in consequence of their want or rejection of a large portion of His revelation (for they seem to have possessed and recognized only the Pentateuch as their S. S.), and of their inheriting, doubtless, many superstitions from their heathen forefathers. *ὅτι ἡ σωτ. . . . ἐστίν.*] the salvation (of whatever kind) that all were looking for, was to proceed from the Jews, according to the promise (Gen. 49: 10), and the Samaritan probably shared in the general expectation (M. 15: 22) of a Messiah of the family of David. Hence it is indirectly argued that the true knowledge of God was to be found among the Jews.—Or *ἡ σωτηρία*, salvation in the abstract (cf. 2: 25), may imply all that is mentioned by S. Paul in R. 9: 4, 5, all things that constitute salvation — the facts, truths, and ordinances of religion. *ἐκ* (in this case) 'belonging to,' *v.* 7.

23. *ἔρχ. ὥρα*] 'a time cometh.' He resumes and explains what he was saying in *v.* 21. *ὅτε οἱ ἀληθ. κ. τ. λ.*] supplies the reason for *ὅτε οὔτε ἐν τῷ ὄρει κ. τ. λ.* The worship of the true worshippers would not be necessarily connected with local observances, nor with ignorance and error, since it would be 'in spirit and in truth.' *καὶ νῦν ἐστιν*] cf. 5: 25. Also L. 11: 20. 17: 20, 21. The principle upon which all true worship should in future proceed was established already, and its practice commenced, through the fact of His coming and presence upon earth. *τοιούτ. ζητ. τοὺς π.*] would have his worshippers to be of such a character.

24. *πν. ὁ Θ.*] Cf. Θ. *ἦν ὁ Λόγος*, 1: 1. God is spirit, *suâpte naturâ*, essentially. *ἐν πν.*] in a manner corresponding to his Divine nature, his spiritual but real existence. They would have a true, real, known object of worship, and that object a Being who is pure essential spirit. They

πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. 25 Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. 26 λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ λαλῶν σοι. 27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμασαν ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε, Τί ζητεῖς; ἢ, Τί λαλεῖς μετ' αὐτῆς; 28 Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώποις, 29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός; 30 Ἐξῆλθον οὖν ἐκ τῆς πόλεως, καὶ ἤρχοντο πρὸς αὐτόν.

31 Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταὶ λέγοντες, Ῥαββί, φάγε. 32 ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν

would worship Him, therefore, with a right perception of Him as He is (*ἐν ἀληθείᾳ*), and their worship would be an entirely spiritual act, subjectively as well as objectively spiritual, the act of a spirit towards the supreme Spirit. *προσκ. αὐτόν*] In this passage and in M. 4: 10, L. 4: 8, *προσκυνεῖν* governs an accusative as in the classical Greek writers. The variation from the use of the dative common in N. T., is probably due to a desire in the writer's mind to mark more distinctly the object to which the verb has reference, than the action towards it denoted by the verb. See on M. 14: 33.

25. She again turns off the conversation from the subject of individual duty, and takes refuge from the acknowledged prophetic authority of him who proposed it, in the expectation of a teacher of still greater authority, the Messiah. *ὁ λεγ.* X.] S. John's explanation of the word *Μεσσίας*, not in Syr. V. So 1: 38, 41, 42. The Samaritans called the Messiah הַשָּׁהֵב the converter. *ἀναγγελεῖ*] will report, as from God.

26. This was the most explicit avowal of his Messiahship which our Lord ever made spontaneously. And we must regard it as made not only to the woman, but to the Samaritans of Sychar, to whom she immediately reported it. Intimation was thus given that people less instructed, and hitherto less privileged than the Jews, were to receive a full revelation of Christ, and would acknowledge him. See M. 2: 1. 8: 11, 12. 12: 18–21, cpd. with Mk. 3: 8, and M. 15: 21–28. L. 17: 18.

27. *ἐπὶ τούτῳ*] 'upon this,' at this point of the conversation, 'even at this point,' Tynd. *μετὰ γυν. ἐλ.*] 'that he was talking with the woman.' They were surprised that he was conversing with a Samaritan woman upon religious subjects, that he was as they heard, teaching her as a disciple. Even after this, they themselves had not permission to teach Samaritans, M. 10: 5. *οὐδεὶς μέντοι*] remarked to show the reverence in which the disciples (see 13: 24) held their Master. 16: 17–19. L. 9: 45. *τί ζητ.*] equivalent to 'what do you mean?' 'what is your object?'

28. *ἀφῆκ. . . . γυνή*] absorbed in the great truth made known to her, and eager to communicate it to others, she forgot, or willingly neglected, the business upon which she had come.

29, 30. *πάντα*] what seemed to her all the events of her life, her most important actions. The naturalness of this expression, and of her conduct noticed in *v.* 28, is no inconsiderable proof of the reality of the history. *μήτι*] 'is this (*num*) the Christ?' The question is asked in *terms* which anticipate an answer in the negative, but with the meaning expressed by A. V., '*is not* this, &c.,'—i.e., 'This is not the Christ, is it?' *μήτι* puts into the form of a suggestion that which the speaker is not disposed to affirm directly. So in *v.* 33. 7: 31. 8: 22. M. 12: 23. Mk. 4: 21. She associates the proof of his prophetic or God-sent character, with his assertion of his being the Christ; and perhaps reported to them that assertion. Otherwise, his telling her 'all things,' &c., would not of itself prove him to be the Christ. It had not, in her own case, *v.* 19. See 3: 2. *ἤρχοντο*] The imperf. graphically presents the idea of successive arrivals.

31, 32. Here and at *v.* 10 &c., we have instances of our Lord's habit of founding instruction upon ordinary or

ἣν ὑμεῖς οὐκ οἴδατε. 33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μήτις ἤνεγκεν αὐτῷ φαγεῖν; 34 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε ὅτι ἔτι τετράμηνόν ἐστι καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη. 36 καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. 37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης, Ὅτι

passing events and circumstances. He pursues the same vein of thought in which he had commenced his conversation with the woman. See Paley, *Evidences*, Pt. II. c. 4, 'On the Identity of Christ's character,' where he adduces M. 12 : 50. 16 : 6, 12. 15 : 11–20. Mk. 1 : 17. 10 : 15. L. 11 : 28. 13 : 3. 14 : 16. J. 6 : 27. 9 : 5, 39.

33. *πρὸς ἀλλήλ.*] *v.* 27, note on *οὐδ. μέντ.* *μήτις*] See on *v.* 29.

34. *ἐμὸν βρῶμα*] whatever is habitual, or a necessary condition of life, is spoken of as food. Thus, Ps. 42 : 3, 'my tears have been my meat.' Ps. 80 : 5. *θελ. ἐργ.*] hence we learn that his teaching and his personal agency in the conversion of sinners, formed an integral portion of the work which his Father had given Him to do. *τοῦ πεμψ.*] a phrase often used by our Lord, but recorded by S. John only.

35. *τετράμηνον*] as we say, 'a twelvemonth,' 'a fortnight.' Four months, it is most natural to conclude, from the time at which he was speaking, to the season of harvest, i.e., to April. *ἐπάρατε κ. τ. λ.*] directing their attention to what they were about to witness in the conversion of the Sycharites. See also M. 9 : 37, and observe the coincidence of the Evangelists, as to the manner of our Lord's teaching. *τὰς χώρας*] as we should say, 'the country.' Note the rhetorical beauty of the antithesis *τετράμ. . . . ἔρχεται*, and *λευκ. . . . ἤδη*.

36. *μισθ. λαμ. καὶ . . .*] the 'wages' are probably not to be distinguished from the 'fruit,' i.e. converts, see 38; and cf. 2 J. 8, and note; also 1 C. 3 : 6–8, 13, 14; and obs. *v.* 5. 2 C. 1 : 14. Ph. 2 : 16. 4 : 1. 1 Th. 2 : 19. *χαίρῃ*] allusion to the festivities of harvest. See Deut. 16 : 11, 14. Ps. 126 : 6. Is. 9 : 3.

37. *ἐν τούτῳ . . . ὁ λόγ. ἐστιν ὁ ἀλ.*] 'in this is exemplified the true saying.' So in 2 P. 2 : 22. *συμβέβηκε . . . τὸ τῆς ἀληθοῦς παροιμίας.* As we may say, 'This (occurrence) *is* the old proverb,' &c.

38. *ἐγώ*] emphatic, opposed to *ὑμεῖς* (*κεκ.*) *ἀπέστειλα*] 'I send.' The aorist denotes a prolonged action, but the mind of the speaker is fixed upon its completion. *ὃ*] 'with regard to which.' *ἄλλοι*] the prophets; see H. 11 : 39, 40. 1 P. 1 : 12. John the Baptist, L. 1 : 17. 3 : 4, 5. Christ himself, J. 12 : 37, 38. 14 : 12. A. 10 : 36—38. *κόπον*] for the *result* of labour. Thus, 'work' means the act of producing, and the thing produced. *ἀγώνισμα*, the contest, and the prize of the contest.

39. *ὅτι . . . ἐποίησα*] *ὅτι* may be considered as redundant after *μαρτυρούσης*, as after *λέγοντες*, M. 16 : 7, *et passim*. It would not, however, be redundant, if the narrators had proceeded to give the words of the speakers in the third person, e. g., *αὐτῇ . . . ἐποίησεν*. The repetition of her words (from 29), marks their importance as, (1) presenting the proof of Christ's prophetic or inspired character, which led to her conversion, and that of the Samaritans, and, (2) showing the zeal and energy with which she proclaimed it. The believers first spoken of perhaps resembled those mentioned in 2 : 23, 24; their belief was vague and superficial, yet sufficient to

εἶπέ μοι πάντα ὅσα ἐποίησα. 40 Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. 41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ ἔλεγον, Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ἃ ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν.

46 Ἦλθεν οὖν ὁ Ἰησοῦς πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ· 47 οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ

lead them to Him with expectation and confidence.

40. *οὖν*] may be regarded as connective with *v.* 39, and resumptive from *v.* 30; *v.* 39 (*δὲ*) being itself resumptive.

41, 42. *οὐκέτι*] 'no longer.' The 'many more' who believed may well be understood to include the former 'many,' *v.* 39. *οὐκέτι* is said not so much in reference to the former belief of some of those who spoke, as in reference to *a* former belief on different grounds from those of the present. See G. 4 : 9, and note. *λαλιάν*] distinguished from *λόγος* in 8 : 43. λαλιά, her whole talk, all she had to say, including opinion and persuasion; *λόγος*, *v.* 39, her testimony *ὅτι . . . ἐποίησα*. This was rather a compliment to the woman than otherwise, implying that their independent judgment had brought them to her conclusion. The results of this conversion of the Sycharites are nowhere expressly mentioned. They may, probably, however, be traced in the events recorded in A. 8 : 5–25. *ὁ σωτὴρ τοῦ κ.*] probably their previous opinions and history, and their very antipathy to the Jews, led them to a more catholic and correct belief concerning the object of Messiah's coming, than was realized at the time even by the disciples.

43. *τὰς δύο ἡμ.*] '*The* two days' mentioned before in *v.* 40.

44. *ἐμαρτύρησεν*] 'had testified.' This testimony had been so expressly and directly given with regard to Nazareth (see Mk. 6 : 4, and L. 4 : 24), that it seems most probable that Nazareth, as distinguished from the rest of Galilee, is here meant by *ἰδίᾳ πατρίδι*. It is called *τὴν πατρίδα αὐτοῦ* in M. 13 : 54 and Mk. 6 : 1, and in L. 4 : 23, where it is by this term distinguished from Capernaum, which in M. 9 : 1 is called *ἰδία πόλις*. The *γὰρ* and *οὖν* will on this supposition have their usual meaning. Galilee, then, in *vv.* 43, 45, is the country so called, opposed to that town or region in it in which Jesus had been brought up. In Judæa he was reckoned a Galilæan, 7 : 41, 52.

45. *ἐδεξ.*] 'welcomed,' L. 9 : 53. Col. 4 : 10. *ἐν τῇ ἑορτῇ*] see 2 : 23. *καὶ αὐτοὶ γάρ*] inserted for the information of Gentile readers unacquainted with Jewish customs. See Introd.

46. *βασιλικός*] sc. *ὑπηρέτης*, Schleusn. a 'king's servant,' Syr. V., a person connected with the royal household, such as Chuza, L. 8 : 3, or Manäen, Acts 13 : 1; often used by Josephus in this sense.

47. *καταβῇ*] 'come *down*,' as at 2 : 12 with regard to the same *route*, for Capernaum was by the water-side, on the N. W. of the lake. See A. 14 : 25. 16 : 8. 18 : 22.

ἀποθνήσκειν. 48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν, Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. 49 λέγει πρὸς αὐτὸν ὁ βασιλικός, Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. 50 λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου· ὁ υἱός σου ζῇ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. 51 Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. 52 ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ, Ὅτι χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. 53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι ὁ υἱός σου ζῇ· καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

48. *εἶπεν οὖν*] '*So* Jesus said.' This was his answer, to try him,—*ἐὰν . . . πιστ.* Addressed to the nobleman as one of a class, M. 12 : 38. 16 : 1. q.d. 'You are one of those that say you will not believe except, &c. Is it so? Or do you believe I can do this without a present miracle seen by yourself to convince you?' Our Lord's object in this case, and in others, was to teach men that they ought to believe on sufficient testimony, and not to require immediate proof from personal experience. Cf. 20 : 29. *σημ. κ. τερ.*] the word *τέρατα* never occurs in N. T. without *σημεῖα*, which we may therefore regard as a necessary qualifying word. 'Wonders which occur as proofs,' 'significant, testificatory wonders.' See A. 2 : 22, n.

49. The nobleman practically answers our Lord's remark by the repetition of his request; yet so that his sense of his necessity was more evident than his faith, which was as yet imperfect, compared with that of the centurion, M. 8 : 8, or even that of Jaeirus, M. 9 : 18. See on 11 : 21.

50. Jesus put his faith to the test, and by the test developed and increased it. So M. 14 : 24, n. 15 : 22–28. Mk. 9 : 22–24. He implied in what he said, that he could heal the child without being present; this the father now believed, and proved, and acted out his belief, by immediately departing alone.

51. *ἤδη . . . καταβ.*] He must have been near home. The distance was about thirty miles, and he had left Jesus at one P.M. the previous day. *ζῇ*] i.e., has recovered, is out of danger. Heb. cf. 2 Ki. 8 : 10 חָיֹה תִחְיֶה 'Thou shalt surely live (i.e. recover of the disease); yet . . . die.'

52. *κομψότερον ἔσχε.*] *got better*, comp. Eng. 'to be, or to do, nicely.' This expression, and the contrast of the answer, *ἀφῆκεν αὐτ.*, show that he was not prepared for so sudden a cure.

53. *ἔγνω*] observed, recognised the fact. Compare the use of *ἐπελάθοντο*, M. 16 : 5, 'perceived that they had forgotten.' *ὅτι*] subaud. *ἀφῆκ. . . . πυρετός.* *ὥρᾳ ἐν ᾗ*] He had probably left home early on the day before, intending to bring Jesus (if willing) to his house (*v.* 49) before nightfall. But on receiving the assurance (*v.* 51) he would not hurry homewards, returning, we may suppose, with his own animals, instead of hiring fresh, and therefore needing the delay for refreshment, which ended in his passing the night somewhere on the road. *ἐπιστ.*] the *subject-matter* of his faith, the thing which he believed, was now the Messiahship of Jesus; the *object* of his faith had all along been the Lord Jesus himself; and hence its efficacy.

54. *τοῦτο πάλιν δευτ. σημ. ἐπ.*] 'in this again Jesus performed a second miracle;' or, taking *δεύτερον* as an adv. with *πάλιν*, as in 1 : 16, 'this second occasion on which Jesus performed a miracle was when he had come;' of course it is meant the second in that country. The miracle at Cana was the first. Cf. *πάλιν ἐκ δευτέρου* M. 26 : 42. A. 10 : 15. And the English (incorrect) expression, 'a second time repeated.'

5 ΜΕΤΑ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. 2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδὰ, πέντε στοὰς ἔχουσα· 3 ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. 4 ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. 5 Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ· 6 τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι; 7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

V. 1. *ἑορτή*] 'feast time,' i. e., principal feast time. The narrative here commenced shows that it was not winter. It was most probably the second Passover after the commencement of his ministry, not the feast of Purim, see Trench, *Miracles*, p. 245. The third is noticed at 6:4. and the fourth at 11:55, et seqq.

2. *προβατικῇ*] sc. *πύλῃ*, the sheep-*gate*, probably, mentioned in Neh. 3:1, 32. At this point the re-building of the wall of Jerusalem was commenced by the High Priest Eliashib, after the Babylonish captivity. It was, therefore, most likely near the temple. *κολυμβ.*] 9:7. properly 'a bathing-place,' a *plunging*-bath. *κολυμβάω*, to dive, swim. The porches would seem to imply that this was really its character; at least, originally. *Ἑβρ. Βηθεσδά*] House of Mercy, in the Syro-Chadaic then spoken in Judæa. Heb. חֶסֶד Chesed.

3. *τῶν ἀσθ.*] 'the class of sick, &c.' *ξηρῶν*] such as had shrivelled or withered limbs, M. 12:10. Mk. 3:1.

4. *κατέβαινεν*] '*used to* descend;' imperf.; so *ἐτάρασσε, ἐγίνετο*. and Mk. 1:45, *ἤρχοντο*. *κατὰ καιρόν*] at a regularly-returning season, possibly at the Passover, but not on a particular day or hour. *κατείχετο*] 'he was affected,' lit. 'was holden,' Wiclif. It has been supposed by some that S. John merely used the language of the Jews in attributing the periodical commotion of the water, and its sanative virtues, to the descent of an angel, and that both the commotion and the cures can be accounted for from natural causes. But it may be replied, (1) that only *one* sufferer (*v.* 7), and he the *first* who entered the water, could be healed; (2) that diseases were cured *instantaneously;* (3) that these were of various and opposite kinds (*v.* 3), such as could not all be cured by the same natural means; (4) that supernatural agency was permitted to exist at this particular period, as in the case of Dæmoniacs; (5) that the record of a standing miracle such as this, by the author of a Gospel, can only be accounted for on the supposition of its truth and notoriety, and the candour of the writer; for it would be so far unfavourable to his object of proving the Divine mission of Christ by his miracles, as it would show that miraculous effects were at that period produced independently of his agency.

5, 6. *ἔχων ἐν τῇ ἀσθ.*] [*αὐτοῦ*] 'in his infirmity,' equivalent to *κακῶς ἔχων*, so in *v.* 6. The accusatives *ἔτη* and *χρόνον* are not to be taken with the verb *ἔχω*, but mark by the cure the duration of time. The long duration of his disease rendered the miracle more remarkable and conspicuous. Comp. 9:1, 21. L. 13:11. A. 3:2. 4:22. *θέλεις*] 'do you want?' 'would you like?'

7. This answer shows that he had no expectation of a cure from Jesus; it is an explana'ion of his continuing there so long in a diseased condition. *βάλῃ*] the word denotes the energetic action necessary to get a person into the water in such circumstances.

8 λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει. 9 καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. 10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράββατον. 11 ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει. 12 ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει; 13 ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. 14 Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν τί σοι γένηται. 15 ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. 16 Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. 17 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται,

10. *οἱ Ἰουδαῖοι*] here, as in 9:18, 22, *et al.* are the principal persons of the city, elders or Pharisees (9:13, 15).

11. This reply to the Jews shows that the man possessed faith, founded upon evidence and reason. The miracle was to him a sufficient warrant for acting according to the directions of Him who had performed it. Carrying burdens on the Sabbath-day is expressly forbidden in Jer. 17:21, 22. Neh. 13:19; but the prohibition seems to relate mainly to bringing in and taking out goods for sale. By his conduct on this and other occasions, our Lord meant to intimate his right of interfering with the provisions of the law of the Sabbath. Cf. Mk. 2:27, 28. J. 9:14.

12. *τίς ἐστιν*] they probably knew, or surmised who it was, but wished to get evidence against him of breaking the Sabbath (*v.* 16). Observe, they ask not, 'who is he that made thee whole?' but, 'who is he that said?' &c. The man, on the other hand, when he informed them who he was, spoke of him as the person who 'had made him whole.'

13. *ἐξένευσε*] *ἐκνέω*, to *swim* away. The word expresses the rapidity and quietness with which Jesus had moved away from the spot. *ὄχλου*] 'from the multitude that was.' Marg. A. V. So Vulg., Beza. Comparison of this passage with M. 12:15–21. L. 5:14. J. 6:15, will supply evidence of the truth of the Gospel narratives arising from the identity of Christ's character. See Paley, *Evidences*, Pt. II. 4. 4.

14–16. *εὑρίσκει αὐτόν*] Jesus made himself known to him that he might not lose the spiritual benefit of the mercy vouchsafed to him. *μηκ. ἁμάρτ.*] There seems no necessity for inferring from these words that the man's disease had been the effect or punishment of vice; see on *οὐκέτι*, 4:42. Our Lord's meaning is, 'Go not on to sin after receiving so signal a favour as this cure, lest something worse than the disease of which you have been healed be the consequence;' the *χεῖρόν τι* being punishment in the world to come. *ἀνήγγ.*] it cannot be supposed that he wished to promote the designs of the Pharisees against Jesus, or that he was at all aware of them. It was long after this that they publicly encouraged information against him, 11:57. *διὰ τοῦτο*] i. e. *ὅτι ταῦτα ἐπ. ἐν σ.* See 10:17. *ἐποίει*] imperf. as of habitual conduct, which it was. See on *v.* 11.

17. *ἀπεκρίνατο*] *He answered* their conduct by accounting for his own, addressing himself to the reasons which they alleged to themselves, or each other, for their persecution of him, and was so understood (*v.* 18). *ἀποκρίνομαι* does not always imply a previous *question* addressed to the speaker, but sometimes only an occasion demanding explanations or remarks; see 12:23. M. 11:25, n. L.

κἀγὼ ἐργάζομαι. 18 Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεὸν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν, ἐὰν μή τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

14:3. A. 3:12. 15:13. Ὁ πατήρ... ἐργάζομαι] My Father, of whom it is recorded that he rested on the Sabbath-day from the work of creation, nevertheless ceased not from the exertion of Almighty power, nor ever ceases from it, but worketh 'until now' on the Sabbath, as on other days. Therefore by right, by nature, and, as he afterwards shows (*v.* 19), by necessity, I, his Son, also work. (9:4.) Our Lord here implies all that is distinctly stated in Col. 1:15—17. H. 1:2, 3. And the Jews understood him to claim, as he did, a natural Sonship to God, (*v.* 18, πατέρα ἴδιον), and therefore an equality with him in nature. This discourse is probably recorded for the purpose (among others) of accounting for the subsequent charges of blasphemy made against Him in reference to his claim to be the Son of God. There is throughout, no allusion to any claim to be the Messiah.

18. ἔλυε] i.e. in their professed opinion. So, ἴσον ἑαυτ. ποιῶν. π. ἴδ. ἔλεγε] it was not the mere use of the term, 'my Father,' as applied to God, which appeared to them an assertion of equality, but the assumption that whatever the Father did, he also might, or must do.

19. οὐ δύν.] this is an explanation of his former words (*v.* 17), and of the right inference which the Jews had made from them. He disclaims the independent Deity of the Son, but grounds his disclaimer upon the unity, in essence, of the Son with the Father. ἐὰν μή τι] 'but only anything that he seeth the Father doing,' (L. 10:22). βλέπῃ] 'seeth,' used to express 'perception,' 'consciousness,' and to preserve the idea of a distinction of *person*. *v.* 26, n. So δείκνυσι and δείξει in *v.* 20. See 3:32, 34, 35. 8:28. Col. 1:19; and cf. Mk. 13:32.

20. μείζονα ἔργα] i.e. those which he goes on to speak of from 21 to 31,—the exercise of his power to *quicken* (21), and of his authority to *judge* (22). These two great acts are closely connected together throughout this discourse, as they are in matter of fact, and historically. There is a literal, visible, future *quickening*, i.e. the resurrection (*vv.* 21, 28), and a spiritual, invisible, present *quickening*, i.e. regeneration (*vv.* 21, 24, 25, 26); there is also an open, visible, future *judgment*, contemporaneous with the former (*vv.* 22, 27, 29), and a secret, invisible, present judgment connected with the latter (*v.* 22, τὴν κρίσιν πᾶσαν, 24, 30). The Father raises the literally dead, so does the Son the spiritually dead (*v.* 21); but the Son also will raise the literally dead (*v.* 28). The Father is, 'God the judge of all,' but He has committed to the Son the great act of final judgment (*vv.* 22, 27), and even now the Son exercises judgment (*v.* 24, 30), having 'all power in heaven and in earth given unto him.' (17:2. M. 28:18. L. 10:22). Our Lord's language is that of a Being to whom the present and the future were one, and who possessed the consciousness that He was alike the author of spiritual life and of immortality, of the regeneration of the soul and the resurrection of the body. Ph. 2:10, 11. R. 14:9, 12. ἵνα ὑμ. θαυμ.] here ἵνα marks the result. Not 'in order that ye may marvel,' as if their astonishment were the end in view, but 'so that ye shall marvel,' 'to your astonishment;' see 10:17. L. 14:10. So, *ad* in Latin, 'ad nobilitandas clade Romanâ Cannas, urgente fato profecti sunt,' Livy XXII. 40.

21. ὁ π. ἐγείρει] he assumes their belief in the resurrection of the body by the immediate exertion of Almighty power, and so speaks of it as a thing done or doing by God. Cf. R. 4:17. οὓς θ.] his

22 οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε
τῷ υἱῷ· 23 ἵνα πάντες τιμῶσι τὸν υἱὸν, καθὼς τιμῶσι τὸν
πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα
αὐτόν. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων
καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν
οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
25 ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ
νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ καὶ οἱ ἀκούσαντες
ζήσονται. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως
ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ· 27 καὶ ἐξουσίαν ἔδωκεν
αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. 28 μὴ θαυμάζετε
τοῦτο· ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκού-
σονται τῆς φωνῆς αὐτοῦ, 29 καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ

will, equally with that of the Father, is the original source of spiritual life, R. 9 : 18.

22. *οὐδὲ γάρ*] 'for neither.' The disjunctive introduces the second of the 'greater works' mentioned in *v.* 20, as distinguished from the first though connected with it, and as being not so much an association as a transfer. The *γὰρ* depends rather upon *v.* 20 than *v.* 21.

23. *ἵνα . . . τιμῶσι*] the use of *ἵνα*, as above, *ἵνα θαυμ.* is not to intimate that the following verb expresses the sole or main end of the preceding, but to state a necessary effect or consequence of the action denoted by it, and is nearly equivalent to *ὥστε* or *πρὸς τό*. See on M. 1 : 22. *καθὼς τιμ.*] The only honour which can be said to be rendered to the Father by *all men* is the acknowledgment of Him as the Deity; 'Father of all, in every age.' Pope's *Universal Prayer*. And it is clear from the context that the acknowledgment of Him as giver of life, and as the judge, or disposer of all things, i. e. as God, is here meant. *ὁ μὴ τιμῶν . . . . οὐ τιμᾷ*] in the first case the negative statement is a supposition of what a person may do, and therefore *μὴ* is used—the *subjective* negative; in the second an absolute statement is made concerning what is so done, and therefore *οὐ* is used—the *objective* negative, Jelf, § 739.

24. The sense of *κρίσις* and *κρίμα*, whether judgment or condemnation, must be determined by the context. Here *κρίσις* clearly means condemnation. *οὐκ ἔρχεται, μεταβέβηκε*] Cf. 3 : 18, *οὐ κρίνεται* (præs.), *ἤδη κέκριται* (perf.); and note again the connexion between *κρίσις* and *ζωή*.

25. *οἱ νεκροί*] the spiritually dead, as is clear from the *a fortiori* of *v.* 28. *οἱ ἀκούσαντες*] i. e. *οὗς θέλει*, *v.* 21. Cf. E. 2 : 1, 5, 6.

26. *ὥσπερ γὰρ . . . ἑαυτῷ*] this explains and amplifies *v.* 21. There the exercise of power is spoken of, here the possession and source of power as equally inherent in the Father and the Son. Only an independent Being can have life *in himself* as God has. But there cannot be two independent Beings. Hence the use of the word *given* is to denote a distinction not of essence but of person.

27. *ὅτι υἱὸς ἀνθ. ἐστι.*] 'seeing that—inasmuch as (*v.* 30) his character and nature is—Son of Man.' This sense is conveyed by the absence of the article. See on M. 4 : 3; and comp. R. 1 : 4. 8 : 14. G. 3 : 7. H. 1 : 1. 3 : 5, 6, &c. The assumption of human nature by the Son of God is, he intimates, the reason why the Son, and not the Father, executes judgment. Thus S. Paul told the Athenians that God will judge the world, *ἐν ἀνδρὶ ᾧ ὥρισε*, A. 17 : 31; see A. 10 : 42. The reasons and principle of this Divine arrangement will appear most plainly from the whole epistle to the Hebrews, especially ch. 1—10. Note 2 : 9, &c. 3 : 3–6. 4 : 14, &c., and cf. Ph. 2 : 5–11. R. 14 : 9–12. Christ's sympathy with men, the effect of his incarnation, is as essential to his exercise of judgment as of mercy. See Mk. 2 : 27, 28.

28. *μὴ θαυμ. . . . ὅτι*] He implies that the universal resurrection of the physically dead is a still greater wonder than that before spoken of; a greater wonder to men, though no greater exertion of Divine power, *v.* 21. With *ἀκούσονται . . . ἐκπορεύσονται* cf. 1 Th. 4 : 16.

29. *ζωῆς . . . . κρίσεως*] corresponding

ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. 30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστιν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός."

31 "Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής. 32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. 33 Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. 35 ἐκεῖνος ἦν ὁ λύχνος ὁ

to *ζωὴν αἰώνιον . . . . κόλασιν αἰώνιον*, M. 25 : 46. *ζωὴ* and *κρίσις*, the joint subjects announced in *v.* 20 (see note), and discussed in the following verses, are here again brought together at the close. He will be author of resurrection life to all (1 C. 15 : 21, 22), but to some in the best, i. e. true sense (Col. 3 : 4); he will be the author of judgment to all (R. 14 : 10, 12), but to some in the worst, i. e. true sense (Ja. 2 : 13. Ps. 143 : 2).

30. See on *v.* 19. Distinct personality, and essential union are ideas practically impressed upon the reader's mind by the whole passage 19–30. *καθὼς ἀκούω*] i. e. *παρὰ πατρός* (8 : 26). *ἀκούω* is here employed for the same purpose as *βλέπω*, *v.* 19. Comp. the language used in reference to the Holy Spirit in 16 : 13. *οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει. κρίσις*] his present judicial government and administration; connected, however, with the decisions of the great judgment day. This is evident from what follows, *ὅτι οὐ ζ. κ.τ.λ.* compared with 6 : 38–40. *οὐ ζητῶ*] observe that this is given as a proof that his judgment is just. No opposition or diversity of will is implied; but the meaning is, 'I am sensible of inclinations or objects peculiar to myself as Son of Man; but I keep in view and execute the will of Deity' (8 : 16, 29). This perhaps was said in order to guard and explain the previous declaration in *v.* 27, that authority was given him to execute judgment *because* he was Son of man. Comp. Mk. 14 : 36. L. 22 : 42.

31. *ἐὰν . . . . ἀληθής*] A common saying (see 8 : 13), arising out of the enactment of the law of Moses alluded to in 8 : 17 (see Deut. 17 : 6. 19 : 15). It is equivalent to, 'let my witness be accounted not true.' Cf. 8 : 54.

32. *ἄλλος*] sc. *ὁ πατήρ*. That God is meant, and not John the Baptist, appears probable from considering that, 1. John, though living, was in prison, and could not well be spoken of as *ὁ μαρτυρῶν*. His testimony, next referred to, was that one remarkable answer which he gave to the deputation from Jerusalem (1 : 19–27), not any present or continuous testimony; 2. *ἄλλος ἐστί* as a reference to God is very solemn, and significant, and suitable to the occasion, and a mode of speech not uncommon. Cf. *v.* 45 and 8 : 50, *ἔστιν ὁ ζητῶν καὶ κρίνων*. 3. In 8 : 14, 17, 18, where the subject of testimony is resumed and the same sentiments and expressions recur, the *ἄλλος ὁ μαρτυρῶν* is clearly the Father. *οἶδα ὅτι*] His assertion of his own consciousness, and certainty of the truth of his Father's testimony concerning him, implies a confidence that it will be placed beyond all doubt and objection; see 8 : 14.

34. *τὴν μαρτ.*] 'My testimony,' i. e. 'the testimony concerning me.' His appeal to any but immediate testimony is under a kind of protest that he needs it not. He refers to it for their sakes, as true in itself, and of allowed weight with them (*vv.* 35, 39). *ἀλλὰ*] adversative, as marking limitation of the previous denial, and implying concession, though I receive not, *yet* I say,' &c. *ἵνα* here denotes the aim or object apart from the result.

35. *ὁ λύχνος ὁ καιόμ. καὶ φ.*] '*The* burning and shining *lamp*, or *torch*,' rather than *light*, by which, in a somewhat different sense, we must render *φωτί*. Cf. *φῶς λύχνου* in Rev. 18 : 23. John was *the* great spiritual luminary of his day. Thus prophecy is compared in 2 P. 1 : 19, to a candle or torch, *ὡς λύχνῳ φαίνοντι ἐν κ.τ.λ.* The distinction between *λύχνος* and

καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. 36 Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε. 37 Καὶ ὁ πέμψας με πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε. 38 καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. 39 Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ

φῶς is observable in the language of the O. T. Job 18 : 6. 29 : 3. Ps. 18 : 28. Jer. 25 : 10, אוֹר נֵר. See Ecclus. 48 : 1. These words testify the deep impression made by the Baptist on the people at large. The same appears in 1 : 19, and is confirmed by other incidental notices, M. 14 : 5. 21 : 26. L. 3 : 15. 20 : 6, and by the appeal which S. Paul at Antioch, in Pisidia, makes to his ministry, showing how extensive and lasting its influence was, A. 13 : 24, 25. Such undesigned coincidences prove the reality of the history.

36. ἐγὼ δὲ ἔχω τὴν μ.] 'The testimony which I have is greater than that supplied by John.' Secondary predicate. τοῦ Ἰ.] that of John. M. 5 : 20. Cf. 1 J. 5 : 9. ἃ ἔδωκε .... ἵνα τελ.] 'gave' in the sense of 'appointed.' Cf. 17 : 4. αὐτὰ τὰ ἔργα] 'the very works.'

37, 38. αὐτός] 'The Father which hath sent me, hath himself borne witness of me.' The testimony to which our Lord principally appeals, as not παρὰ ἀνθρώπου, but of the Father, is the miracles which he wrought. He adduces, however, the testimony of John, and afterwards that of the O. T. because his hearers professed belief in both (35, 39). The allusion to the direct testimony of the Father is added, as it were, incidentally, as that which had occurred, though not within their experience. By οὔτε φωνὴν .... ἐν ὑμῖν is perhaps meant, 'not that you have heard, &c.; why, even what was communicable to you ye do not understand and entertain.' Or more fully, 'You have not had that sensible testimony which no man can receive (6 : 46), nor have you had the ocular and audible testimony to which prophets have been admitted, e. g. Is. 6. M. 3 : 16, 17), but a testimony suitable to you, and which you acknowledge to be from Him (τὸν λόγον αὐτοῦ); and *that* you do not believe.' Comp. 6 : 45, 46. 'Every man that hath *heard*, and hath *learned* of the Father cometh unto me. Not that any man hath *seen* the Father save he which is of God; he hath seen the Father;' and see 1 : 18.

38. τὸν λόγον κ. τ. λ.] If what God had said had found a reception and a place in their minds, they would have recognised His words as the words of God, and Himself as the person of whom God had spoken; see 8 : 42, 47, 54, 55.

39. ἐρευνᾶτε] *Indicative*, 'ye search,' not *imperative*, 'search ye.' So Cyril, Erasm., Beza, Campbell, Tholuck, Olshausen, &c. 1. The word δοκεῖτε in the next sentence is more suitable as a reason for the assertion, 'ye search,' than for the admonition, 'search ye.' They did search the Scriptures, but not profitably, or successfully, hence the introduction of the qualifying word δοκεῖτε, Beza. 2. The logical connexion of the three sentences in 39, 40, is easy and obvious if we take ἐρευνᾶτε in the indicative, 'ye search the Scriptures, because ye think, &c., and they are the witnesses to which I appeal as bearing testimony concerning me; and withal (*or*, yet) ye refuse to come unto me,' &c. The meaning of καὶ in *v.* 40 is very obscure, if we understand ἐρευνᾶτε *imperatively*. For its signification, 'and yet,' *or* 'withal;' or, 'for all that,' see 8 : 55. Mk. 7 : 24. 14 : 56. L. 12 : 24, &c. 3. The argument from the testimony of the Scriptures closely corresponds with that from the testimony of John (see note on 37), if ἐρευνᾶτε be *indicative*. 'Ye sent to John —ye search the Scriptures; ye were willing for a season to rejoice in his light— ye think that in the Scriptures ye have eternal life; John bare witness to the truth—the Scriptures are they that testify of me.' 4. The objection that the indicative at the beginning of a sentence would require ὑμεῖς may be met by the considerations, (1) that ὑμεῖς had just preceded and was about to follow, and that its in-

ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ οὐ θέλετε ἐλθεῖν
πρός με, ἵνα ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων οὐ λαμ-
βάνω· 42 ἀλλ' ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ
ἔχετε ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα τῷ ὀνόματι τοῦ πατρός
μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
ἰδίῳ, ἐκεῖνον λήψεσθε. 44 πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν
παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου
Θεοῦ οὐ ζητεῖτε; 45 Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς
τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν Μωσῆς, εἰς ὃν ὑμεῖς ἠλπί-
κατε. 46 εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ

troduction would have been as awkward as its absence; and (2), that the pronoun is *not* absolutely necessary, though usual, in such a case; see M. 27:65. Ja. 4:2, and perhaps J. 14:1.

40. *οὐ θέλετε*] 'ye refuse.' Thus, *οὔ φημι*, I deny. *οὐ κελεύω*, I forbid. Jelf, § 738. obs. 1, *οὐ* changing the word with which it is joined into the direct opposite. Thuc. III. 43, *τῆς οὐ βεβαίου δοκήσεως τῶν κερδῶν*, 'your ill-grounded persuasion that we are bribed,' M. 15:26, n.

41. *δόξαν . . . οὐ λαμβάνω*] 'I accept not.' This protest was necessary because he was about to reprove them for not receiving and honouring him. He neither needed their homage nor (on his own account) desired it, but could it be any glory to him. But by not rendering it they proved themselves ignorant, unbelieving, ungodly. *παρὰ ἀνθρώπων*] 'men,' pl. 'any men,' for he is instancing in them. *παρὰ ἀνθρώπου*, 'any man,' in *v.* 34, the instance being a single person. But either singular or plural would, without reference to the context, convey the same idea, 'mankind.'

42. *ἀλλὰ*] '*however*,' *v.* 34, the reason why you do not honour me is that you have not the love of God in you,' *v.* 23. 8:42. *ἔγνωκα ὑμᾶς, ὅτι*] for the construction cf. A. 16:3, n. Xen. *Anab.* I. 8, 21, *ᾔδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος.*

43. The difference here spoken of between his coming and that of the false Christs who would follow him seems to be, that he appeared among them as a 'teacher come from God,' attested as such by miracles, and not proclaiming himself at first as anything more; he claimed their attention and belief in the name of God, as a messenger from Him: whereas those impostors would make their appearance with the announcement of their Messiahship, saying, 'I am Christ' (M. 24:5). Cf. the complaint of Paul, 2 C. 11:4, 20.

44. *δόξαν παρ' ἀλλ. λαμβ.*] See M. 6:1–5. 23:5—28. Nothing is a greater hindrance to simple belief and faith in God, than the desire and cultivation of men's approbation of ourselves as religious persons, in order to advance our worldly interests. Hence the strong expression, '*How can* ye believe who,' &c. *καὶ . . . οὐ ζητεῖτε*] the change of construction is for the sake of greater emphasis, to render the second clause an independent assertion. See E. 1:20. Col. 1:26. *τὴν δ. τήν*] that honour which God alone can give, see R. 2:7, 29. 1 C. 4:5. *μόνου*] placed before *Θεοῦ* emphatically, and to be read as a parenthesis, the sense requiring us to translate 'God alone,' i.e. 'God the only Being to seek it from,' Jelf, § 714, obs. 3, and not 'the only God,' *παρὰ τοῦ μόνου ἀληθινοῦ Θεοῦ*, as Schleusner wrongly explains it from J. 17:3.

45. *μὴ δοκ.*] i.e. do not understand what I have said as a threat on my part. *ὁ κατηγ.* M.] 'you have your accuser, Moses,' &c. The *person* Moses is named as their accuser in correspondence with *ἐγώ*, the *writings* or *law* of Moses being intended. *εἰς ὃν ὑμ. ἠλπ.*] 'have fixed your hopes;' cf. 2 C. 1:10, *εἰς ὃν ἠλπίκαμεν.* And for a similar use of *ἐλπίζω* as synonymous with *πιστεύω*, see E. 1:12, 13. It is construed in this sense with *ἐν* (M. 12:21 from Heb.), and *ἐπί*, with dat. (R. 15:12, from LXX. 1 T. 4:10), and accus. (1 T. 5:5.) The extent of their reliance on Moses personally (as well as Abraham) is only to be understood from Jewish writings, the Targums, Maimonides, &c. Note the strong rhetorical contrast, *ὁ κατηγ. ὑμῶν . . . . ὑμεῖς ἠλπίκ.*

46. The argument is the same as in 39, 40, and 33, 35, proving them self-

γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;"

6 ΜΕΤΑ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γαλιλαίας τῆς Τιβεριάδος· 2 καὶ ἠκολούθει αὐτῷ ὄχλος πολύς, ὅτι ἑώρων αὐτοῦ τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. 3 ἀνῆλθε δὲ εἰς τὸ ὄρος ὁ Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα ἡ ἑορτὴ τῶν Ἰουδαίων.

condemned. Their disbelief contradicted their own professions of faith in John, in the Scriptures, and in Moses. περὶ ἐμοῦ] in his own prediction of a greater prophet, Deut. 18, but also in his record of the patriarchal prophecies, and in the typical ordinances of the law. ἐπιστεύετε ἄν] instance of the fourth form of hypothetical propositions. See on 4 : 10. In *v.* 47 εἰ οὐ π. κ. τ. λ. the first form. Jelf, § 853. 1.

47. The *a fortiori* character of this remark depends upon their high estimation of Moses as superior to every other prophet. To ῥήματα, 'oral teaching,' of Jesus, is opposed γράμματα, 'written words,' 'Scripture' of Moses.

VI. Nearly a year elapsed between the delivery of the discourse recorded in c. 5 and the event with which c. 6 opens. During this time occurred most of the incidents related in M. 5—14 : 12. Mk. 2 : 26—6 : 29. L. 6—9 : 9. The second year of our Lord's ministry was now near its close ; see on 2 : 13.

1. The apostles having gathered together after performing their mission (Mk. 6 : 12, 13, 30, 31), met Jesus, most probably at Capernaum, and for the purpose of proceeding with him to Jerusalem to keep the passover. But they did not proceed thither (see on *v.* 4). The scene of this miracle appears to have been near Bethsaida in Gaulonitis, N. E. of the lake (L. 9 : 10), and the place with the same name towards which the disciples afterwards directed their course (Mk. 6 : 45) was Bethsaida in Galilee ; for, 1. There were certainly two Bethsaidas—the city of Philip, Andrew, and Peter, said by S. John to be in Galilee (12 : 21), and that afterwards called Julias in Gaulonitis (Joseph. *Antiq.* XVIII. 2, 1. Reland *Palæst.*, p. 653), a fact easily accounted for by the etymology, 'Hunter's-place,' 1 : 43, 44, n. 2. A desert place (M. 14 : 13. L. 9 : 10) was more likely to be sought and found, especially at the season of the passover, on the E. than on the W. side of the lake. The miracle of the 4000, which was ἐν ἐρημίᾳ, was wrought on the E. side (M. 15 : 33, 39). 3. If we suppose, with Beza, that Bethsaida in Galilee is meant by both Mk. (6 : 45) and L. (9 : 10), τὸ πέραν in all the narratives of the miracle must signify the other side of *a bay of the lake* ; or if with others, that Bethsaida in Gaulonitis is meant by both, τὸ πέραν must have this signification in M. 14 : 22 (see Bloomfield's note). But in every other narrative which relates a passage over the lake it means 'from one side of it to the other.' Robinson's *Bibl. Researches*, III. 278. Nor is there any other instance of the boat being used as a conveyance, except for the purpose of crossing the lake from W. to E. and back again. 4. The 'contrary' wind blowing from the W. would account for the boats coming from Tiberias (*v.* 23), which was on the W. coast, south of Capernaum, and landing in a desert place on the E. shore (Blunt's *Scripture Coincidences*). The disciples going from E. to W. towards Bethsaida in Galilee (Mk. 6 : 45) or Capernaum, would be rowing against a wind blowing from Tiberias. 5. The mode of expression in S. Luke, πόλεως καλουμένης B., agrees with the supposition that he was speaking of *a* Bethsaida, not *the* Bethsaida most frequented by our Lord.

2. ἠκολούθει] 'proceeded to follow.' They came from Capernaum and places on the shore, going round the head of the lake and crossing the Jordan, which is easily fordable above the lake, near the ruins of Bethsaida. Robinson, III. 308. ὅτι ἑώρων .. ἐποίει] note the imperfects. Our Lord's ministry was principally exercised in their country. They therefore *used to see* the miracles which he *used to perform*. Sick persons were among those who now came to him, and were healed by him ; see M. and L. ἐπὶ τῶν] 'in the case of.'

3. τὸ ὄρος] A range of hills runs close along the E. shore of the lake, retiring eastward near the head of it, where the Jordan enters.

4. There are no traces of our Lord's presence in Jerusalem at this the third passover in the course of his ministry. His absence may be accounted for by the recent occurrence of John's martyrdom

5 Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμοὺς καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς τὸν Φίλιππον, Πόθεν ἀγοράσομεν ἄρτους, ἵνα φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγε πειράζων αὐτόν· αὐτὸς γὰρ ἤδει τί ἔμελλε ποιεῖν. 7 ἀπεκρίθη αὐτῷ Φίλιππος, Διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχύ τι λάβῃ. 8 Λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, 9 Ἔστι παιδάριον ἓν ὧδε, ὃ ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς τοσούτους; 10 Εἶπε δὲ ὁ Ἰησοῦς, Ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ· ἀνέπεσον οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι. 11 ἔλαβε δὲ τοὺς ἄρτους ὁ Ἰησοῦς καὶ

which in part occasioned his retirement into the desert, by the excitement of the multitudes after the miracle here related, (*vv.* 14, 15,) and by the hostility of the ruling Jewish party in Judæa, now beginning to manifest itself openly (7: 1), and perhaps stimulated to activity both by the act of Herod, and the enthusiasm of the Galilæans in favour of Jesus. Just after this time, also, we find our Lord sojourning in the districts most remote from Judæa, namely, the borders of Tyre and Sidon, Mk. 7: 24; Decapolis, *v.* 31; Bethsaida of Gaulonitis, Mk. 8: 22; Cæsarea Philippi, M. 16: 13. ἡ ἑορτή] explanatory, which (was a) feast. As in 7: 2. ἡ ἑορ. τ. Ἰουδ. ἡ σκηνοπηγία. See 2: 23.

5. ἔρχεται] 'keeps coming,' i.e. ἀπὸ τῶν πόλεων, Mk. 6: 33. Cf. ἠκολούθει. *v.* 2. Jesus had been long engaged in teaching those whom he found there, and those who joined them soon after his arrival, as is implied in *v* 3, compared with M. 5: 1. 13: 1, 2. 15: 29, 30. And, though the day was declining, large numbers were still gathering round, on the approach of whom the conversation took place, which may be thus arranged: — *Disciples.* 'Send the multitude away,' &c. *Jesus.* 'They need not depart; give ye them to eat.' (M. 14: 15, 16. L. 9: 12.) *Disciples.* 'Shall we go and buy two hundred pennyworth of bread, and give them to eat?' (Mk. 6: 37.) *Jesus* (to Philip). 'Whence shall we buy bread that these may eat?' *Philip.* 'Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.' *Jesus.* 'How many loaves have ye? go and see.' (Mk. 6: 38.) *Andrew.* 'There is a lad here,' &c. πόθεν] meaning, perhaps, not merely 'from what places,' but 'from what fund,' as Philip seems to have understood the question. The other disciples had suggested both the places and the requisite sum, probably the whole contents of the common purse. Philip's reply is, 'The sum they have named (being all we have) is not nearly enough.

6. See on 2: 25; and with αὐτὸς ᾔδει cf. *v.* 64. 13: 3, 11. 18: 4. 19: 28. ἔμελλε] see on *v.* 15; also on M. 11: 14. 24: 6.

8. Ἀνδρέας] The report made of the provision is ascribed to the disciples generally by the other Evv. So οἱ μαθ. M. 24: 1. τινων. L. 21: 5. εἷς τῶν μαθ. Mk. 13: 1. And cf. Mk. 14: 4. M. 26: 8. J. 12: 4.

9. παιδάριον] A lad to whom the disciples had entrusted the care of their stock of provisions. They were accustomed to take bread with them in the boat (Mk. 8: 14), and the five loaves would probably be just enough for one meal. What was provided for thirteen was made sufficient for more than five thousand. κριθ.] a circumstance mentioned by S. John only, *v.* 13. ὀψάρια] ὄψον, originally cooked food; applied by Xenophon, *Cyrop.*, to cresses, anything eaten with bread; hence 'fishes;' not necessarily *small* fishes. See 21: 10, 11. εἰς τοσοῦτ.] 'for so many.'

10. τοὺς ἀνθρώπους... οἱ ἄνδρες] see on M. 14: 21, where the men (ἄνδρες) are explicitly distinguished from the women and children. The men alone sat in ranks, and were counted. χόρτος πολύς] (χλωρός, Mk. 6: 39.) At this season, just before the Passover, grass would be abundant.

11. εὐχαριστήσας] *v.* 23. M. and Mk. εὐλόγησε. L. εὐλόγησεν αὐτούς. See on Mk. 14: 22. Cf. 1 T. 4: 5. ὅσον ἤθ.] 'as much as they liked.'

εὐχαριστήσας διέδωκε τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθηταῖς αὐτοῦ, Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπόληται. 13 συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, α ἐπερίσσευσε τοῖς βεβρωκόσιν. 14 Οἱ οὖν ἄνθρωποι ἰδόντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον, Ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα ποιήσωσιν αὐτὸν βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος.

16 Ὡς δὲ ὀψία ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ ἐμβάντες εἰς τὸ πλοῖον ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. καὶ σκοτία ἤδη ἐγεγόνει, καὶ οὐκ ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς· 18 ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διηγείρετο. 19 ἐληλακότες οὖν ὡς σταδίους

12. S. John alone has recorded our Lord's command, and the reason which he gave for it. Beside the special lesson of provident economy, they were taught that they were not to be excused from the exercise of ordinary prudence and carefulness, because he could miraculously supply their wants. And see on Mk. 5:43.

13. *κοφίνους*] see on M. 14:20.

14. *οἱ οὖν ἄνθρ.*] 'Those men,' Cr. and A. V.; '*the men.*' *ἰδόντες*] The miracle reminded them of the manna, and so of Moses and his prophecy, Deut. 18:18. One important use of miracles of this class is to show that results ordinarily effected by certain natural means, or sequences, are really produced by the will of God. He dispenses with the second or intermediate causes altogether, or substitutes others for them, in order to exhibit not only the independence, but the constant action of the Great First Cause. Thus the sustentation of the Israelites in the wilderness by manna, and of our Lord, for forty days without any food, are referred to as proofs of the general proposition, 'Man does not live by bread alone.' (Deut. 8:3. M. 4:4.) A proposition as true of all mankind, while living by ordinary food, as of Israel fed by manna, or of our Lord, or Moses, or Elijah, subsisting forty days without food.

15. *μέλλουσι*] indicative of a purpose actually formed. See on M. 24:6. *ἁρπάζειν*] to carry him off by force. *βασιλέα*] 'make him King,' hence they seem to have associated the kingly (Messianic) character with that of the prophet promised by Moses. But not so their teachers. 1:21, 25. 7:40, 41.

16. *ὀψία*] Cf. M. 14:15, 23. Mk. 6:35, 47. It was afternoon (L. 9:12) when the distribution of food commenced; it was now very late. Jesus probably did not embark with the disciples, because the multitude would have tried tumultuously to prevent him. They allowed him to retire to the mountain, because they were satisfied he could not be far from them. Cf. 22, 25. The use of *πάλιν*, *v.* 15, would seem to imply that he had left the mountain (*v.* 3), and proceeded towards the shore. 'He retired to the mountain *again*.'

17, 18. *τὸ πλοῖον*] *the* boat. *ἤρχοντο*] 'were proceeding.' *εἰς Καπ.*] *πρὸς Βηθσαϊδάν*, Mk. 6:45. They went *towards* B. but ultimately arrived at Capernaum. *οὐκ ἐληλ.*] meaning simply, 'Jesus had not joined them.' The phrase employed is anticipative of the event (*v.* 19) which was in the Evangelist's mind when writing, but not expected by the disciples in the ship. *διηγείρετο*] 'was running *high*,' as we say.

19. *εἰκ. ἢ. π.*] indicating the distance which Jesus walked. It was more than half across. The other Evv. state the time at which he arrived. *περιπ. κ. τ. λ.*] See M. 14:25–33. Mk. 6:48–53.

εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθησαν. 20 ὁ δὲ λέγει αὐτοῖς, Ἐγώ εἰμι· μὴ φοβεῖσθε. 21 ἤθελον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως τὸ πλοῖον ἐγένετο ἐπὶ τῆς γῆς εἰς ἣν ὑπῆγον.

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης ἰδὼν ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἓν ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοιάριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἄλλα δὲ ἦλθε πλοιάρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος τοῦ Κυρίου· 24 ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. 25 καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης εἶπον αὐτῷ, Ῥαββί, πότε ὧδε γέγονας; 26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν

21. ἤθελον] 'they were glad to,' cf. L. 15:16. 16:21. The expression is used in consequence of the statement of their fear. εὐθέως] this additional miracle is related by S. John alone.

22. ὁ ἑστηκώς] they assembled next morning, and stood on the shore. ἰδὼν κ. τ. λ.] as they had observed the night before that there was but one boat in which the disciples only had gone across, and that now Jesus, though he had not embarked with them, was not to be found on their side of the lake, they concluded he had gone round the head of the lake to join his disciples. Hence their voyage to Capernaum in search of him, and the question asked by them when they found him there before them, *v.* 25.

23. ἄλλα δέ] inserted to reconcile the statement in *v.* 22, πλ. ἄλλο οὐκ ἦν, with what was about to be related, *v.* 24. ἐγγύς] i. e. from Tiberias, *to a spot* near the place, &c. See on *v.* 1.

24. ὅτε οὖν] resumptive of ἰδὼν ὅτι (ver. 22) . . . and connecting the observations of the morning with those of the previous evening, in order to account (by the absence of Jesus) for the action next related, ἐνέβησαν, κ. τ. λ. This action would have appeared unreasonable if the construction had proceeded from ἀπῆλθον without the explanation given by the resumptive clause. οὐδὲ οἱ μαθ. αὐτ.] why should they look for the *disciples*, whom they had seen embark the evening before? *v.* 22. S. Mark explains it, ἦν γὰρ ὁ ἄνεμος ἐνάντιος αὐτοῖς. With a strong adverse wind, which lasted to the fourth watch of the night, it was very natural to suppose that the disciples would have put back again, and be found with Jesus on the eastern shore. Birks, *Hor. Apost.* B. III. c. 3, No. 7. This is perhaps (22–24) the longest period in this Gospel. τὰ πλοῖα] 'the boats' mentioned in *v.* 23.

25. γέγονας] didst thou arrive? παρεγένετο εἰς Σάρδεις, Xen. *Anab.* I. 2.

26. The whole of the conversation that follows is founded upon the miracle just related, of which it is the spiritual application. See on *v.* 35, 4:32. It was carried on in the Synagogue, as we learn from *v.* 59. The people who had crossed over probably found Jesus teaching in the synagogue. But the conversation was not necessarily sustained by them only; the Jews of Capernaum seem to have taken part in it (41, 52), and some of our Lord's professed followers (60, 66). οὐχ ὅτι . . .] 'not because ye saw signs,' i. e. miraculous proofs of my mission, 3:2. Mk. 16:17. The miracle just wrought had supplied a new motive for following him, inferior to that by which they were before actuated (*v.* 2), which, however, was little better than mere curiosity.

27. ἐργάζεσθε] 'spend labour on;' the object being either the work itself, as in

ἄρτων καὶ ἐχορτάσθητε. 27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός." 28 Εἶπον οὖν πρὸς αὐτόν, Τί ποιοῦμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος." 30 εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; 31 οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. 32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς

v. 28, or the end to be attained, as here. 'Labour, not for the meat which perisheth,' Tynd. ἀπολλυμένην] Cf. 1 P. 1:7, χρυσίου τοῦ ἀπολλ. 18, οὐ φθαρτοῖς, ἀργυρίῳ κ. τ. λ. Such expressions mean 'earthly,' 'temporal,' as opposed to 'heavenly or spiritual,' 'eternal.' τὴν μένουσαν] in contrast to τὴν ἀπολλ., and explained in *vv.* 35, 50, 58. See also 4:13, 14. A similar remark might perhaps be made, and a similar lesson intended, in every case of miraculous healing, help, or deliverance; 'seek not (so much) health, &c., of the body, as health, &c., of the soul,' *v.* 35. ἐσφράγισε] i. e. 'designated, appointed,' for this purpose. A seal might be used in designating individuals,—(1) by being affixed to a writing or deed; (2) by being delivered to the 'designate;' (3) by being impressed upon their persons. The last is a supposed or figurative use, never really made of a seal, but expressive of the most explicit and assured designation. (Rev. 7:3, &c. Ezek. 9:4-6.) It corresponds, by way of contrast, with branding: a mark of honour analogous to the mark of disgrace. The second use was common (see Gen. 41:42. Esth. 3:10. 8:2, 8), and may be here referred to, though in language (employed for the sake of emphasis) peculiar to the third. The two ideas are brought together in 2 C. 1:22, with which cf. Gen. 38:18.

28. ἵνα ἐργαζ.] 'that (by doing it) we may, &c.' ἔργα τοῦ Θ.] divine works, works relating to God, and required by Him ('what is good,' Mi. 6:8. cf. R. 12:2), such as are implied in the admonition ἐργάζεσθε τὴν β. τὴν μέν. κ. τ. λ.

29. ἵνα πιστ. εἰς ὅν] this was implied in what he had said before, ἣν... δώσει. This meat is to be had by the gift of the Son of Man; your work is to seek it of Him; in order to do so, you must believe in Him. It is not meant that there is no other 'work of God' for men to do. But when a man asks, 'What must I do to be saved,' or 'to please God?' the answer is, 'Believe on Him.' (A. 16:31, H. 11:6.) This is his first and present work, and it involves all. ἐκεῖνος] emphatic, intimating the final object of faith, 1 P. 1:21.

30, 31. σύ] emphatic. It would seem that they intended, in some sort, to disparage the miracle lately wrought, as one that did not sufficiently accredit Him personally as the object of faith. Perhaps they meant to insinuate that God had before, and more wonderfully, supplied the wants of his people, and that Jesus must not found upon a miracle of which he was the instrument, a claim much greater than that which Moses founded on more extraordinary miracles. ἵνα ἰδ. κ. π.] equivalent to ἵνα ἰδόντες πιστ. τὸ μάννα] 'the manna,' מָן הוּא Chald. from מָן 'what is it?' It was quite natural that this exclamation, which was general throughout the camp on the appearance of the unknown food, should originate a name for it, as stated, Exod. 16:15, 31. A piece of furniture common among us is called a 'What-not.' ἔδωκεν] sc. ὁ Θεὸς... ἄρτον οὐρανοῦ, LXX. 'corn of heaven,' Heb. Ps. 78:24.

32. οὐ Μωσῆς] 'That which Moses gave was not the true, real, bread from heaven. Moses is called the giver, because he was God's visible agent or instrument on the occasion. He is named here to heighten the contrast between the type and the antitype, q. d., 'M. gave you manna; *my Father* gives you,' &c.; and also, probably,

δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ." 34 εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.

35 Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, "Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε. 37 πᾶν ὃ δίδωσί μοι ὁ πατὴρ πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω· 38 ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. 39 τοῦτο

to suggest a comparison between him and our Lord, as having similar evidence to support their claims, in answer to the remark in *v.* 31. δέδωκεν] The perf. is used because of ὑμῖν, as of a gift remaining to them; hence δίδωσιν in the antithesis, but ἔδωκεν in speaking of the fathers, *v.* 31. So 7: 22, δέδ. ὑμ. τὴν περιτομήν.

33. The first assertion of the mysterious truth which is the subject of the remainder of the discourse. ἄρτ. τοῦ Θ.] a term of higher import than those before used, *v.* 27 or *v.* 32. ὁ καταβ.... διδούς] 'that which cometh down;' cf. *v.* 51, καὶ ὁ ἄρτος κ. τ. λ.

34. The natural division of this discourse is by the interpellatory remarks of the Jews. A progression or climax, as in other places, may be observed in our Lord's statement of the truth which he was teaching. From *v.* 35 to *v.* 40. in answer to the request in *v.* 34, he teaches that He came from heaven to give men everlasting life; from *v.* 43 to *v.* 51, in answer to the murmurings of the Jews (*vv.* 41, 42), that He is Himself the source of everlasting life; from *v.* 53 to *v.* 58, in answer to the objection in *v.* 52, that through his incarnation and death, and our individual interest in both, we possess everlasting life in Him. πάντοτε] so that at all times we may possess it. See on 4: 14, 15.

35. ὁ ἐρχ.] equivalent to ὁ πιστεύων... in the next clause, and intelligible by reference to the circumstances of the miracle. They who came to Him had received food for the body; if they would come to Him for spiritual food and eternal life, he would in like manner, and as really, bestow it upon them. This is a key to the spiritual interpretation of all his miracles. See on 9: 5. διψήσῃ] this and the corresponding figure, οὐ μὴ πειν., involve the truths afterwards more fully and particularly developed, *vv.* 51–58. He now proceeds in plain terms, without figure, to prepare them for those more mysterious statements. πώποτε] *at any time.* Strongly emphatic, as marked by its position, opposed to πάντοτε in *v.* 34.

36. εἶπον] Cf. 5: 40. He may refer to something said in former discourses, (e. g. such as in 5: 36, &c.), or to what was implied in his words at *v.* 26. ὅτι καὶ...] 'that *although* ye have seen me, *yet*, &c.;' 'ye have seen me, and yet,' Tynd. 'Both you have seen me, and you believe not,' Rhem. V. 'Ye have even seen me, and yet do not believe,' Burton. See *v.* 40. There is a tacit contrast between these persons and the mass of those who should believe on him, who 'would not see, and yet would believe,' cf. 20: 29. 1 P. 1: 8.

37. πᾶν ὅ] neuter, conveying the intended idea in the abstract, and so with increased force to denote generality without exceptions. 'Every single individual of a whole.' See 39 and 17: 2. δίδωσι] cf. 44 and 65. ἥξει] this verb always denotes arrival, 'aderit;' ἔρχομαι, however, expresses rather the act of coming (cf. 8: 42.) It is this act which our Lord wishes to keep before their minds (*v.* 35), as one clearly possible to all. ἐκβ. ἔξω] these words imply admission, as into a kingdom, a house, a family, a company. The connexion between this *v.* and the preceding, may be understood by reference to 8: 47.

38. ὅτι] 'inasmuch as,' dependant upon οὐ μὴ ἐκβ. καταβέβ.] perf. 'have descended and am here,' 'am descended,' 3: 13, n. οὐχ ἵνα...] see on 5: 30.

39. τοῦτο... πατρ.] not rendered in

δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο δὲ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ· 42 καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; 43 Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Μὴ γογγύζετε μετ' ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν· καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστι γεγραμμένον ἐν τοῖς προφή-

the Syr. V. *ἵνα πᾶν ὅ...ἐξ αὐτοῦ*] for construction, cf. 19:2. M. 12:36. 'As to everything whatsoever ... I should not lose (aught) of it.' Equivalent to saying, 'I should complete the salvation of,' *σώσω εἰς τὸ παντελές*, H. 7:25. *πᾶν ὅ ... αὐτό.*] Quicquid tecum invalidum metuensque pericli est. *Æn.* v. 716. Comp. 'There shall not a hair of your heads perish,' (L. 21:18. M. 10:30.) *ἐσχ. ἡμ.*] a phrase for the Day of Judgment peculiar to S. John.

40. *ὁ θεωρῶν ... καὶ πιστ.*] meaning, 'who, when he sees, believes,' (cf. *v.* 30), contrasted with them, *v.* 36. *θεωρῶν*, like *ἐρχόμενος*, *v.* 35, is used in a literal and spiritual sense in regard to those present, in a spiritual sense only in regard to those 'afar off.' See on 14:17, and comp. 20:29. *θεωρ.*, a strong word, applied to spectators at public games, implies 'gazing on,' 'viewing with contemplation.' Note the progressive force of the promises here made, both in negative terms (*οὐ μὴ ἐκβ.* 38, *μὴ ἀπολ. ἐξ. αὐτ* 39), and in positive (*ἀναστ. αὐτ.* 39, *ἔχῃ ζ. αἰων. καὶ ἀναστ.* 40.) Also, the repetitions as indicative of our Lord's manner, comp. 14:13, 14. M. 7:7, 8. Mk. 9:44, 46, 48. And with the whole passage 36–40, comp. 3:14–21.

42. *οὐχ ... Ἰωσήφ.*] said likewise on a former occasion, if not on two, at Nazareth, L. 4:22. M. 13:55. *ὅτι ἐκ*] their present objection is only to his assertion that He came from heaven, not to his being 'the bread of life.' As yet, probably, they understood him to mean merely that he had come to teach them the way of life, or with power to give them life.

43. *μὴ γογγ.*] implying, 'I have harder things to say,' cf. 5:28. 3:7, 12.

44. *οὐδ. ... αὐτόν*] In 37, he asserts that a certain effect shall in every case follow from a certain cause; here he denies that this effect can in any case follow from any other cause, cf. 65. *ἑλκύσῃ*] (see Jer. 31:3. Hos. 11:4), stronger than *δίδωσι*, *v.* 37, and further explanatory of the cause, stating it to be the direct and continuous action of the Father. *ἀναστ.*] said for the third time.

45. Is. 54:13. 'All thy children,' (i.e. Zion's). All who are spiritually taught shall be taught of God. Cf. 1 C. 4:5 *διδ. τοῦ Θ.*] Cf. 1 C. 2:13. *πᾶς ... με*] His object is to show that no man originates his own conversion, but that there must be a foregoing operation on the part of the Father, preliminary to conversion and faith, and which is always effectual. See Article X. of *Free Will*, and read Coleridge's *Aids to Reflection*, Aphorism II. on Spiritual Religion:—'Shall the believer, who thus hopes on the appointed grounds of hope, attribute this distinction exclusively to his own resolves and strivings? or, if not exclusively, yet primarily, and principally? Shall he refer the first movements and preparations to his own will and understanding, and bottom his claims to the promises on his own comparative excellence? If no man dare take this honour to himself, to whom shall he assign it, if not to that Being in whom the

ταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρός με. 46 οὐχ ὅτι τὸν πατέρα τὶς ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ· οὗτος ἑώρακε τὸν πατέρα. 47 Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. 48 Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς. 49 οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον· 50 οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τὶς ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. 51 ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς."

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; 53 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα,

promise originated, and on whom its fulfilment depends?' (pp. 124, 126. Pickering, 1843.) ἀκ. . . . μαθών] the *modus operandi*, instruction, and enlightenment.

46. οὐχ ὅτι . . . ἑώρακεν] the operation is spiritual and invisible, though powerful and effectual. εἰ μὴ . . .] so in the conversation with Nicodemus, 3:13. This is said to make a distinction between *his* communication with the Father, and that of others just spoken of. οὗτος ἑώρ.] equivalent to an assertion of his Deity, cf. 1:18.

47. ὁ πιστ. . . .] He emphatically reasserts this (*v.* 40), preparatory to his amplification of the figure by which he proceeds to teach the nature of faith in Him, and how it is that this faith is connected with eternal life, *v.* 51. 54–57.

50. ἵνα . . . φάγῃ καὶ μὴ ἀποθ.] meaning 'that whoever shall eat of it shall not die.' For constr. see *v.* 30, and cf. 58. Observe here a third point of contrast with the manna, (see on 32, 35.) They who ate the manna had their natural lives preserved and sustained by it for a season; but though they continued to feed on it, they at last died. They who feed on the bread of life, the true manna (Rev. 2:17), shall have their spiritual lives preserved by it for ever.

51. ὁ ζῶν] as in *v.* 27, τὴν β. τὴν μεν. κ. τ. λ. as opposed to τὴν βρῶσιν τὴν ἀπολλυμ. and cf. 57. καὶ ὁ ἄρτος δέ] 'And moreover.' This is a new truth to which he has been gradually advancing. It involves the mysteries of the incarnation and the atonement, and shows their inseparable connexion with each other. What our Lord said at this time he afterwards expressed in a permanent form by the Sacrament of his Body and Blood. He is not here alluding to that Sacrament; but what he here teaches, and what he afterwards taught by it, are the same. ὑπὲρ τῆς ζ. τοῦ κ.] a singular expression, denoting not the support of the soul's life by spiritual feeding, but its rescue by a sacrificial offering.

52. ἐμαχ.] used in this sense also in 2 T. 2:24. The reciprocal sense of the middle verb; see L. 22:5, n. It is implied that some took his part. See 7:40–43. 10:19–21. λέγοντες] i.e. both parties argued this question.

53. πίητε . . . αἷμα] He had not said this before. It distinctly indicates the atonement. The flesh, or body, and the blood of our Lord, are both employed symbolically, and in their material reality had necessarily a symbolic character. They express, as they were the means of effecting, the incarnation and atonement. It is by the human nature and manifestation of the Son of God, not by his actual body, and by his sacrificial death, not his actual blood, that we obtain spiritual and eternal life and salvation. We must beware of making the bread and wine in the Lord's Supper the symbol of a symbol. For the figure employed see Ecclus. 24:29, οἱ ἐσθίοντές με (σοφίαν) ἔτι πεινάσουσι,

οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. 55 ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις. 56 ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ. 58 Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα."

59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ. 60 πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός

καὶ οἱ πίνοντές με ἔτι διψήσουσι, and in Philo, *Leg. Allegor.* II., ὁρᾷς τῆς ψυχῆς, τροφὴν ὅια ἐστί; λόγος θεοῦ συνεχής. The imagery in Prov. 1 : 20. 8. 9, probably gave rise to this and similar metaphors. οὐκ ἔχετε] an advance upon the previous assertions, 50, 51, that they who ate, &c. should have eternal life. He now asserts that *none else* shall.

54. ἀναστ.] said for the fourth time. Its connexion with the declarations of the context is illustrated by 1 C. 15 : 20—22. See also J. 11 : 25.

56. ἐν ἐμοὶ. . . . αὐτῷ] This is expressed by the term κοινωνία in 1 C. 10 : 16. Something more than believing is intended by the terms 'eating and drinking,' as here employed. They imply our interest in Christ, our spiritual communion with Him, our spiritual life in Him, which are the result of believing, of 'coming to' Him, *v.* 35.

57. διὰ τὸν π.] i. e. because of the Father, who 'has life in Himself' (ὁ ζῶν), 5 : 26. δι' ἐμέ] 'because of me,' 'because I live ye shall live also,' 14 : 19, and cf. 17 : 21, 22. He lives because of the Father, in consequence of his original union in essence with the Father; we live because of Him in consequence of his communication of Himself, who is our life, to us, and his taking us into union with Himself, *v.* 56; 'then we spiritually eat the flesh of Christ and drink his blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us.' Exhortation at the Communion.

58. οὗτός ἐστιν] He repeats his original statement, which was the occasion of this discourse, having now amplified and explained it. οὐ καθὼς . . . καὶ ἀπέθ.] for construction cf. 1 J. 3 : 12. τὸ μάννα] 'the manna;' which was not really 'the bread from heaven' (*v.* 32), and did not communicate any principle of enduring life—even bodily life. τοῦτον τὸν ἄρτον] i. e. τὸν ἄρτον ἐκ τοῦ οὐρ. τὸν ἀληθινόν (*v.* 32). The case is very different from that of your fathers and the manna. That was not the true bread from heaven, this is; they who ate the manna died, they who eat this shall live for ever. By σὰρξ, throughout this passage, we are to understand the incarnation involving the atonement; by αἷμα, specifically the atonement; by φάγειν (τρώγειν) and πίνειν, that direct, personal, conscious interest in Christ's incarnation, and in his atonement as the great object of his incarnation, which are necessary to spiritual and eternal life. The other Evangelists do not relate these difficult discourses. S. John, however, records this, and that on the Spirit and the New Birth in c. 3, because Christian doctrines had by this time become known, and he more than the others wrote for Christians; for those, too, among whom many of the Epistles of St. Paul had been circulated. One object of his writing probably was to testify that the doctrines involved in the facts of Christ's life and death, and founded on them by his Apostles, had also been explicitly taught by Himself.

59. ταῦτα . . . ἐν συναγ.] see 25. This remark would seem to intimate that what follows was not spoken in the synagogue, but more privately.

60. ὁ λογός] i. e. the whole discourse which they had heard summed up in the recapitulation with which it concluded, *v.* 58. ἀκούειν in this verse means the lowest degree of understanding, the mere

ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν; 61 Εἰδὼς δε ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει; 62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον; 63 τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάλημαι ὑμῖν πνεῦμά ἐστι καὶ ζωή ἐστιν. 64 Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν. Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. 65 καὶ ἔλεγε, Διὰ τοῦτο εἴρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός μου.

66 Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. 67 εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα, Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; 68 ἀπεκρίθη οὖν αὐτῷ Σίμων Πέτρος, Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· 69 καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. 70 Ἀπεκρίθη

comprehension of terms, of the proposition enunciated. See 8 : 43. 9 : 27.

61, 62. *σκανδ.*] 'is this an obstacle to your belief in me?' *ἐὰν οὖν θεωρῆτε*] the second form of hypothetical proposition; condition regarded as a supposition with notion of realization. 'When ye see.' Jelf, § 854, 857. As there is an aposiopesis of the apodosis we may consider it as left to the hearers to supply in their own minds a consequent, implying either certainty or uncertainty of result, 'then we shall, then we may, believe;' see 3 : 12, *ἐὰν εἴπω κ.τ.λ.* This is said in reference to the first objection (*v.* 42). He then proceeds to the second (*v.* 52).

63. *τὸ πν. . . . ἡ σὰρξ κ.τ.λ.*] the *spiritual subject* of my discourse is that which giveth life; the *material subject* profiteth nothing. The real subject of my discourse is spirit, not flesh or matter, and true spiritual life, not carnal animal life. Thus in the conversation with Nicodemus, having employed a similar image he similarly explains himself, 'That which is born of flesh is flesh,' &c. The material body and blood of Christ were necessary to the fact of the incarnation and atonement; but it is that fact, not those substances, from which the blessing of eternal life proceeds; see on *v.* 53.

64. *ἀλλ' εἰσίν*] 'but I cannot expect some among you to receive these truths, for you do not believe in me.' *οὐ πιστ. . . . μὴ πιστ.*] See on 3 : 18. *ἐξ ἀρχῆς*] see 2 : 25. *τίς ἐστιν*] *v.* 70. 13 : 11, 18.

65. *διὰ τοῦτο*] 'because this is so,' 'to account for this,' 'to explain this,' 'this is why,' 7 : 22, n. M. 18 : 23. They thought they had believed in Him, and come to Him; but they had not, in the sense in which He used those terms. *δεδομ. αὐτῷ*] Cf. 37, 44, 45.

66. *ἐκ τούτου*] in consequence of this, see 19 : 12. *ἀπῆλθον . . . περιεπάτουν*] they felt that he required something more than that outward profession of discipleship which they had hitherto made. *ἀπῆλθ. . . . εἰς*] so *πρὸς τίνα ἀπελευσ. v.* 68. *ἀπέρχομαι* usually denotes what is here expressed, 'leaving one person or place for another.' Read Arnold, Thuc. II. 49. Mk. 3 : 13, n. *εἰς τὰ ὀπίσω*] implies that they turned quite round, forsook him entirely. Cf. 20 : 14. L. 17 : 31.

67—69. *θέλετε*] 'do you mean to go?' implying a hope that they did not. *ὑμεῖς*] emphatic. *πρὸς τίνα*] this is, in substance, an example of the evidence for Christianity resulting from a comparison of it with any other religion. *πεπ. κ. ἐγν.*] Peter makes no profession of understanding the 'hard sayings' of the recent discourse, but he vigorously asserts that faith in Jesus to which the promises of spiritual and eternal blessings (*ῥήματα ζ. αἰων.*) had been given. He repeated this confession on a subsequent occasion, M. 16 : 16.

70. *οὐκ ἐγὼ ἐξελ.*] Note the emphatic

αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. 71 Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην· οὗτος γὰρ ἤμελλεν αὐτὸν παραδιδόναι, εἷς ὢν ἐκ τῶν δώδεκα.

7 ΚΑΙ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. 2 Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς. 4 οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι. εἰ ταῦτα ποιεῖς, φανέ-

construction of the sentence. ἐξελεξ.] see 13: 18. τοὺς δώδ.] 'the twelve' (apostles), *v.* 71. καί] 'yet,' as in 16: 32. Mk. 4: 32, &c. διάβολος] used in the sense of 'false accuser,' 1 T. 3: 11. 2 T. 3: 3. Tit. 2: 3, hence, perhaps, 'informer.' But as it is said of Judas, by this Evangelist, that Satan entered into him (13: 27), that the devil (τοῦ διαβόλου, 13: 2) put it into his heart to betray Jesus, and as we have another instance in which our Lord calls a disciple Σατανᾶς (M. 16: 23), it is probable that 'a devil' is the right rendering here. The Syr. V. has Satan, and not the term used in 1 T. 3: 11, &c.

71. ἔλεγε δέ] 'and he meant,' Rhem. V. δὲ, now. Σίμωνος] S. John alone gives the name of Judas's father, 12: 4. 13: 2, 26. Ἰσκαριώτην] see on Mk. 3: 19. This Evangelist nowhere mentions the appointment of the twelve apostles, or gives a catalogue of their names, yet uniformly speaks of our Lord as attended by them, 13: 1—12. 20: 24. The names of all whom he mentions as of that number are found in the catalogues of the other Evv. with the exception of Nathanael, (but see on 1: 45.) His intimate acquaintance with them is apparent in the additional information which he supplies concerning several, as here, and in 1: 45. 20: 24.

Chapters VII—XI. contain memoirs of our Lord's life supplied by S. John only. The interval between M. 18 and 19 is here filled up. It includes two visits to Jerusalem, 7: 14. 10: 22. See on M. 19: 1. Mk. 10: 32.

1. It is implied here that our Lord made a much longer stay than usual at this time in Galilee; or that he was in Galilee when he might have been expected to be in Judæa. See on 6: 1. περιεπάτει] (imperf.) was habitually—was continuing to—οἱ Ἰουδ.] the principal Jews: see on 1: 19.

2. ἡ ἑορτὴ ... ἡ σκηνοπ.] that feast of the Jews called 'Feast of Tabernacles,' 6: 4. It is only on this occasion spoken of in the N. T. For its institution and meaning see Lev. 23: 33—34. Neh. 8: 14—18. It was held in the month Tisri, or Ethanim, the seventh of their ecclesiastical, but the first of their civil year, answering to September. Plutarch in *Apophthegm.* describes it as ἑορτῶν μεγίστην, and so in Lib. IV. Συμποσιακῶν, c. 5, μεγίστην καὶ τελειοτάτην παρ' αὐτοῖς ἑορτήν. In this he is corroborated by Philo *de Festis*, p. 1183, and by the fact that at this festival Solomon's temple was dedicated, 1 Ki. 8: 2. 2 Chr. 7: 9, 10; as also by Zech. 14: 16—19. The season (near the vintage), festivities, and ceremonies of this feast gave rise to the belief mentioned by Tacitus (*Hist.* v. 5), and Plutarch (Συμποσ. ut supra), that the Jews worshipped Bacchus.

3. οἱ ἀδελφοί] *v.* 5, i. e. his relations, the members of his family in general. Some of these were his disciples, A. 1: 14. οἱ μαθ.] his disciples in Judæa. The feeling expressed by his brethren was, that the metropolis and its province were the proper sphere for the exhibition of his claims and the evidences of them, not the remote and obscure regions in which he had been sojourning of late (Mk. 7—9, and see on J. 6: 4). The reproach itself corroborates the opinion that he had been long absent from Judæa. See on *v.* 1 and *v.* 21.

4. τι] any thing, that is, of a remarkable character. καὶ ζητεῖ αὐτὸς... εἶναι] 'while or when it is his object for himself to be,' join αὐτὸς with εἶναι, whose object is a personal manifestation. εἰ ταῦτα] 'if thou doest these things, act consistently, according to the purport of them, and the character (of prophet or Messiah) which they are intended to support; perform them in the most public

ρωσον σεαυτὸν τῷ κόσμῳ. 5 Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. 6 Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. 8 ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. 9 Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. 10 ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. 11 Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος; 12 καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον, Ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον, Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον. 13 οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων.

14 Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε. 15 καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες, Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; 16 Ἀπεκρίθη αὐτοῖς ὁ

and important quarter.' κόσμῳ] as opposed to Galilee, a remote and obscure place, 8: 12, n.

5. οὐδὲ γάρ] this is said to account for the taunting tone of their remarks, for their conduct at this time; hence the imperf. ἐπίστευον. It is implied also that but few comparatively believed in him; see 12 : 37, and comp. Mk. 6 : 4.

6. ὁ καιρός] He means his time for a public manifestation of Himself and his claims, such as they wished him to make, and such as he intended to make at the next great festival (the passover), by going up to Jerusalem even before its commencement, 12 : 1. This manifestation would bring on the 'time' of his sufferings by provoking the enmity of 'the world.' See *v.* 30. 8 : 20, and on 2 : 4. ὁ δὲ κ. ὁ ὑμέτ.] to you all seasons are alike; you have no great work to perform; you may always, and in any manner, show yourselves to the world; it will take no hostile notice of you.

7, 8. οὐ δύναται] because ye are of the world, 15 : 19. ἐμὲ δέ] 3 : 19, 20. From our Lord's use of the term κόσμος, 'the world,' in this passage, it appears that it may be applied to those members of the Church, who 'though outwardly related to Him' are yet not his professed and sincere disciples. ὑμεῖς] emphatic, opposed to ἐγώ. οὔπω] Cf. *vv.* 10, 14. This delay, and his consequent non-appearance at the beginning of the feast, were the secondary causes which prevented the anticipation of the period chosen for his manifestation, (*v.* 6.)

10. ὡς ἐν κρ.] i.e. not actually seeking concealment, but in as quiet and private a manner as possible, '*in a manner*, secretly.'

11. οἱ Ἰ.] 'The people of Judæa' in general, who had evidently been expecting him, and with all the more anxiety, because he had not attended the previous passover. He had not been at Jerusalem for a year and a half, *v.* 21. οὖν] resumptive from *v.* 9 (ἔμεινεν ἐν τῇ Γ.)

12, 13. γογγυσμός] comp. γογγύζοντος *v.* 32, rather 'mussitatio' than 'murmur,' a buzzing of talk. ἐν τοῖς ὄχλοις] 'among the multitudes;' the natural expression of a Jewish writer, indicating without design the crowded state of Jerusalem at this festival. τὸν ὄχλον] the populace, *plebem.* οὔ] simple denial that he was good; ἀλλά] 'but on the contrary,' introducing a positive charge of evil. τῶν Ἰουδ.] the principal Jews; the elders, &c., as in *v.* 1 and 5 : 15. 9 : 18, 22, &c. Objective genitive, M. 28 : 4.

14, 15. μεσούσης] The feast lasted seven days. ἐδίδασκε] began a course of teaching. γράμματα] 'learning,' as in A. 26 : 24. The subjects of his discourses being, doubtless, the same as usual, we may conclude that the learning which surprised them must have been that deep knowledge of the Scrip-

Ἰησοῦς καὶ εἶπεν, "Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με. 17 ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;" 20 ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε. 22 διὰ τοῦτο Μωσῆς

tures, and power of exposition, which characterize the Sermon on the Mount. These were qualities which brought his teaching into comparison with that of the Scribes and doctors of the law, as equally founded on *γράμματα*, and at the same time evinced its great superiority to theirs; see M. 13 : 54. L. 4 : 22, 32. *μὴ μεμαθ.*] the use of *μὴ* would seem to intimate something short of an absolute denial of his having learned, 'since we suppose he has not.' They knew he had not been trained as a Rabbi. Accustomed to an elaborate traditionary system, they could not understand how any one could attain such knowledge, or become so well qualified to teach, who had not been prepared by a long course of instruction and study.

16. Jesus would not allow them to suppose that superior human wisdom would account for his teaching. He claims for it the same authority as that possessed by the Scriptures themselves. It was inspired, divine, from God. Hence he was observed to speak *ὡς ἐξουσίαν ἔχων*; cf. G. 1 : 12. For the expression *οὐκ ἔστιν ... ἀλλά*, see on 12 : 44.

17. *ἐάν τις θέλῃ ... γνώσεται*] 'If (i. e. when) any man is willing.' Let a man only possess an honest intention and desire to do the will of God, and the result will prove that he is in a position to judge correctly whether my teaching is 'from heaven or of men.' It is implied that such a person will come to the conclusion that it is from heaven. No man in earnest about knowing and doing the will of God will be at a loss for satisfactory evidence of the truth of the Gospel. 'The practice of the Christian religion will so acquaint even the unlearned man with its merits that he will become convinced of its truth.' *τῆς διδ.*] 'my doctrine.'

18. *ὁ λαλ. ... ὁ δὲ ζητ.*] He evidently lays down a general principle to be applied in judging of the pretensions of any person assuming the prophetic character. The man who speaks of himself, i. e. from his own mind, and without inspiration, is sure to seek his own glory, and thus may be detected as a false prophet; but he who is undoubtedly seeking the glory of God by his utterances and works, is a true and righteous man, and this character is an evidence in support of his claims. The argument is of the same class with that in *v.* 17; it is the argument from experience, whether applied to the person or his doctrine. *ἀφ' ἑαυτοῦ*] Comp. Ezek. 13 : 1—5, especially *v.* 3, 'that follow their own spirit;' *v.* 17, 'prophesy out of their own heart.' For the use of this expression *ἀπ' ἐμαυτοῦ* as distinguished from *ἀπὸ τοῦ πατρός*, or *πέμψαντός με*, see on 5 : 19, 30. *ἀληθής*] i. e. as a disinterested impartial witness, indifferent to his own character or reputation. *ἀδικία*] as opposed to *ἀληθής*, equivalent to *ψεῦδος*; so in 1 C. 13 : 6.

19. He goes on to reprove them of sin in that they did not obey the teaching, and the teacher, whose authority they fully recognised. *οὐδείς*] A general accusation; *τί με*] a particular instance in support of it.

20. *Δαιμόνιον ἔχ.*] equivalent to charging him with speaking and acting extravagantly, like a man possessed; see on 10 : 20. The common people (*ὁ ὄχλος*) who said this, were most of them aware that the priests and elders were seeking to slay him (*v.* 25, and cf. 5 : 16, 18). Their hasty disclaimer of all knowledge of such an intention is accounted for by their servile fear of their rulers; see *v.* 13.

21, 22. *ἓν ἔργον*] He refers to the miracle of Bethesda narrated in c. 5. This had been performed a year and a half before, during the feast of the Passover, *v.* 11. 'I did one work,' a single act, in contrast with the *practice* which he is about to mention. *διὰ τοῦτο*] taken as the

δέδωκεν ὑμῖν τὴν περιτομήν· οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ'
ἐκ τῶν πατέρων· καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος
Μωσέως· ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαβ-
βάτῳ; 24 Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε."
25 Ἔλεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός
ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι; 26 καὶ ἴδε παῤῥησίᾳ λαλεῖ, καὶ
οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι
οὗτός ἐστιν ἀληθῶς ὁ Χριστός; 27 ἀλλὰ τοῦτον οἴδαμεν πόθεν
ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν.

beginning of the sentence we may render, 'to explain this,' 'now as to this;' see 6:65. M. 12:31. 18:23. L. 12:22, where διὰ τοῦτο begins explanatory or illustrative passages. In the Syr. V. the corresponding phrase, ܡܛܠ ܗܢܐ begins the sentence. Μωσῆς δέδ.] He uses their ordinary language, in which Moses was spoken of as the author of their laws and polity; but corrects the expression by the observation οὐχ ὅτι. οὐ (λέγω) ὅτι, 'not that,' &c. Cf. 6:31, 32. τῶν πατέρων] i.e. it was instituted in the time and person of Abraham. ἄνθρωπον] a person, or human being. Of course a child is meant, who would be circumcised on the eighth day after birth, even if it should be the Sabbath.

23. εἰ περιτ.] In v. 22 τὴν π. signifying the rite in the abstract; here περιτομὴν without the article, as implying a single performance of the rite. There is evidently a contrast between ὑγιῆ and περιτομή, but no contrast is offered to ἵνα μὴ λ. The expressed argument seems to be—if any necessity will justify an act of *wounding* on the Sabbath, much more will necessity justify an act of *healing* on the Sabbath. But perhaps the main argument implied (in ἵνα μὴ λ.), if fully stated, would be—if a ceremonial law of the decalogue is allowed to yield, in the letter, to a lower ceremonial law, much more must it be allowed to yield to the highest moral law of mercy and love. ἵνα μὴ λυθῇ ὁ ν. M.] a very pregnant expression. 'not to break that very law of which the commandment to observe the Sabbath is by your own accusation of me a principal provision, you perform an act which is a violation of that commandment in the letter.' It is taken for granted that the Sabbath is an earlier institution than circumcision, or it might have been argued from our Lord's own words in 22, 'circumcision takes precedence because it was of the fathers, but the Sabbath of Moses only.' See Burton *in loc.* χολᾶτε] χολή, bile. Thus *bilis* in Horace, passim. Are ye angry? i.e. 'Why are ye angry?' ὅλον ἄνθρωπον] I have made *a man's entire body* whole. See 5:5, 9.

24. μὴ κρίνετε] præs. as of habitual conduct. κατ' ὄψιν] i.e. as we say, *primâ facie*, according to first or outward appearances. Cf. 8:15. τὴν δικ. κρ.] 'pass that judgment which is just;' let your decision be formed after due consideration of the question, on the principles of justice, κατὰ δικαιοσύνην.

25. ἐκ τῶν Ἱερ.] naturally, as being best acquainted with the intention of the rulers formed long ago (5:16, 18), and as being surprised that they did not seize the opportunity of his re-appearance in Jerusalem to accomplish it.

26. ζητοῦσιν] sc. οἱ ἄρχοντες. ἀληθῶς ἔγν.] 'are they quite certain,' 'really convinced;' or in the legal sense, 'decided.' Cf. 17:8. A. 12:11. On no other ground than that the rulers had fuller information than they themselves possessed, favourable to the claims of Jesus, could they understand the apparent cessation of their hostility to him.

27. τοῦτον οἴδ. πόθεν ἐ.] as in 9:29; see Mk. 1:24. A. 16:3. n. Jelf, § 898. 2. ὁ δὲ Χ. . . . πόθεν ἐστίν] πόθεν must refer to his immediate parentage and personal origin and history; see M. 13:55, 56. The scribes knew and taught that the Messiah would be of the seed of David, and born in Bethlehem, M. 2:4, 6. But this notion of his appearing suddenly, and without being previously known, was evidently the current belief of the time, and probably due to rabbinical interpretations of such passages as Gen. 49:10. Is. 53:8. Jer. 23:5. Ezek. 37:24, 25. Dan. 7:13, &c. Mic. 5:2. Mal. 3:1, and perhaps Zech. 9:9. It is again referred to in 8:14.

28 Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε· 29 ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ, κἀκεῖνός μὲ ἀπέστειλεν." 30 Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

31 Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτὸν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν; 32 ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν. 33 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με. 34 ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν." 35 Εἶπον οὖν οἱ Ἰουδαῖοι

28, 29. *ἔκραξε*] used to denote something said like a proclamation, with peculiar boldness and emphasis, *v.* 37. 1 : 15. *οὖν*] in consequence of the argument just noticed, and in reply to it. *διδάσκων*] He loudly proclaimed, while teaching, and (in the course of it) saying, *Κἀμὲ οἴδ.*] q. d. I will allow that ye both know me, &c. This may be slightly ironical. He admits their knowledge of his parentage and place of abode; but (comp. 8 : 14, 19) there was a knowledge of both which they had not. *καὶ ἀπ' ἐμ.*] 'and yet,' 'for all that;' so *v.* 30, *καὶ οὐδ. ἐπέβ.* *ἀληθινός*] real and true. The ideas which he here suggests to them are, that he had a sender, a Person, not the impulse of his own mind: that he was with Him before he came; that this Person and his relation to himself were mysteries unknown to the Jews, and subjects of a revelation which he alone could make.

30. *πιάζω*] an old Doric form for *πιέζω*, used for the attempt to seize, 8 : 20, for catching (fish), 21 : 3, 10. *ὅτι . . . αὐτοῦ*] it is implied that they could not have power over him until he permitted them, 10 : 18.

31. *ὄχλου*] *v.* 32. The multitude, the common people. *ὅτι*] introductory; not part of their quoted words; see on 4 : 39. *ὁ Χρ.*] *The* Christ, and so *v.* 27, as in *v.* 26. *μήτι . . . ἐποίησεν*] 'Is it possible that?' 4 : 29. L. 6 : 39, n. The rough common sense of the populace apprehends and applies the great argument in favour of our Lord's claims to the Messiahship. The theological refinement of the *Ἱεροσολυμῖται* opposes them by a single apparently adverse interpretation, *v.* 27. The belief, however, of the former was not, for the most part, a belief 'unto righteousness,' or salvation. It was a conviction forced upon them at this time, but which soon yielded to the love of the world and fear of persecution. Comp. 2 : 23–25. 8 : 30, &c.

32. *ἤκουσαν*] followed by accus. *ταῦτα*, gen. *ὄχλου*. Xen. *Mem.* I. 1, 10, *οὐδεὶς Σωκράτους οὐδὲν ἀσεβὲς λέγοντος ἤκουσεν.* See A. 9 : 7, n. Jelf, § 487. *ὑπηρέτας*] attendants, probably, on the council or courts of the Jews; and the lower officers of the synagogues. Cf. L. 4 : 20. J. 18 : 18, 22. A. 5 : 22.

33, 34. *οὖν*] continuative, referring to *v.* 29. *καί*] and then—the use of the conjunction marking the close connexion of the event with the time spoken of. See 16 : 16–19. He meant more than his removal from them by death. He, as they then saw Him, a living human person, would depart thence, and be, exist, and act, where they could not come. See on 8 : 21. 13 : 33.

35. *διασπορὰν τῶν* Ἕ.] cf. J. 1 : 1 (*φυλαῖς*) *ταῖς ἐν τῇ διασπορᾷ.* 1 P. 1 : 1, *παρεπιδήμοις διασπορᾶς Πόντου κ. τ. λ.* Also 2 Macc. 1 : 27, and Ps. 147 : 2, *τὰς διασπ. τοῦ Ἰσραήλ* (LXX.) And Josephus *de Bell. Jud.* VII. 3, 3. At this time, Jews were to be found in all parts of the Roman Empire, but especially in the cities of Asia and Africa which had been Hellenized by the Macedonian conquests. Hence the term *Ἕλληνες*, applied here to all foreign Jews (12 : 20), more usually called *Ἑλληνίσται.*

πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; 36 τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω. 38 ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος. 39 Τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

40 Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης. 41 ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; 42 οὐχὶ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς

37. *τῇ μεγ...*] 'which was the great day.' This was the 8th. Lev. 23 : 36. *εἱστήκει*] i. e. designedly took a position where he could be well seen and heard. *ἐάν τις...*] The ceremony of pouring out water, to which our Lord is supposed to allude, was peculiar to this festival. It was probably a Rabbinical institution, but is thought by some to have been observed in earlier times, and to be referred to in 1 Sam. 7 : 6. Is. 12 : 3. For the figure, cf. Is. 55 : 1, and see on 4 : 13, 14.

38. *ὁ πιστεύων*] There is no verb of which this is the subject : but the predicate is made by the sentence *ποταμοὶ κ. τ. λ.*, cf. 6 : 39. Jelf, § 477. 1. *καθὼς εἶπ. ἡ γ.*] belongs to the following. *ποτ.... ζῶντος*] no single passage is quoted here (cf. M. 2 : 23), but the sense of such passages as Is. 55 : 1. 58 : 11, is given. The meaning is the same as in 4 : 14. The believer shall have within himself the source of unfailing blessedness, and shall be a well-spring of life for others.

39. See on 2 : 25. This explanation will of course apply also to 4 : 10–14, and to many passages in the prophets, such as those referred to in *v.* 38, and Is. 12 : 3. 44 : 3, &c. &c. *ἔμελλον*] 'were to' receive, M. 11 : 14. 24 : 6, i. e. on the day of Pentecost, and thenceforward. *οὔπω γὰρ ἦν*] explanatory of *ἔμελλον*. No sense that can be assigned to the words *πν. ἅγ.* will allow us to translate 'did not yet exist,' we must render as in Syr. V. and A. V. 'was not yet given,' or 'not yet there.' Tynd., Cr., Gen.; cf. A. 19 : 2. Reference to J. 14 : 16, 17. 16 : 7. A. 2 : 33, where the coming of the Holy Spirit is connected with the absence and exaltation of our Lord, as here, will show that the words *πν. ἅγ.* are to be understood in their personal sense. *ἐδοξάσθη*] as in 12 : 16. 13 : 32. 17 : 5. A. 3 : 13, refers to his ascension, and session at the right hand of the Father.

40. *τὸν λόγον*] 'the saying' just recorded, 37, 38. It was uttered, doubtless, as is implied in *v.* 37, with much power and authority. It was the summary of his previous discourses : and it was accredited by his miracles and his appeal to O. T. prophecy. Hence its effect upon the people. Many editors have adopted *τῶν λόγων*, referring to his late discourses on the different occasions mentioned in the chapter. *ὁ προφήτης*] as in 1 : 21, 25. 6 : 14.

41. *ἄλλοι... ὁ Χ.*] Such as those spoken of at 31, now expressing the conviction there implied. *ἄλλοι δέ*] 'others again,' a third party; those referred to in *v.* 27. *μὴ γάρ*] 'What! is the Christ to come? &c.' 'Itane tandem.' Mk. 2 : 19, n.

42. They refer to such prophecies as Is. 11 : 1. Jer. 23 : 5, and especially to Mic. 5 : 2. See M. 2 : 6. It appears that our Lord's genealogy, and even his birthplace, was unknown to most. They allowed the comparatively trifling objection, arising from his supposed origin and birth-place, to outweigh the argument from his miracles. We have an instance

ἔρχεται; 43 Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. 44 τινὲς
δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν
τὰς χεῖρας.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρι-
σαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διατί οὐκ ἠγάγετε αὐτόν;
46 ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος
ὡς οὗτος ὁ ἄνθρωπος. 47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι,
Μὴ καὶ ὑμεῖς πεπλάνησθε; 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ
γινώσκων τὸν νόμον ἐπικατάρατοί εἰσι. 50 Λέγει Νικόδημος
πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν, 51 Μὴ
ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ

to the contrary in Bartimæus, Mk. 10 : 47, 48. See also M. 9 : 27. 15 : 22. In this, as in most other cases, the objection on which unbelief rests would, on due inquiry, not only turn out to be groundless, but would become an evidence for the truth of the Gospel.

43. *σχίσμα*] so, again, among the Pharisees, 9 : 16; and cf. A. 14 : 4. 23 : 7, *ἐσχίσθη τὸ πλῆθος.*

44. *ἐξ αὐτῶν*] either meaning the officers, or certain of the last party spoken of, encouraged by the presence of the officers, and the knowledge of the purpose for which they had been sent.

45. *τοὺς ἀρχ. κ. Φ.*] In *v.* 32, *οἱ Φ. καὶ οἱ ἀρχ.* Here they are considered as forming one party; the party which sent the officers, cf. M. 3 : 7. 16 : 11. 21 : 12. (*τοὺς π. καὶ ἀγ.*) L. 19 : 11, n.

46. *οὐδέποτε . . .*] To those who had not felt the effects of our Lord's words, this reason given by the officers for their failure would appear a very insufficient one. Not so, however, to themselves, having the impression made by the power and authority with which he spoke still fresh upon their minds.

47, 48. *οἱ Φ.*] including the *ἀρχιερεῖς*, who were principally of their party, as afterwards they were of that of the Sadducees. A. 5 : 17. *μὴ καὶ ὑμεῖς*] they under their own immediate influence, and were especially indignant that persons who ought to be deeply imbued with reverence for their authority and example, should be carried away by the popular feeling in favour of Jesus. *πεπλάν.*] 'been led astray,' 'led into error,' cf. *v.* 12; i.e. been deceived into a belief in him. *ἐπίστευσεν*] They understood, or affected to understand, the words of the officers to imply a belief in Jesus as the Messiah, or the Prophet. *ἀρχόντων*] persons in office, rulers of synagogues, members of the Sanhedrim, &c. *Many* of these, we are told (12 : 42), did believe on him secretly, such as Nicodemus and Joseph, 19 : 38.

49. *ὁ μὴ γιν. τὸν νόμον*] They probably allude to such arguments as those adduced in *v.* 27 and 42, and to his alleged violation of the Sabbath. And they would oppose, as the Jews in later times have done, Deut. 13 : 1–5 to the argument from his miracles, *v.* 31. *ἐπικατάρατοι*] There may be a reference to Deut. 27, where this word (LXX.) so frequently occurs, in the commination, with the subjoined ritual direction, *ἐροῦσι πᾶς ὁ λαὸς, Γένοιτο*; see especially *v.* 26. *εἰσι*] constructio *κατὰ σύνεσιν*, i. e. by the sense; *ὄχλος*, a collective noun being mentally resolved into its components, *Il.* II. 278, *ὡς φάσαν ἡ πλήθυς.* Liv. v. 40, pars per agros dilapsi, pars urbes petunt finitimas. This construction arises from paying more attention to the notion signified than to the grammatical form in which that notion is expressed. Jelf, § 378. Comp. the plural forms often connected with such words as 'meeting,' 'committee.'

50. *εἷς ὢν ἐξ αὐτῶν*] see 3 : 1, n. *ἐκ τῶν Φαρισαίων . . . ἄρχων τῶν Ἰουδαίων.*

51. *τὸν ἄνθρωπον*] (*κατηγορούμενον*, sc.) the defendant or accused, cf. M. 12 : 43, *τὸν ἀνθρ.* 'the man' in question on any occasion, not 'a (any) man,' as in A. V. *ἀκούσῃ παρ' αὐτοῦ*] i.e. *ἐὰν μὴ ὁ κατηγορούμενος τόπον ἀπολογίας λάβῃ περὶ τοῦ ἐγκλήματος.* A. 25 : 16. *γνῷ*] become cognizant by judicial examination. There is probably no reference to any special enactment; the practice, the mode of administering the law, is alleged. See Deut. 1 : 17. 19 : 17. Nicodemus gently retorts upon them the charge of ignorance or neglect of their law. His conscience perhaps urged him to say thus much,

πρότερον, καὶ γνῷ τί ποιεῖ; 52 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. 53 Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.

8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν.

being aroused by the challenge μή τις ἐκ τῶν ἀρχ. But the feebleness of his defence of Jesus has a strong contrast in the fierceness of the rejoinders of the Pharisees. Obs. all these interrogations commence with μή (48–52), 'whether perhaps,' 'Is it so that,' including the idea, 'I hope or suppose not,' and anticipative of the answer in the negative.

52. ἐκ τῆς Γ.] Do you belong to Galilee, identify yourself with those who are of Galilee? ἐρεύνησον] 'search thou,' sc. τὰς γραφάς. ἴδε ὅτι] 'see that.' προφ. ... ἐγήγ.] see 1:46. It is doubtful whether they meant to affirm that the historical Scriptures afforded no example of a Galilean prophet, or that the prophetical Scriptures gave no reason to expect one. The latter seems more probable, as they could not be ignorant of the fact that Jonah and Nahum had arisen out of Galilee, (2 Ki. 14:25. Nah. 1:1.) ἐγήγερται is therefore well rendered 'ariseth.' Jelf, § 399. 2.

53. They dispersed, finding that a combination against Jesus would at that time be ineffectual.

VIII. 1–11. The external evidence for and against the genuineness of this passage, derived from the number and value of the MSS. and versions in which it is contained or omitted, is very nearly equal. For a full account of it, see Bloomfield's *Recensio Synoptica*. The internal evidence preponderates greatly in its favour as genuine. (1) No real discrepancy can be pointed out between its style and the usual style of the Evangelist. On the contrary, see 2, 4, 6, 7, 9, n. (2) The conduct of our Lord on the occasion here recorded is in accordance with his general conduct, with his character, and with several of his express declarations; so much so, that it might be adduced as a good instance of undesigned coincidence with them. (See *v.* 15. 3:17. 12:47. L. 9:56. 12:13–15. 19:10.) (3) At the same time, his treatment of the accused woman was obviously liable to be misunderstood, and would present many difficulties to the earliest commentators on the N. T. Their views of the nature and object of Christ's mission, and of the distinction between the covenants of the law and the Gospel, were imperfect and limited. This was the result of the prejudices of their philosophical and religious education, whether Jewish or Gentile. And they were all more or less imbued with the spirit of that Gnostic asceticism which afterwards so extensively prevailed. Hence this passage would be a stumbling-block to them which they would be glad, on any pretence, to remove. To say the least, its omission by them is much more easy to be accounted for than its introduction at a later date. For if the story appeared improbable, from moral considerations, to expositors of the third and fourth century, it would appear far more so, on the same grounds, to those of the seventh and eighth. The former were more likely to pass by unnoticed, and their contemporary transcribers to omit, a narrative not found in all copies of S. John's Gospel, and difficult to reconcile with their notions of the character of Christ and Christianity, than the latter were to insert in the sacred books a floating tradition, which had not previously appeared in them, and which their known opinions would lead them rather to reject than to receive. For the principles on which the rejection or omission of this narrative may be accounted for, see Dr. Wordsworth's *Lectures on the Apocalypse*. Lect. 1, pp. 12–15. (4) The contrivance of the Scribes to find matter of accusation against Jesus is in accordance with the attempts related in L. 20, viz. the enquiry concerning his authority, and the question about the tribute money. And the subject, on this occasion, is nearly allied to that of divorce which the same parties brought before him, 'tempting him.' M. 19:3. Mk. 10:2. (5) His answer is of the same character as in the two former cases, creating a difficulty or dilemma, (see also L. 20:44.) And yet the similarity is not so close as to suggest the idea of imitation by a pseudo-Evangelist. Moreover, the conduct of our Lord in teaching by action on this occasion, corresponds with the instances of his setting a little child in the midst of his disciples, and his washing their feet. (6) Each of the other three Evangelists has related, or alluded to, the attempts of the Scribes and Pharisees above mentioned. Such attempts, therefore, were peculiarly important occurrences in the life of Christ. Hence it

2 Ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο
πρὸς αὐτόν· καὶ καθίσας ἐδίδασκεν αὐτούς. 3 ἄγουσι δὲ οἱ γραμματεῖς
καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην·
καὶ στήσαντες αὐτὴν ἐν μέσῳ 4 λέγουσιν αὐτῷ, Διδάσκαλε,
αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη· 5 ἐν δὲ τῷ
νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ
οὖν τί λέγεις; 6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσι
κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ἔγραφεν
εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, ἀνακύψας εἶπε

appears natural that S. John should relate one; and it is in entire consistency with the general character of his Gospel, that he should pass by those described by the others, and record one not referred to by them. See also on *v.* 15 and *v.* 20.

1—3. *τὸ ὄρος τῶν ἐλ.*] most probably to Bethany, to lodge there, as afterwards, on his next and last visit to Jerusalem, M. 21 : 17. Mk. 11 : 11. *ὄρθρου*] so on the subsequent occasion, *πρωΐ παραπορευόμενοι*, Mk. 11 : 20. His practice thus apparent from the coincidence of the two narratives will account for his hunger on the road from Bethany (Mk. 11 : 12). They used to leave Bethany too early to take a morning meal before setting out. *ἤρχετο*] cf. use of imperf. of this verb in 4 : 30, 6 : 17, 20 : 3. So in *v.* 9. *ἐν μέσῳ*] as on those other similar occasions, L. 20 : 1. 26 : 45. Mk. 10 : 1, 2, they came upon him, hoping to ensnare him when he was in the greatest publicity.

4. *Διδάσκαλε*] thus, also, they addressed him on the subject of the tribute-money and the seven brethren, M. 22. Mk. 12. L. 20. *ἐπαυτοφώρῳ*] applied originally to the detection of a *thief* (*φώρ*, *fur*) in the act of *stealing;* hence, to any person caught committing a crime by stealth. Thuc. VI. 38. *αὐτοφώρους*, persons caught in delicto. Join *κατειλ. ἐπ. αὐτ.* taken 'with the manner,' as supplied in A. V. at Num. 5 : 13.

5. *τὰς τοιαύτας*] such women. *ὡς λύμη οὖν καὶ κοινὸν μίασμα καταλεύεσθω* (*πόρνη*), Philo, Vol. II. p. 308. *λιθοβολ.*] Deut. 22 : 22, 24. *λιθάζω* is the word in all other places used by S. John, 10 : 31, 32, 33. 11 : 8. *λιθοβολέω*, however, occurs in the passages of the O. T. (LXX.), to which reference is made.' *σὺ οὖν τί λέγεις*] 'so then what, &c.' Their words imply either an expectation, founded on a misapprehension of his general teaching, that he would say something in opposition to the law of Moses, or a persuasion on their part that they could prove him inconsistent if he confirmed the law. They continually endeavoured to represent him as adverse to the law. Compare the questions, M. 12 : 10. 19 : 3, as also M. 12 : 2, and his own protest in the Sermon on the Mount, M. 5 : 17. And for their disposition to bring him into contrast with Moses, see 6 : 31, 32. 9 : 28, 29.

6. *ἐχ. κατηγ.*] 'might have matter of accusation against him,' cf. A. 28 : 19. And for this use of the inf. by S. John, see 4 : 7, 33. They would probably have charged him before the governor with assuming the office of judge, and condemning a person to death, (see 18 : 31. L. 20 : 20,) or before the people with setting up his own authority against the law of Moses. *ἔγραφεν*] 'kept writing.' There is no reason to suppose that he wrote any legible words, but still less to suppose that there was nothing especially significant in his action. As no hint is given that he wrote, or was understood to write, any words in particular, we may reasonably believe that his act was emblematic of writing merely, of writing in the abstract. He probably meant, therefore, to refer them to the written word; as if He had said, 'You have the will of God on this subject written in the Scriptures; why ask ye me?' Compare his rejoinders when on other occasions interrogated concerning the law. 'What did Moses command you?' Mk. 10 : 3; 'What is written in the law? how readest thou?' L. 10 : 26. And also the ordinary phrase introductory of reference to Scripture,—'It is written.'

7. *ὁ ἀναμάρτητος ὑμ.*] Here, again, it will be best to observe a medium between the general and particular sense, that may be ascribed to *ἀναμάρτ.* Our Lord probably did not mean, 'he that is without *any* sin,' or 'he who is not conscious of the sin of *adultery*,' but 'he who is free from all sin *of this kind*.' Com-

πρὸς αὐτούς. Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω. 8 καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ, ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα. 10 ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν; 11 ἡ δὲ εἶπεν, Οὐδείς, Κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ

pare his interpretation of the seventh commandment, 'I say unto you that whosoever looketh, &c.,' M. 5:28, and also 32. That sins of impurity were then common among the Jews is intimated by the term 'adulterous generation,' Mk. 8:38, n. See also L. 16:18, n. R. 2:22. Ja. 4:4. This answer was well calculated to rebuke and detect their hypocrisy, their pretended zeal for their law, in bringing the woman before him. They had no right to require a decision in the case from him, nor would he assume a right to give a decision. His reply was not for all who have to deal with criminals, but for these persons in particular, so acting as they did. It is, however, full of warning to all who have to accuse or condemn, officially or otherwise. If strict justice were done, what would be the position, in many cases, of the accuser or the judge? So Shakspeare, 'See how yon justice rails upon yon simple thief. Hark in thine ear; change places; and—which is the justice, which is the thief?'—*K. Lear*, Act. IV. sc. 6. πρῶτος] as in 1:41, 'let him be the first to.' τὸν λίθον] 'his stone,' as a witness, Deut. 17:7, cf. A. 7:58. ἐπ' αὐτῇ] '*upon* her.' The criminal was probably thrown on the ground to be stoned; *v.* 59, ἐπ' αὐτόν, '*at* him.'

9. οἱ δὲ ἀκούσαντες...] But they, on hearing it, and convicted by, &c. As Jesus continued stooping, they had an opportunity of stealing away unnoticed by him. εἷς καθ' εἷς] i.e. gradually, not in a body, but successively, (imp. ἐξήρχ. cf. 4:30, n.) each as he found, or thought he found, his opportunity of slinking off. Hebraism. See on Mk. 14:19. ἀρξάμ. τῶν πρεσβ.] πρεσβ. as opposed to οἱ ἔσχατοι, means 'those of higher rank.' These had probably headed the company of Scribes and Pharisees, and stood nearest to Jesus. We are not to suppose that they went out in precise order of rank, only that the chief moved off first, and that all the rest followed. μόνος] He was alone in respect to the Scribes, &c., who had departed. The woman was ἐν μέσῳ, in the space left by her accusers, and surrounded by the people and the disciples of Jesus.

10. μηδένα] *No one* of the party who had brought her. ποῦ εἰσιν... σου] This was to draw attention to their self-condemnation. οὐδ. σε κατ.] He asked this to give all to understand that he did not interfere with any sentence already pronounced by a lawful judge.

11. οὐδὲ ἐγώ σε κατ.] He had not come in the character of a judge, human or divine. L. 12:14. J. 3:17, 12:47. μηκ. ἁμάρτ.] Here, and in 5:14, only. He thus condemned the sin, while declining to pass judgment on the sinner.

12. πάλιν οὖν] The continuation of the discourse interrupted by the introduction of the accused woman, and probably the repetition of a sentence previously uttered, (see *v.* 21). ἐγώ εἰμι... ζωῆς] It was the manner of our Lord to utter short sayings containing weighty truths, which he either left for the consideration of the hearers, or proceeded to discuss with them. See *vv.* 21, 31, 32. 3:3. 5:17. 7:28, 33, 37. 9:39. Under the figure of *light* he teaches the same truths as before under that of bread, i.e. present grace, future glory, and both proceeding from Himself personally. But, *light* involves the additional idea of knowledge, and understanding, as essential to godliness and salvation, 1:9. 3:19. 9:5. 12:35, 46. κόσμου] the universality of Christ's manifestation is implied in the frequent use and general sense of the word κόσμος in S. John. Here it does not seem to have that meaning primarily or spe-

σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς." 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, "Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. 15 ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. 18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ." 19 ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, "Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν."

cially, but rather, as in 7 : 4, 7. 9 : 5, 'society,' 'the Jewish public.' *τὸ φῶς τῆς ζ.*] the soul's light, a spiritual light, a light that shall lead to heaven. See 1 : 4.

13, 14. *περὶ σεαυτοῦ*] 'concerning' thyself. The proverbial character of the saying *σὺ. . . . ἀληθής* will account for the apparent discrepancy between our Lord's reply here, and his words in 5 : 31. There it is asserted that the proverb is applicable to his case; here, that he can dispense with its application. *οὐκ ἔστιν ἀληθής*] 'is not to be received as true.' *κἂν ἐγὼ κ. τ. λ.*] 'I speak in the full consciousness of my previous and future existence in the glory of the Father, and therefore feel and assert my right to be believed on my own testimony (5 : 32, n.) If you knew whence I came, and whither I go, you would not want any other witness than myself. And this you might know if you were spiritual; but you are carnal; 'you judge after the flesh;' your judgment proceeds upon ordinary human maxims (7 : 24), and is that of men destitute of a spiritual principle of discernment.' The grounds on which he here challenges their belief of his single testimony, and on which he accounts for their unbelief, are perhaps more fully stated in *v.* 42, 43, and especially *v.* 47. See 10 : 26. Cf. 1 C. 2 : 12–16. *οὐκ οἴδατε*] There is probably some allusion here to the discourse of the previous day. See 7 : 28. *ποῦ ὑπάγω*] *ποῦ* used for *ποῖ*, 'whither,' fixing the attention on the place of rest after the motion,—i. e. our Lord's session at the right hand of the Father. Adverbs of rest and motion are often thus interchanged, as *εἰς* and *ἐν*. See Jelf, § 646, obs.

15. *ἐγὼ κρ.*] 'I, with all the right of authority which I assert, do not assume a judicial character; I simply testify,' *v.* 11, n. He probably refers them here incidentally to his conduct in regard to the accused woman.

16. *καὶ . . . δέ*] 'But, however, if I were to judge;' or *καὶ . . . δὲ* may be taken in the usual sense of 'moreover.' 'Withal I have to add that,' &c. 'And on the other side,' Jelf, § 769. *ἀλλ' ἐγὼ, καὶ . . .*] *Hebraice dictum.* *ἀληθής ἐστιν*] as in 13, 14.

17. *καὶ . . . δέ*] 'And, moreover,' added exceptively to *v.* 14, *κἂν . . . μαρτυρία μου*, as *καὶ . . . δὲ* in *v.* 16 is added to *v.* 15. A similar close connexion of *μαρτυρία* with *κρίσις* exists in 5 : 30, 31.

18. Having asserted his right to bear witness in his own cause, he now shows that the legal conditions of testimony are fulfilled, and that there are two witnesses to his mission. *ὁ μαρτυρῶν*] the witness required, and competent. *μαρτυρεῖ*] i. e. by the miracles wrought in the Father's name, 10 : 25.

19. *ποῦ ἐστιν*] The question is indicative of assumed ignorance of his meaning, and perhaps of real bewilderment and wonder. Its form, *ποῦ*, is appropriate to the expressions of our Lord in *v.* 14. *πόθεν ἦλθον . . . ποῦ ὑπάγω. οὔτε ἐμέ . . . εἰ ἐμέ*] the means of attaining to the knowledge of the Father had been rejected by them in their rejection of Him. For the hypothetical form, see M. 24 : 42, n.

20 Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ. 21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, "Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν." 22 ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν; 23 Καὶ εἶπεν αὐτοῖς, "Ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι

20. *ἐν τῷ γαζ.*] This was in the court of the women. Comp. 2 Ki. 12 : 9. Mk. 12 : 41, 42. To this part of the temple, then, the accused woman could be brought. So that this notice of the place of our Lord's teaching, *pro tanto*, corroborates the authenticity of the narrative in 2–11. *οὐδεὶς ἐπ.*] The remark implies much exasperation, and a desire to seize him at that time, on the part of his enemies. *ὅτι οὔπω . . .*] as in 7 : 30.

21. Ἐγὼ *ὑπάγω*] repeating that part of his previous saying, *v.* 14, which was at first incidental or secondary, but to which he now draws their attention especially. Hence, and from the use of *οὖν* resumptive, it appears that after a short pause he continued the discourse just before recorded. *ζητήσετέ με*] that he means, 'ye shall wish me back again,' and not merely, 'ye shall miss me,' 'I shall be absent,' will be evident upon considering :—(1) that on a former occasion he rendered the phrase emphatic by adding *καὶ οὐκ εὑρήσετε·* (2) that in speaking to his disciples of his departure, he used the same words (13 : 33), equivalent, doubtless, in that case, to the prediction, 'The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it,' L. 17 : 22 ; (3) that he here adds, in close connexion with these words, *καὶ ἐν τῇ ἁμ. ὑμ. ἀποθ.*, in the place of *καὶ οὐκ εὑρήσετε.* The three assertions are in regular sequence and conjunction ; 'I go away, and (being gone away) ye shall seek me, and (though seeking me) ye shall die in your sins.' *ἐν τῇ ἁμ. ἀποθ.*] 'ye shall perish unforgiven,' cf. Ezek. 3 : 18–20. 18 : 24, and 1 C. 15 : 17, 'ye are yet in your sins ;' yet unforgiven. There seems no difference in meaning between the singular *ἁμαρτίᾳ* in this verse, and the plural in *v.* 24, except that, perhaps, the former may be more appropriate to the whole nation, the latter to individuals. Both the temporal and eternal judgments about to be inflicted upon them are here intended. *ὅπου . . . ἐλθεῖν*] As addressed to the Jews, these words involve the sentence of their exclusion from heaven. Not so, however, as addressed to his disciples. See 13 : 33.

22. *οἱ Ἰουδ.*] the Pharisees, the chief of the Jews, with whom he was conversing, *v.* 13. *μήτι*] *num fortè*, 'can it be that,' 4 : 29. L. 6 : 39, n. *ἀποκτ.*] their former supposition (7 : 35) as to his meaning was a real conjecture. In this there seems to be something derisive or sarcastic. Possibly the very severe taunt may be intended, 'will he ensure the accomplishment of his prediction by an act that will remove him to a place whither assuredly we shall not follow him?'

23. *ὑμεῖς ἐκ τῶν . . .*] In what he says of himself, *ἐγὼ ἐκ τῶν ἄνω εἰμί . . . ἐγὼ οὐκ, κ. τ. λ.* he answers, in effect, the inquiry as to whither he was going. In what he says of them, *ὑμεῖς ἐκ τῶν κάτω ἐστέ . . . ὑμεῖς ἐκ, κ. τ. λ.* he rebukes their ignorance and malice, showing them 'what manner of spirit they are of.' *ἐκ τῶν κάτω*] i. e. *τοῦ κόσμου.* Cf. J. 3 : 31. Col. 3 : 1, 2. 1 J. 4 : 5.

24. *οὖν*] not inferential, as connected with *v.* 23, but resumptive from *v.* 21, q.d. 'I will now explain why I said,' &c. *ὅτι ἐγώ εἰμι*] *v.* 27. It would be well understood what he meant, as may be seen by comparing Mk. 13 : 6 with M. 24 : 5. But he had his reasons for not distinctly declaring himself 'the Christ,' and they theirs for affecting ignorance of his meaning. They wished to draw from him some explicit declaration which they might lay hold of to accuse him. The same remark applies to *v.* 19. *ἐὰν γὰρ μὴ . . .*] the rejection of Him as the Messiah would be the cause of their ruin as a nation, and their condemnation individually.

ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν." 25 ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, "Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. 26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθής ἐστι, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον." 27 Οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. 28 Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, "Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι· καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ. 29 καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκέ με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε."

30 Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

25. *τὴν ἀρχὴν*, &c.] Many interpretations of this passage have been offered, widely differing from each other. Of these the most far-fetched and untenable are those of ancient expositors, especially Chrysostom, Theophylact and Augustine. There seems no sufficient reason why *τὴν ἀρχὴν* should be understood in any other than its usual, classical sense, 'originally,' 'a long time since,' 'formerly.' See Hdt. 1. 86, *ἦλθε ἀρχὴν ὁ Σόλων*, and so (with the article) the LXX. Gen. 13: 4. 43: 18, 20. Dan. 8: 1. Thus, our Lord's meaning will be ('I am) what from the first, and up to the present time, I have been actually telling you;' what I am even now telling you, and have been telling you all along. Syr. V. 'at first.' Tynd., Cr., and Gen. give, 'Even the very same thing that I say (Cr. speak, Gen. said) unto you,' understanding *τὴν ἀρχὴν* in the sense of *prorsus, omnino*, 'uniformly.' So Schleusner. .λαλῶ] equivalent to λελάληκα καὶ λαλῶ. Vater.

26. *πολλὰ ἔχω*.] A comparison of these words with 16: 12 will show their meaning to be, 'I could say, and at the proper time shall say, and judge, &c.' λαλ. *καὶ κρίν*.] like a judge with us, he would first give his reasons for his judgment, and then pass it. The judgment to which he refers is probably the reproof, conviction, condemnation (ἔλεγξις) of the Spirit, spoken of in 16: 8; where observe, in connexion with 16: 12, that to the same cause, the coming of the Spirit, are ascribed the enlightenment of the Church and the condemnation of the world. *ἀλλ' ὁ πέμψας*] the evident ellipsis in the sense will be most naturally supplied from the explanatory sentence which follows in *v.* 28, in which, after ἀλλὰ, there is a repetition of the assertions introduced here by ἀλλά. The connecting idea therefore is to be found in the words preceding ἀλλὰ in 28, viz. *καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν*; cf. *v.* 16, and 7: 28. He hastens to allege the authority of the Father as witness and judge, observing perhaps the incredulity and impatience with which they received his allusion to his own testimony and judgment, *v.* 18. *ἀληθής*] Cf. *ἀληθινός*, 7: 28. *κἀγώ*] emphatic 'and I for my part.' *εἰς τὸν κ.*] i. e. publicly, for all to hear.

27. *οὐκ ἔγνωσαν ... ἔλεγεν*] They did not recognize his meaning, that He came from God, and that God was really his Father.

28. *ὑψώσητε*] See on 3: 14. 12: 32, 33. *γνώσεσθε*] He could not mean that they would acknowledge him after his crucifixion and resurrection, but that the verification of his words would prove him to be the Messiah, and from God, q. d. 'ye shall *find out* that,' &c. *ἐγώ εἰμι*] see on *v.* 24. *ποιῶ*] is not dependent upon *γνώσεσθε ὅτι*, as it is made to be in the A. V. '(that) I do.' *καὶ* begins a new sentence; ἀλλὰ introduces a re-statement of his previous assertion, *v.* 26, *ἃ ἤκουσα*, &c. On *ἀπ' ἐμ. ... οὐδέν* and *καθὼς ... μου*, see 5: 19, n.

29. *οὐκ ... μόνον*] See *v.* 16 and 16: 32. *ὅτι ... πάντοτε*] 'inasmuch as.' He does not speak here of that presence of his Father which was the result of their unity of nature, as in 14: 9, but he teaches that the reality and the sense of the Divine presence are connected with obedience to the Divine will, giving in his own case the highest example of this truth. So *v.* 55, and 5: 30. *ὅτι οὐ ζητῶ*, κ.τ.λ., n.; cf. H. 5: 8, 9.

30. *ἐπίστευσαν*] It would appear from

31 ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, "Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μου ἐστέ· 32 καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς." 33 ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε; 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας· 35 ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα· 36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

the ensuing conversation that the belief of these persons was not true faith in Him, nor a firm persuasion of his Divine mission, or Messiahship. – Compare 2 : 23, 24, where similar characters are spoken of; and see 6 : 66.

31. ἔλεγεν .... πεπιστ.] There was probably some demonstration on their part of their intention to become his disciples, so that he could address them as a known class. μείνητε .... ἀληθῶς] these words seem to intimate the transitory and unreal nature of their belief, but the form of the sentence implies an expectation that the supposition will be realized, Jelf, §854. 1. μείν. ἐν] if ye abide by what I have taught, and continue to receive my doctrine, that will prove you to be—that you are (ἐστέ)—my disciples.

32. τὴν ἀλήθ.] The whole revelation of his Gospel. The spiritual character of his Messiahship and kingdom. ἐλευθ.] See R. 8 : 2. G. 4 : 22—31.

33. ἀπεκρ.] There is no reason to suppose that these were other than the persons just spoken of; see on 30, 31. Others, however, probably joined in the conversation who had never professed to be disciples, *v.* 40. Making the utmost allowance for national pride and self-delusion, it is difficult to suppose that the speakers referred to political bondage. The slavery in Egypt, the seventy years' captivity, and their own subjugation to the Romans, could not be so easily forgotten or ignored. Besides, the words of Jesus stating that truth and knowledge would make them free, implied clearly enough that the bondage from which they were to be delivered was mental or spiritual. And their first words, 'We are Abraham's seed,' evidently intended as a proof that they were not in bondage, can only have such a meaning in regard to spiritual bondage, 'We are the children of the Father of the faithful, the children of the covenant and the promises. How can we be in ignorance, error, or unbelief?' δεδουλεύκ.] 'have been or are.'

33—36. The language of 35, 36, compared with other passages, renders it almost certain that our Lord is here speaking of the Jews as in bondage under the Levitical law. The order and connexion of ideas in 32–36 may be thus traced: Our Lord promises his true disciples spiritual freedom, meaning deliverance from every 'yoke of bondage,' both from sin and the law, as in M. 11 : 28–30. The answer of the Jews implying that they were in no need of spiritual freedom, he proceeds to show that there was one kind of bondage under which they must acknowledge themselves to be—that of sin. He then makes a transition to the subject of legal bond-service, but does not express himself in plain terms in consequence of their prejudices, and ignorant zeal for the law. He employs a [illegible] which, with its interpretation, will be found in G. 4 : 1–9 and H. 3 : 3–6. These passages, together with R. 6 and 8 : 2–15 form the best commentary on the words before us. For the connexion between the bondage of sin and bondage of the Mosaic covenant, or law, see especially R. 6 : 14. 7 : 1–13. 8 : 2, 3. G. 5 : 3, 4; and for that between sonship to Abraham and freedom from legal bondage, see G. 3 : 13, 14, 29. R. 4 : 14–16.

34. τὴν ἁ.] sin in general, spoken of as a habit or course of life, 1 J. 3 : 8. δοῦλός ἐστι] is slave to; his character is such.

35. οἰκία] clearly the house, or household, of God. 'If your character, your relationship to the master of the house, be that of slaves, there is no indissoluble bond connecting you with him, and therefore your abode in the house is uncertain and precarious. The condition of a son is widely different, his relationship to the master is indefeasible, his abode in the house perpetual, and of right. If, then, the Son, the heir, sets you free, and that

37 Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. 38 ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρί μου λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. 39 Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν. 40 νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν. 42 εἶπεν οὖν

by adoption, so that you become the recognised children of the family, you become free indeed, partakers even of his character and privileges, G. 4. 5 : 1. The allusions to the manumission of slaves, and adoption of strangers into families, practised among the Romans, need no explanation.

37. Οἶδα ὅτι] 'I admit that,' ἀλλὰ ... ἀποκτ.] He implies here what he afterwards more clearly intimates in 39, 40. οὐ χωρεῖ] equivalent to τὸν λόγον τὸν ἐμὸν οὐ χωρεῖτε, M. 19 : 11, 12, n. From *v.* 40 we understand him to mean, 'my word, which is the truth, is alien, foreign to you,' and from *v.* 43, 'my words are unintelligible to you.' From χωρεῖν, to receive, contain, 2 : 6. 21 : 25, the intransitive sense, 'has place' (Tynd., A. V.) seems easily derivable. So perhaps our common idiom, 'such a thing *takes with* such an one,' i. e. he receives it with approbation; or 'such a thing does not take,' i. e. does not succeed. Vulg. 'capit,' and hence Wiclif and Rhem. V., 'taketh not in you.' Cf. τηρεῖν, 51, 55. Some would render χωρεῖ 'proceeds,' 'makes progress,' 'succeeds.' He means that the absence of the truth which he taught from their minds, and their want of ability even to apprehend it, accounted for their extreme wickedness in seeking to kill him.

38. ἑώρακα] expressive of knowledge by actual and personal perception; see 3 : 11, 32. παρά] with a dative of a person has the sense, 'while abiding with;' cf. 1 : 18. οὖν] 'by an equally natural consequence.' ἑωράκατε παρά] used for the sake of antithesis to ἑώρακα παρὰ in the foregoing sentence; not, therefore, to be understood in the same fulness or particularity of meaning.

39. ὁ πατὴρ κ.τ.λ.] this is not merely a petition of their former assertion, *v.* 33, but indicates their inability to understand his words, παρὰ τῷ πατρὶ ὑμῶν. By implication he denies that they were the children of Abraham, having just before admitted that they were. They were the natural but not the spiritual seed, R. 9 : 7, 8. 2 : 28, 29. Similarly we employ in two senses the terms, Church, Christians, children of God. εἰ .. ἦτε ... ἐποιεῖτε (ἄν)] If ἄν be omitted, the omission is ironical, '*without doubt* ye would do,' Jelf, § 858. 2. So in 9 : 33. 15 : 22, 24. 19 : 11. 2 C. 11 : 4. Mk. 14 : 21, n.

40. νῦν δέ] 'but the case is that.' Cf. 15 : 22. 1 C. 15 : 20. ζητεῖτε] He alludes to the machinations of his enemies, of which all who heard him were aware, and to their own rising anger and malice which soon showed itself openly, *v.* 59. τοῦτο 'A. οὐκ ἐποίησε] i. e. this is in perfect opposition to the deeds of Abraham. He did nothing like this.

41. What he had just said made this repetition of his former assertion (*v.* 38) more intelligible. But they could not, or would not, understand. ἐκ πορνείας] They understood him to deny their true and legitimate descent from Abraham. They, therefore, sullenly assert that they were not a spurious or illegitimate offspring, but go on to say, one Father at any rate we have whose offspring you cannot deny us to be—even God. We are his children by covenant (as if of marriage or adoption) made with Abraham. A. 3 : 25. R. 9 : 14.

42. If God were their spiritual Father, there would of necessity exist a sympathy between them and the Son of God. The instinct of their spiritual nature, if derived from God, would display itself in their love for Him whose nature is divine, and who, proceeding from God, had come into communication with themselves. This principle is laid down more generally in 1 J. 5 : 1. It affords an important cor-

αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ
γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,
ἀλλ' ἐκεῖνος με ἀπέστειλε. 43 Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ
γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. 44 ὑμεῖς
ἐκ πατρὸς τοῦ διαβόλου ἐστὲ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν
τῇ ἀληθείᾳ οὐχ ἕστηκεν, ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν
λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ
πατὴρ αὐτοῦ. 45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ
μοι. 46 τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δε ἀλήθειαν

roboration of the eighteenth Article of our Church. And it is most powerful for the conviction of those who expect to be accepted on the ground of morality, or external Church-relationship to God, and have not any love for Christ, or that 'faith which worketh by love.' ἐξῆλθον καὶ ἥκω] 'proceeded forth and am come.' He declares first his origin, then his mission, to be from God; he then goes on to repeat his assertion of his divine mission, οὐδὲ γάρ . . . ἀπέστειλε.

43. λαλιά] means his present 'talk;' what he had been saying about their Father; λόγος, his word or doctrine, his testimony about things spiritual. λαλιὰ verba, λόγος doctrina; illa non agnoscitis cum huic animus adversetur. Vater. οὐ δύνασθε] the reason for this is implied in *v.* 42, and expressed in *v.* 47. ἀκούειν] cf. M. 11 : 15.

44. ἐπιθυμίας] evil passions, instincts of his nature. θέλετε ποιεῖν] 'ultro exsequimini,' 'ye readily do.' θέλειν is used here as in Mk. 12 : 38, in a sense between that of 'wish' and the English auxiliary 'will.' 'Like,' 'want,' 'are glad to,' 6 : 21. ἐκεῖνος] emphatic. He first acted, and always acts, as you are now acting. He was the first manslayer and the first liar. ἀπ' ἀρχῆς] from the time when man began to be. There seems to be an allusion here to the murder of Abel by Cain, and also in the words καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκε to the temptation of Eve; and undoubtedly it is implied that they were in intention murderers, 37, 40, as well as opponents and rejectors of the truth. ὅτι κ. τ. λ.] 'inasmuch as.' The lies of Satan are traced to his nature, first negatively, as it is destitute of truth, then positively, as he is the origin and impersonation of 'the lie.' τὸ ψεῦδος] 'falsehood;' so *v.* 34, τὴν ἁμαρτίαν, 'sin;' see on 7 : 23. 'When he speaketh leasing,' Wiclif. ἐκ τῶν ἰδίων] from his nature, from what appropriately and essentially belongs to him, cf. 3 : 31, and 1 J. 4 : 5; or, possibly, 'after the manner of his kindred,' as in *Equit.* 447, σὺ δ' οὐδὲν ἐξ ἁμαξουργοῦ λέγεις, 'after the fashion of a wheelwright.' The sense requires that αὐτοῦ should refer to ψεῦδος, and not to αὐτὸς or ἐκεῖνος, the subject to ἐστὶ, with which it is in a closer grammatical connexion. So in Syr. V. αὐτοῦ is expressed by the feminine pronominal affix, (ܐܒܘܗܝ not ܐܒܘܗܝ) denoting a reference to the feminine noun ܟܪܒܘܬܐ ψεῦδος. The idea expressed by ψεῦδος may be considered as involved in ψεύστης. Thus in the A. V., 'he is a liar and the father of *it*;' every English reader probably refers '*it*' to 'lying,' as implied in 'liar,' rather than to the antecedent, 'a lie,' in the foregoing sentence.

45. ἐγὼ δέ] emphatic, as ὑμεῖς and ἐκεῖνος in *v.* 44, 'but as for me,' ὅτι . . . μοι.] 'inasmuch as.' From natural opposition to the truth, as being the children of the father of lies, ye refuse to believe me. It is implied that if he had spoken falsehood, they would have believed him.

46. His argument seems to be,—I can challenge you, one and all, to prove me guilty of any sin; I appeal to my holy life as evidence of my truthfulness. If, then, I speak truth, how do you account for your unbelief? Cf. 2 C. 7 : 1, 2. 1 Th. 2 : 4, 10. So we may say of Christianity: It makes men holy and true, it opposes every kind of sin and moral evil. How, then, can it be itself a falsehood, an imposture, an error?

λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι; 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. 48 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις; 49 ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. 50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. 51 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. 52 Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα· 53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς; 54 ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι· 55 καὶ οὐκ ἐγνώκατε

47. He proceeds to account for their rejection of his words, *v.* 42, 43. The man who is born of God will naturally, by spiritual instinct, listen to and believe God's words. See on *v.* 42. διὰ τοῦτο . . . ὅτι κ.τ.λ.] 'For this reason ye hear them not (namely), that ye are not of God.' The attention which a man gives to God's words, and his experience of their power, is an evidence to himself both that those words are divine, and that he is of God. Indifference to them proves that a man has not been born of God. See 1 J. 5 : 10.

48. λέγομεν] implying that this was commonly said, as well as reminding him that they had said it before to him, 7 : 20. Σαμαρείτης] they naturally called him a Samaritan, on an occasion of his charging them with being 'not of God,' for this was what Jews and Samaritans would say of each other. Their expressions here are equivalent to saying, 'You are a heretic and fanatic.' See on 10 : 20.

49. In this simple denial of their malignant and insulting charge, we see that, notwithstanding the severity of the language employed by our Lord in this discourse, he maintained perfect calmness, and displayed no irritation of feeling. ἀλλά] But in what I do and say, I honour my Father, while ye dishonour me. Cf. 5 : 23, 24. It follows, that they also dishonoured the Father.

50. ὁ ζ. καὶ κρ.] sc. ὁ Θεός. Cf. 5 : 32. Note the single article. q. d. He who seeks my glory is the same who also judges, makes decision in the case ; seeks it, and that as judge ; seeks while acting as judge.

51. τὸν λόγον] my doctrine and precepts, as at 31, 43. θαν. θεωρ.] a common figure. See L. 2 : 26. H. 11 : 5. and Ps. 89 : 48. 16 : 10. So γεύσηται, *v.* 52, M. 16 : 28. H. 2 : 9.

52. ἐγνώκαμεν] We are sure, have found out, 7 : 26. δαιμόν. ἔχ.] His implied claim to a dignity greater than that of Abraham and the prophets, and his assertion of supernatural virtue in his words were, as they affected to believe, a proof that he was a raving fanatic, possessed with an evil spirit that prompted him to such extravagancies. See on *v.* 48.

52, 53. 'If Abraham died, who kept God's word most faithfully of all men; and if the prophets died who delivered God's word to men; but they who keep your word shall never die,—who, then, must *you* be? and what have you to say of yourself in regard to death?' Our Lord answers this in *v.* 56.

54. He interposes these remarks that he may gradually approach the declaration of a great truth concerning Himself, which he knew would still further excite their anger and hatred. ἐὰν . . . ἐστί.] See on 5 : 31 and 7 : 18. And cf. H. 5 : 5.

55. καὶ οὐκ ἐγ.] καί, 'yet.' Mk. 4 : 32, n. ἐὰν εἴπω] He implies that he cannot so

αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτὸν, ἔσομαι ὅμοιος ὑμῶν ψεύστης· ἀλλ᾽ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ. 56 Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν· καὶ εἶδε καὶ ἐχάρη. 57 Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτὸν, Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας; 58 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν,

speak of God as to disguise the fact of his intimate knowledge of Him, without speaking untruly, and imitating them, who spoke of God as their God and Father, whereas they knew Him not. ὅμοιος ὑμῶν] The ordinary construction is with the dative, but the gen. is used by classical authors; it makes the idea of comparison more prominent. τὸν λ. α. τηρῶ] If we take these words in connexion with *v.* 51, he implies by them that he also lived by keeping his Father's word, as men should live by keeping His. Compare 6 : 57. 15 : 10.

56. The ordinary interpretation of this passage,—viz. 'Abraham rejoiced in anticipation of my advent,' is open to the grave objection that it neither answers the questions of the Jews which gave occasion to the words, 'Your father Abraham,' &c., nor can be reconciled with the answer to which these words gave occasion. Neither is the word ἰδεῖν suitable to express 'foreseeing' in connexion with ἡμέρα. But both the conditions required by the context are satisfied, if we understand our Lord to mean, 'Abraham rejoiced in my presence and communion;' referring to the personal intercourse with God, which the patriarch was permitted to enjoy, and which doubtless was intercourse with the eternal Λόγος. Thus, the reply to the words of the Jews in 52, 53, and especially to the question, τίνα . . . ποιεῖς; will be, 'I, the keeping of whose word will save from death, am indeed myself not only above death, but I possessed a previous existence; I lived and conversed with him of whom you speak,—your father Abraham; he rejoiced in the knowledge and sight of me.' Reference is made to such events in the life of Abraham as are related in Gen. 12 : 1–3, 7. 17 : 1–22. 18. This interpretation is corroborated by the answer of the Jews, 'Thou art not yet thirty years old, and hast thou seen Abraham?' It is clear that they understood him to assert that he had been contemporary with Abraham. And it is a natural and safe rule to understand our Lord's words in the sense in which those persons would, or as in this case did, receive them, to whom they were primarily addressed, unless good reason can be shown to the contrary. Thus it may be shown that the declaration 'I and my Father are one,' amounted to an assertion of his real Deity, from the remarks made upon it by the Jews, 10 : 30, 33, and cf. 5 : 17, 18. And so we obtain the meaning of ἄνωθεν in 3 : 3, from the answer of Nicodemus in *v.* 4. See also infra *v.* 59 and 9 : 17, n. On this rule of interpretation, see Archbishop Whately's *Kingdom of Christ*, Essay I. § 4. Again, 'to see a day' is a common phrase for 'to live in a certain time,' Job 24 : 1. 1 P. 3 : 10; and in L. 17 : 22, to 'see one of the days of the Son of Man,' unquestionably means 'to have his presence in your time.' ἠγαλλ. ἵνα ἴδῃ] Our ordinary, perhaps vulgar, use of 'that' and 'should' is equivalent to ἵνα with the conjunctive in many passages. 'He rejoiced that he should see it,' meaning, as here, 'rejoiced in that he saw;' ἵνα not in such cases introducing a consequence, or even an effect, but nearly corresponding to ὅτι with indicative, ὅτι εἶδε, the subjunctive implying a supposition, cf. 2 J. 6. αὕτη ἐστιν ἡ ἀγάπη ἵνα περιπατῶμεν κ. τ. λ. 3 J. 4. M. 5 : 30. See on 10 : 17. καὶ εἶδε κ. ἐχ.] The repetition and severance (see 6 : 30) of the ideas contained in the previous assertion, ἠγαλλ. ἵνα ἴδ. is highly emphatic. The two facts, that Abraham witnessed his existence and presence, and that this privilege was the source of joy and happiness to him, are both distinctly offered to their attention, and both stated as absolute certainties.

57. Πεντήκοντα] Nothing can be inferred as to our Lord's apparent age, from their fixing on this number. It is equivalent to saying, 'You are not yet past middle life, not yet even on the verge of old age.'

58. πρὶν . . . ἐγὼ εἰμί] Evidently the expression ἐγὼ εἰμί is used here in a different sense from that in *v.* 24 and Mk. 13 : 6. This is the highest point of the climax observable in this discourse, 51, 56, 58. See on 6 : 34. The present is

πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμί. 59 Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; 3 ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. 4 ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστιν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ

thus employed in reference both to the past and future (12 : 26. 17 : 24); in both, denoting continuous, uninterrupted existence. So in O. T. Ps. 90 : 2, *πρὸ τοῦ ὄρη γενηθῆναι . . . ἀπὸ τοῦ αἰῶνος ἕως του αἰῶνος σὺ εἶ.* Ps. 93 : 2, *ἀπὸ τοῦ αἰῶνος σὺ εἶ.* Cf. 1 : 18. 3 : 13, *ὁ υἱὸς τοῦ ἀνθρ. ὁ ὢν ἐν τῷ οὐρανῷ.* 17 : 5.

59. The Jews understood him to affirm his eternal pre-existence, and, therefore, his Divine nature. Compare 10 : 31. *ἐκρύβη*] miraculously, as is evident from the remark *διελθὼν διὰ μέσου αὐτῶν.* Probably he did not vanish or become invisible, but 'their eyes were holden, that they should not know him.' (Cf. Gen. 19 : 11. 2 Ki. 6 : 18.) On other occasions, a supernatural restraint prevented them from seizing or injuring him while they beheld him, L. 4 : 30. J. 7 : 30, 44. 10 : 39; but here *ἐκρύβη* denotes that they were prevented by unconsciousness of his presence. *Βῆ δὲ (Ἑλένη) . . . σιγῇ· πάσας δὲ Τρωὰς λάθεν· ἦρχε δὲ δαίμων, Il.* III. 420. The words *διελθὼν . . . οὕτως* are not translated in the Vulgate, nor by Tynd., Cr., and Gen. V. They are recognised by the Syr. V.

IX. 1. *παράγων*] 'passing on,' as just related, in his way from the temple. The blind man was near the temple gate, probably for the same reason as the lame man A. 3 : 2, for he was, like him, a beggar, *v.* 8.

2. *τίς ἥμ.*] They seem to have no doubt but that one or the other of their suppositions must be correct. *οὗτος*] They must have supposed his blindness a punishment for sins committed in a previous state of existence, or the anticipative punishment of sins which he was about to commit. Now, it is not at all clear that the Pharisees, and the Jews in general, held the Pythagorean or Platonic doctrine of metempsychosis or transmigration of souls, for the doctrine of the Pharisees in regard to the immortality of the soul, as stated by Josephus, is very different from this, and does not involve a belief in an existence prior to the present life (*B. J.* II. 8, 14. III. 8, 5); and the words of the Book of Wisdom (*ψυχῆς ἔλαχον ἀγαθῆς μᾶλλον δὲ ἀγαθὸς ὢν ἦλθον εἰς σῶμα ἀμιάντον*, 8 : 20) contain no certain reference to a previous existence of the soul. But it is abundantly clear that the Jews of our Lord's time, as well as the Heathen (A. 28 : 4), held very extravagant notions on the subject of particular judgments, which he on this, as on a previous occasion (L. 13 : 4), endeavoured to correct. It seems most probable, therefore, that the disciples supposed it possible that this blindness was an anticipative judgment, *v.* 34. *ἵνα γεννηθῇ ἵνα* here is used *τελικῶς*, introduces an effect, 'Of whose sin was his congenital blindness the effect, or consequence?' So in *v.* 3.

3. *οὔτε . . . ἥμαρτεν*] i. e. so as to occasion this visitation. *ἀλλ' ἵνα*] but this blindness has happened to him in order that, &c. For *ἀλλὰ* thus used, cf. M. 20 : 23. *τὰ ἔργα τοῦ Θ.*] that he might be the subject of a miracle showing the power and goodness of God in Christ, and proving his Divine mission.

4. *ἡμέρα . . . νύξ*] i. e. life, death. *νὺξ ἔρχ.*] 'night cometh.' *ὅτε . . . ἐργάζ.*] spoken generally of the condition of man after death. Cf. Ps. 88 : 10–12. 'Shall thy wonders be known in the dark? &c.' Also Ps. 6 : 5. 115 : 17. Is. 38 : 18. Eccl. 9 : 10. See on 11 : 9, 10. 'Illic . . . . *intempesta* silet nox,' Virg. *G.* I. 247; i. e. 'ad agendum incommoda,' Not. Delph.

5. *ὅταν . . . κόσμου*] He evidently means that a spiritual effect of his coming into the world would be typified by the act he was about to perform. See *v.* 39–

κόσμου. 6 Ταῦτα εἰπὼν ἔπτυσε χαμαὶ, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, 7 καὶ εἶπεν αὐτῷ, Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

8 Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι

41, and on 6 : 27–35, and 18 : 9. The connexion between these words and the preceding may be thus expressed: 'When my death removes me so that I shall no longer perform my Father's work among you, then will that light be removed which at present creates for you a spiritual day;' and so in 11 : 9, 10. ὅταν ὦ] The expression denotes 'indefinite frequency,' and must, therefore, be understood in a general sense, applicable to present circumstances: 'Let me be at any time in the world, I am at such time the light, &c.' It is not meant that in consequence of his special mission, he was at that particular time the light of the world, but that, being in the world, he was, in consequence of his nature and origin, the light of the world. See Jelf, §842. φῶς εἰμι, 'my character is light,' *v.* 17.

6. There is no reason to suppose that there was any thing symbolic in our Lord's action, much less that it was conducive to effect the cure of blindness. The object of such actions as this, of anointing, and the spitting on the eyes (Mk. 8 : 23), inserting the finger in the ear, touching the tongue (Mk. 7 : 33), or the person (M. 8 : 3. 9 : 25), and also of the employment of an apparent instrument or medium, such as the clay, the water (*v.* 7), the rod of Moses, the tree, (Ex. 15 : 25), the mantle of Elijah, the salt (2 Ki. 2 : 8, 14, 20), the meal, the stick cut by Elisha (2 Ki. 4 : 41. 6 : 6), seems to have been, in each case, to characterize the miracle, to give it distinctness, to deepen the impression on the mind and memory by means of association, to enable the imagination to figure to itself more sensibly and accurately the act of its performance. Similar effects are produced by the circuitous or gradual mode of performing this and other miracles. Comp. 1 Ki. 17 : 19–21. 2 Ki. 4 : 33–35. 5 : 14. On the present occasion, our Lord had a special reason for this method of effecting the cure. The making of the clay, the anointing of the eyes, the sending the man to wash in the pool, were intended as a practical contradiction of the Pharisaic notions respecting the Sabbath day. He thus more emphatically than by the former miracle which had excited the anger of the Pharisees (5 : 10, 16. 7 : 23), asserted the lawfulness of certain works on the Sabbath. ἐπέχρισε.. ἐπί] 'laid on as ointment.'

7. νίψαι] The word is not in use for λούεσθαι, bathing or washing the whole body. See 13 : 10. Probably he was directed only to wash his eyes. See *v.* 15. εἰς τὴν κολυμβήθραν] εἰς is used clearly from the motion implied in ὕπαγε, *v.* 11, M. 2 : 23, n. For κολυμβ. see on 5 : 2. The pool of Siloam, mentioned in Is. 8 : 6. Neh. 3 : 15, was near the temple, and by 'the king's garden;' 'Siloë's brook that flow'd Fast by the oracle of God,' Milton. ὃ ἑρμ. ἀπεστ.] It is difficult to account for the insertion of this explanation of the word Siloam, while that of Bethesda (5 : 2) is omitted. It may be remarked that S. John gives the meaning of single names more frequently than any other N. T. writer. See 1 : 38, 41, 42. 4 : 25. In these and every other instance but the present, an obvious reason may be given for the interpretation of a Hebrew or Syriac expression or name. It can hardly be doubted but that the Evangelist was guided by some sense of the appropriateness of the name of the pool to the occasion. Either the character of Jesus as 'the sent' of God, or the character to be assumed by the blind man, in order to obtain his cure, 'the sent' by Jesus, would seem to be intimated. Reference to the similar cure and the whole case of Naaman, renders the latter the more probable. It should be observed that in Is. 8 : 6 this pool is spoken of emblematically. 'The waters of Shiloah that go softly,' represent the true and pure religion established in Jerusalem, and the strength derived from trust in God, in contrast with the 'broken cisterns' (cf. Jer. 2 : 13) in which the Ten Tribes trusted, and also with the 'waters of the river (Euphrates), strong, and many,' symbolical of the power and conquests of the king of Assyria. Here, as in other similar passages, the Syr. V. takes no notice of the parenthesis.

8. οἱ θεωροῦντες . . . ὅτι τυφλὸς ἦν] They

τυφλὸς ἦν, ἔλεγον, Οὐχ οὑτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; 9 ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ἄλλοι δέ, Ὅτι ὅμοιος αὐτῷ ἐστιν· ἐκεῖνος ἔλεγεν, Ὅτι ἐγώ εἰμι. 10 Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; 11 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. 12 εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα. 13 Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν. 14 ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω. 16 Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ,

who were in the habit of seeing him as a blind man,—seeing and marking,—noticing.

9. The diversity of opinion is readily accounted for by the great difference in his appearance which would be made by the removal of the most deforming of blemishes, and the bestowal of the most distinguishing of features.

11. *ἀνέβλεψα*] Properly, according to the usual sense of the word in such cases (M. 11 : 5. L. 18 : 41, &c.) 'I recovered my sight.' But without much impropriety a person may be said to 'recover,' or be 'restored to' that which is the general condition of mankind, though individually he was never before in that condition. See on 4 : 42. G. 4 : 9. *ἀναβλέπειν* may, however, be here used in the sense 'looked up,' 'saw.' A. 22 : 13. On the repetition of nearly the exact words of the narrative, 6, 7, see the Introduction to this Gospel.

12. It would appear that Jesus continued for some time in retirement, after quitting the temple as related in 8 : 59.

13. *πρὸς τοὺς Φαρισαίους*] Probably to the Sanhedrim, which sat daily (Reland, *Antiq.* Pt. II.), and the principal members of which were the leading Pharisees. 7 : 45, 48.

14. *ἦν δὲ σάββατον*] 'Now it was the sabbath.' This is stated as the reason for their bringing the man before the court, as appears from the reference to the making of the clay, which immediately follows, and is evidently the principal point on which the man was required to give evidence.

15. *πηλὸν . . . κ. ἐνιψάμην*] 'washed,' probably sufficiently to remove the clay. See on *v.* 7 and 13 : 10.

16, 17. The unbelieving party rely on their one objection in opposition to a great number of proofs in his favour,—the others rely on the many proofs as more than counterbalancing the single objection. The same distinction may be made between sceptics and believers in the present day. See on 7 : 27, 31, 42. *σχίσμα*] as before among the common people, 7 : 12, 43.

17. *ὅτι*] 'inasmuch as,' 'seeing that,' 2 : 18. See L. 7 : 47. That there are not two interrogations here, is plain from the answer. See on 8 : 56. *ἤνοιξε*] *vv.* 14 and 30, *ἀνέῳξε*, the Attic and older form, the augment having been prefixed to the first syllable of the word when the simple *οἴγω* went out of use. This takes place when the preposition in composition adds nothing to the force of the word, as *ἐκάθευδον*, *ἐκάθιζον*. *προφήτης*]

ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν, Ὅτι προφήτης ἐστίν. 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος· 19 καὶ ἠρώτησαν αὐτοὺς λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει; 20 ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· 21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸς ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε· αὐτὸς περὶ αὐτοῦ λαλήσει. 22 Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος γένηται. 23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.

24 Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν τυφλὸς,

'a prophet.' 'Prophet' is his character, because such a cure was one of the signs of a prophet.

18. *οἱ Ἰουδ.*] i.e. the principal Jews, the members of the Sanhedrim, *v.* 22. *οὖν*] 'then.' It was a consequence of the argument from the miracle, and the testimony of the man, that the party opposed to Jesus affected to doubt the truth of the cure, and required further evidence. *ἕως ὅτου*] It is not implied that they believed after they had heard more evidence, only that they required more to prove the fact. For *ἕως* thus used, see M. 5 : 18, and possibly M. 1 : 25. See also 1 Sam. 15 : 35. Is. 32 : 14, 15. *αὐτοῦ τοῦ ἀναβλ.*] 'his parents, namely, those of the man who, &c.'

19. *ὃν . . . ὅτι*] so in vulgar English, 'which you say that he was, &c.' The subject of the dependent clause is made the object of the principal clause. So *v.* 29. 7 : 27, n. Eur. *Med.* 37, 39, 250. The tone of their interrogation implies a readiness to doubt the truth of the answer. *ὃν ὑμεῖς λεγ.*] They virtually asked three questions, as the parents understood them. 'Is this your son? Do you say he was born blind? How is it that he now sees?'

21. *ἢ τίς*] This unnecessary addition to their answer shows that they were aware that Jesus had performed the cure, and intimates their solicitude not to be suspected as favouring him. See 22. The emphatic and anxious repetition of *αὐτὸς* can only be transferred into English with equal effect by the tones of a speaker. *ἡλικίαν*] meaning 'full age,' years of discretion, as in the English expression 'of age.' 'Old enough.' Tynd., Cr., Gen.

22. *συνετέθειντο*] The pluperf. denotes the action continuing in its effects. Jelf, § 400. 2. L. 23 : 51. It is not to be supposed that the council or the Sanhedrim had promulgated a decree to this effect; but they had formed a resolution which had become generally known. *ἀποσυνάγωγος γεν.*] 'should be excommunicate.' The phrase denotes not merely the fact of his expulsion from the synagogue, but the character he would bear in consequence, 'an excommunicate.' See on L. 6 : 22.

24. *ἐφώνησαν κ.τ.λ.*] He had been put out of court during the examination of his parents, which was probably followed by a consultation among the Pharisees. *δὸς δόξαν τῷ Θ.*] 'thank God (for thy cure).' So in L. 17 : 18. *δοῦναι δόξαν τῷ Θ.*, 'to thank God (for their cure,)' M. 15 : 31. They meant that the cure was the immediate act of God, for they could not deny that it was supernatural, but that it was not to be ascribed to the power of Jesus. *ἡμεῖς οἴδ.*] the words addressed to the man express the result of their deliberations, and show that the party adverse to Jesus, being the majority, had ruled that this representation should be given of the character of Jesus, and the nature of the cure. Cf. 16, 17.

καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος
οὗτος ἁμαρτωλός ἐστιν. 25 ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ
ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.
26 Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς
ὀφθαλμούς; 27 ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκου-
σατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
μαθηταὶ γενέσθαι; 28 Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, Σὺ εἶ
μαθητὴς ἐκείνου, ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί. 29 ἡμεῖς
οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν
πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν
γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστί, καὶ
ἀνέῳξέ μου τοὺς ὀφθαλμούς. 31 οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ
Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ
ποιῇ, τούτου ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἤνοιξέ τις
ὀφθαλμοὺς τυφλοῦ γεγεννημένου. 33 εἰ μὴ ἦν οὗτος παρὰ Θεοῦ,

25. He implies what he afterwards fully expressed (31–33) that what he knew, by his own actual experience, of the power of Jesus, was sufficient to satisfy him as to his personal character, which was otherwise unknown to him.

26. Their reiterated enquiry evinces their uneasiness; they felt that the man himself, and others also, had, in the fact of the miracle, an unanswerable proof of the Divine mission of Jesus, and they try again to discover some flaw in his testimony.

27. He answers with very natural irritation, and ironically. The Vulgate translator read *καὶ ἠκούσατε*, but the negation yields very good sense. *οὐκ ἠκ.*] 'have not paid attention to my words.' *μὴ καὶ ὑμ.*] implying that he knew Jesus had disciples, and perhaps, that he himself intended to join them.

28. *ἐλοιδ.*] They are said to have 'reviled' instead of gravely 'rebuking' him, because they descended to an interchange of personalities with him. Their *λοιδορία* was the 'Tu quoque.' *τοῦ Μ.... μαθηταί*] In later Jewish writings Moses is termed, 'Moses our rabbi;' see Maimonides, passim.

29. *ἡμεῖς*] is emphatic, as in *v.* 24, implying superior opportunities and qualifications for ascertaining the fact asserted. They would not probably have done so much honour to Jesus as even to contrast him with Moses, but that they had just asserted their own claim to be considered Moses's disciples. *πόθεν ἐστί*] meaning, as the antithesis (*τοῦτον δέ*) requires, that they had no proof of his Divine mission, *v.* 33; not *πόθεν*, as in 9:27.

30. *ὅτι ὑμ. κ.τ.λ.*] His meaning is not, 'It is wonderful that you should be ignorant of the origin or claims of a person who has power enough to perform such a miracle;' but, 'It is wonderful that, since he has performed such a miracle, you, of all people, (*ὑμ.* emphatic,) should possess no proof of his claim, have no idea whence he comes.' *καί*] 'while,' 'when,' 'together with the fact that.'

31. He proceeds to state the argument for the Divine mission of his benefactor, which he wondered had not occurred to them. *οἴδαμεν... ἀκούει*] not that every devout worshipper and servant of God would have power to perform miracles. He means to say that it is only such persons that God hears and favours at all, much more that He enables to perform miracles. *οἴδαμεν*, opposed to their assertion, *v.* 29, but not with similar arrogance; he appeals to the *general* knowledge and belief on the subject.

32. *ἐκ τοῦ αἰῶνος*] Cf. *τῶν ἀπ' αἰῶνος προφ.* L. 1:70. A. 3:21. The limit to the derivative meaning of *αἰὼν* is always to be found in the context, as here. So the Heb. מֵעוֹלָם. *ἤνοιξέ τις*] i. e. by his own power or skill, otherwise than miraculously. Miracles as great had been performed, but no such thing had been done except by miracle.

33. *εἰ μὴ ἦν... ἠδύνατο*] fourth form

οὐκ ἠδύνατο ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σύ διδάσκεις ἡμᾶς; Καὶ ἐξέβαλον αὐτὸν ἔξω. 35 Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Τίς ἐστι, Κύριε, ἵνα πιστεύσω εἰς αὐτόν; 37 εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. 38 ὁ δὲ ἔφη, Πιστεύω Κύριε· καὶ προσεκύνησεν αὐτῷ.

39 Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον

of hypoth. sentence; the ellipse of ἂν with ἠδ. being emphatic, giving a notion of the certainty of the consequent if the restriction stated in the protasis had not intervened, Jelf, § 858. 1. So in Eng. 'he had been able.' παρὰ Θ.] the answer to the πόθεν ἐστί, *v.* 29, on which this reply and its argument proceeds.

34. ἐν ἁμαρτ. . . . ὅλος] A truly Pharisaic speech. He belonged by birth to a class considered by them as ἁμαρτωλοί (see L. 15 : 2), and his congenital defect was in their estimation, as in that of the disciples, a proof of especial sinfulness in him or his parents. ὅλος] Syr. V. ܟܠܟ 'the whole of thee,' 7 : 23. σὺ διδ. ἡμ.] now that his argument has become conclusive and unanswerable, they resent the statement of it, as an invasion of their prerogative and authority. ἐξέβ. αὐτ. ἔξω] turned him out forcibly, intimating thereby his excommunication, *v.* 22. Their conduct is in striking contrast with our Lord's words, 6 : 37. Here is displayed the readiness of fallen man to divide, sever, discard, eject; there the gracious design of our Lord to receive, gather, bring together, unite; see 11 : 52.

35. καὶ εὑρὼν αὐτόν] The connexion with the preceding clause shows that by εὑρὼν is to be understood, not 'on finding,' 'happening to meet' him, as in 1 : 41; but, as in E. V., 'when he had found him' ('as soon as,' Tynd., Gen.) i. e. in consequence of seeking him. πιστεύεις] The subject of the belief here required by our Lord was spiritual, his personal relation to the Father, his right to the faith, obedience, and service of men.

36. ἵνα] equivalent to ὥστε, 'so that,' 'who is He, I must know who He is, that I may be able to believe in Him.' The object of our faith being a *person*, it is necessary to true faith that we possess a personal knowledge of Him. This enquiry is an instance of the sober caution recommended, 1 P. 3 : 15. It is simple and necessary; but a man less humble, less intelligent, or less in earnest, probably would not have made it, but would have replied at once with an ignorant unmeaning affirmative. The Christian is not required to act without rational evidence. We may expect satisfactory proof, which is often within our reach though for a time we see it not. God will grant 'a power of discernment by reason,' as Coleridge renders δέδωκεν ἡμῖν διάνοιαν, 1 J. 5 : 20.

37. ἑώρακας αὐτόν] words of peculiar emphasis in this case, which could not fail to remind him of the ground on which his belief was challenged. ἐκεῖνος ἐστιν] This man and the woman of Samaria, are the only persons to whom our Lord is recorded to have volunteered a revelation of Himself; to her as the Messiah, to him as the Son of God. The latter revelation involves the former, but comprehends much more.

38. προσεκύνησεν αὐτῷ] such veneration as Peter refused to accept because he was 'a man;' see on M. 14 : 33.

39. These words are addressed to those who witnessed this interview, and the act of worship performed by the man who had been healed. Our Lord's peculiar style of teaching is observable in his mode of enunciation (see on 8 : 12), and in the employment of a figure suggested by present circumstances. εἰς κρίμα] the form κρίμα (not κρίσις) denotes an effect completed; the preposition, an effect intended. The derivative sense of κρίμα (κρίνω, separate) affords the meaning which best agrees with the context; it is a formal and actual *distinction* between parties, favourable to one, unfavourable to the other, and made by a supreme authority. There is no discrepancy between this assertion and that in 12 : 47. Our Lord did not, at his first advent, appear in the character, or exercise the office, of a judge,

ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40 Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

10 "Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής· 2 ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας

but the direct effect and consequence of his coming was necessarily judgment; the salvation of some, the condemnation of others. Comp. 3:17, 18, and see on 5:20, and on L. 2:34. *ἵνα*] explanatory of *εἰς κρ.*, showing the nature of the distinction that was the result of his coming. *οἱ μὴ βλέπ.*] the spiritually blind. *οἱ βλέπ.*] those who have opportunities and powers which they do not honestly employ, and sufficient evidence which they will not receive, *v.* 41. Is. 29:10—14.

41. *εἰ τ. ἦτε, οὐκ ἂν εἴχετε*] The condition is conceived as not existing: 'ye are not blind, or you would not be chargeable with sin,' fourth form of hypothetical sentence, Jelf, § 856 a. If they really had been totally ignorant, and without opportunity of discovering the truth, they would not have been chargeable with the guilt of rejecting it, 15:22. *νῦν δέ*] answers to the '*then*' implied in the second member of the foregoing sentence, with the sense of 'whereas,' 'the fact is that,' 8:40. *λέγετε Ὅτι βλ.*] He uses this form λεγ. because he had just before assumed as a fact what he did not however allow, viz. that they really had a spiritual sight, or knowledge; they claimed it, and therefore were self-condemned if they did not become 'wise unto salvation.'

X. The Evangelist evidently relates this discourse as continuation of that commenced in 9:39. The figure is changed, but the subject is that which he had introduced in speaking of the spiritual blindness of the Pharisees, viz. his claim to be their master, teacher, and guide. A comparison between himself and them —the blind guides and unfaithful pastors of Israel—appears to be the leading idea of the discourse from 1 to 13. They are described as thieves, robbers, and hirelings (*v.* 12); Himself as the shepherd, and the door of the fold. That he means himself when speaking of the door (*v.* 2) and of the shepherd (2–5), is evident from the interpretation of his parable in *v.* 7–16, where the figures occur alternately, and each is explained as symbolic of himself. A difficulty is occasioned by *v.* 2, where he seems to represent himself as *in the same act* both shepherd and door. But a similar blending of images descriptive of the complex character of his works and offices is found elsewhere. Thus in H. 9 and 10 he is both the offerer and the offering (9:12); and compare especially H. 10:19, 'Having boldness to enter into (*εἰς τὴν εἴσοδον*) the holiest by the blood of Jesus, by a new and *living way* which he hath consecrated for us (*ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν*) *through the veil*, that is to say, *his flesh*, and having a *high priest* over the house of God,' &c. Cf. H. 6:19, 20. We must not, however, expect to discover a precise and accurate meaning in every term or circumstance even of a narrative parable, much less in a *παροιμία*, or expanded simile, such as this before us.—It is worthy of remark that in the Sermon on the Mount the description of the 'strait gate' and 'narrow way' immediately precedes the warning against false prophets, who are as 'ravening wolves,' M. 7:13–17.

1, 2. *ὁ μὴ εἰσερχόμενος κ.τ.λ.*] the words are to be understood with immediate reference to the teachers of Israel, but also generally, and therefore prospectively. They supply the rule for discriminating between true and false pastors in all times, but especially under the Christian dispensation, the clear revelation of Him who is the 'good shepherd' and the 'door' of the fold. The whole *παροιμία* is so remarkably in accordance with Ezek. 34, that it may well be supposed to be founded upon that chapter, in which the false shepherds, their dishonest and ravenous character (*vv.* 2–4, 8) and the appearance and conduct of the one good shepherd (*v.* 23) are fully described; see also Zech. 11. Similarly compare the parable of the vineyard, M. 21:33, with Is. 5:1, 2. And note the similarity of our Lord's

ποιμήν ἐστι τῶν προβάτων. 3 τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. 4 καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ. 5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν."

6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ

teaching as recorded by different Evangelists.—It will be remembered that our Lord on several occasions spoke of the Scribes and Pharisees in terms corresponding to *κλέπται καὶ λῃσταί*, M. 23 : 13. Mk. 12 : 38–40. L. 12 : 1, &c. Hence we are not to understand Him as speaking of formal admission to the office of the ministry in either the Jewish or Christian church, inasmuch as the Scribes and Pharisees were the legitimate teachers of the people, 'sat in Moses' seat,' and therefore in this sense did 'enter through the door.' But he denies them a spiritual right and authority, a commission from God to teach and guide his true Israel. So God spoke by his prophets concerning their adversaries, the false prophets of old, 'I have not sent these prophets, yet they ran,' &c. Jer. 23 : 21—40. 14 : 14. Ezek. 13 : 7, &c. Our Lord himself, now revealed as Christ and Saviour, and Head of his Church, alone can give spiritual authority and power ; and He denies it to some who have a formal and ecclesiastical claim to it. He also, before his incarnation, gave commission to all true prophets and teachers ; and thus he could say of himself, the man Christ Jesus, that he had been the door to them, just as he had said in regard to the whole nation, 'How often would *I* have gathered thy children together,' L. 13 : 34. *τὴν αὐλὴν τῶν πρ.*] the true church of God in Israel, not Israel in general, as is clear from *vv.* 4, 5, 8, 10, 26. *δι' ἐμοῦ θ.*] He himself came in his Father's name, in accordance with the Father's promises, and as the fulfilment of them all, yet he was treated as a thief and a robber ; 'who gave thee this authority?' Others would come in their own name (*ἀναβαίνοντες ἀλλαχόθεν*), and them they would receive, 5 : 43, 44. Of this a striking instance appears in modern times, in the rise and growth of the Mormonites.

3. *ὁ θυρωρός*] the word in Mk. 13 : 34, evidently signifies a minister, one who has charge of the house and household of God. It has the same meaning here. True pastors and true sheep recognise the good and great shepherd. A faithful minister in charge of Christ's fold will take care that the good shepherd has free access to his flock ; acts as his subordinate and servant in opening the door for Him. The ministers in charge of God's people ought so to have acted towards Jesus ; but as 'porters' they did not open to the shepherd, just as in the character of 'builders' they rejected the corner-stone. *ἀκούει*] 'attend to,' 9 : 27. *πρόβατον*] from *προβαίνειν, progredi*, 'quia pascendo progredi solet,' Schleusn. *ἴδια*] emphatic, to denote the appropriate and peculiar interest Christ has in his people. *κατ' ὄνομα*] denoting Christ's individual interest in each member of his flock. Much learning has been employed in the enquiry whether sheep were anciently named individually by their owners or keepers, like horses and dogs ; and it has been ascertained that such was the custom in the East. Everywhere shepherds have names for some of their sheep. But if no such practice existed, it might, and probably would, have been equally supposed in the parable. It is not necessary that every circumstance introduced into a similitude of this kind should depict an actually existing practice, any more than that every circumstance in the ordinary parable should have its exact parallel in the interpretation. *ἐξάγει*] i. e. to pasture, *v.* 9.

4, 5. *ἐκβάλῃ*] a word appropriate to the employment of a shepherd or herdsman, who 'drives,' is a 'drover ;' and to the act of taking out sheep to pasture, 'turns out.' *ἔμπροσθεν κ.τ.λ.*] it is doubtless peculiar to Oriental shepherds to precede their flocks. Homer represents the shepherds as following the sheep, *οἱ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες, Il.* XVIII. 525. *ἀλλοτρίῳ κ.τ.λ.*] See on *vv.* 8, 14.

6. *παροιμίαν*] S. John records no parable of the ordinary narrative kind.

οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. 7 εἶπεν οὖν πάλιν αὐτοῖς
ὁ Ἰησοῦς, "Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προ-
βάτων. 8 πάντες ὅσοι πρὸ ἐμοῦ ἦλθον κλέπται εἰσὶ καὶ λῃσταί·
ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι'
ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται,
καὶ νομὴν εὑρήσει. 10 Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ
καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι καὶ περισσὸν
ἔχωσιν. 11 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν

But the language of our Lord in the discourses related by him abounds in similitudes, more or less extended, e. g. 2 : 19. 3 : 8. 4 : 14, 35–38. 6 : 27, 35. 7 : 37. 15 : 1–8. The word *παροιμία* does not occur in the other Evangelists, who use *παραβολὴ* even for a proverb or passing comparison, L. 4 : 23. 6 : 39. M. 24 : 32. Mk. 13 : 28. *παροιμίαι*, such as this of the shepherd and flock are found in M. 24 : 43–45. L. 15 : 4. 17 : 7–9. *οὐκ ἔγνωσαν τίνα ἦν*] 'knew not *the meaning of* the things which,' &c. (*τυφλοὶ ἐγένοντο*, 9 : 39.) Cf. *ἐστι* in 4 : 37. M. 26 : 26, n.

7. *οὖν*] 'therefore,' or 'so then.' The word (with *πάλιν*) denotes a resumption of the discourse from the commencement (*v.* 1) for the purpose of a necessary explanation. The 'door' is henceforward spoken of as that which gives admission, not to the shepherd, but the sheep.

8. *πάντες ὅσοι κ.τ.λ.*] i.e. *ποιμένες*. If there had been pretenders to the Messiahship before the time of our Lord, who had been rejected by those 'who were looking for redemption in Israel,' these words would of course be by universal consent referable to them. But there had been none. We must, then, understand him to be speaking of those whom he elsewhere (see notes 1, 2, 12) designates by terms similar to *κλέπται καὶ λῃσταί*, whom he afterwards calls *μισθωτοί*. These were they who claimed to be legitimate shepherds of the people, the Scribes and Pharisees, the priests and elders, who ruled and taught the people, but who had neither the commission nor the character of true spiritual shepherds, and who were discovered, not only by the true sheep, but by the people in general, to be without 'authority,' M. 7 : 29. Of course there must be some limitation of the universal terms employed here, *πάντες ὅσοι*. The meaning probably is, 'all whom I found claiming to be your directors and teachers when I came, they are, and their predecessors were, thieves and robbers.' For a long course of time the people had been in subjection to pastors who were blind, covetous, rapacious, superstitious, hypocritical, imperious. Jer. 23 : 1—4. The practices of the Scribes and Pharisees, and the ceremonial burdens which they imposed on the people were not of their own invention; they were 'traditions of the *elders*.'

9. *δι' ἐμοῦ . . . σωθήσεται*] The object of our Lord in representing Himself as 'the door,' and afterwards as 'the way' (14 : 6), is to show that salvation is to be obtained by *immediate* access to Him. There is no door *between* the soul and Christ, which must be passed through. Salvation will be the consequence of admission into the fold by Christ himself, A. 2 : 47. *εἰσελεύσ. . . εὑρήσει*] the blessings which accompany salvation, guidance, protection, communion with Christ and his people, spiritual sustenance, satisfactions, enjoyments. 'To go in and out,' is a phrase common in the O. T. to denote a habitual course of life; or to include the whole acts of a life. Ps. 121 : 8. Jer. 37 : 4. A. 1 : 21. And compare especially Num. 27 : 17, and also Ps. 23, for examples and illustrations of the figures here employed.

10. The object of the false shepherd is that which the name before given him (*κλέπτης*) implies; he would 'make merchandise of' the flock; see the description of *ψευδοδιδάσκαλοι* in 2 P. 2 : 1–3, *ἐν πλεονεξίᾳ . . . ἐμπορεύσονται*; see also Ezek 34 : 3, 10. Zech. 11 : 5, 16. *θύσῃ*] 'butcher,' M. 22 : 4. A. 10 : 13. *ἀπολέσῃ*] added emphatically; or to intimate wanton mischief. *ζωήν*] as opposed to the false shepherd, who gains his end by the *destruction* of the sheep. *περισσὸν ἐχ.*] more than merely retain or possess life; life shall be preserved to them, and rendered perpetual; see *v.* 28.

11. *ὁ ποιμὴν . . . προβάτων*] this is said of Himself alone, the only shepherd who can be called, '*The* good shepherd (H. 13 : 20. 1 P. 2 : 25); and the only one

ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων. 12 ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμήν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησι τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει τὰ πρόβατα. 13 ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν, 15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. 16 καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς

whose life 'laid down' could avail for the sheep, *v.* 15. But the sentiment is capable of extension so as to include the character and conduct of every good shepherd; as appears from the following contrast of the hireling, whose conduct has its opposite in that of all good shepherds. The action recorded of David (1 Sam. 17 : 34, 35) illustrates this passage. *ὁ π. ὁ καλός*] This collocation of the article and adj. after the art. and noun is frequently used where the adj. has peculiar emphasis; see J. 1 : 9. 4 : 37. 5 : 35. 6 : 27. 2 T. 4 : 7; and on J. 15 : 9. L. 15 : 22.

12. *οὐκ ὢν π.*] 'and not really shepherd,' not possessing the character of shepherd, M. 9 : 36. *τὸν λύκον*] false teachers, the Scribes and Pharisees, the wolves among whom he sent his Apostles, L. 10 : 3; such also as those mentioned in 2 P. 2 : 1–3; the *ψευδοπροφῆται*, compared by our Lord to ravening wolves, M. 7 : 15; 'the grievous wolves not sparing the flock,' against which S. Paul warned the Ephesian elders (A. 20 : 29), and who are described in the Apocalyptic epistle to the Church of Ephesus as those 'which say they are Apostles, and are not.' Rev. 2 : 2.

13. *ὁ δὲ μισθ.*] 'Now the reason why the hireling fleeth is,' &c. *ὅτι μ. ἐστι*] i. e. he acts according to his character; as was said of the thief, *v.* 10. *καὶ οὐ μέλει*] added in explanation of the reason just given, *ὅτι μ. ἐστι*, q. d. 'and so, as is natural in such persons, careth not,' &c. Thus Virgil, *Ecl.* III. 5, 16, calls hirelings 'alieni' and 'fures.'

14, 15. *γινώσκω κ.τ.λ.*] He here, and at 26–29, explains his words in *vv.* 3, 5, whence it is clear that in the parable he was describing Himself as the good shepherd. *γινώσκομαι*] See G. 4 : 9. *καθὼς κ. τ. λ.*] ('I know my sheep), as the Father knoweth me, and I know the Father.' So Vulg., Luther, and Osterwald. The sentiment is similar to and dependent upon that still higher truth taught in 17 : 21–23. The communion, as also the union, of Christ and his people, is by the same Spirit who is One with the Father and the Son, and in whom it is implied that the Divine Persons hold communion; compare 1 C. 2 : 10, 11, and 16; also R. 8 : 11, 27. *τὴν ψ. κ.τ.λ.*] The sense must be, 'I give, lay down, my life that theirs may be saved; in their stead;' not merely 'lay down my life in their cause,' as in 13 : 37, 38. We must understand these words, which undoubtedly refer to spiritual salvation, in the same sense as those of Caiaphas in 11 : 50, (q. v.) with respect (in his mind) to temporal deliverance. They denote the sacrifice of one for the preservation of many; 'unum pro multis dabitur caput,' *Æn.* v. 815. So in M. 20 : 28, and J. 6 : 51. 1 T. 2 : 6. Tit. 2 : 14.

16. This is one of the intimations given by our Lord of the calling of the Gentiles; see M. 8 : 11. Mk. 13 : 27. L. 13 : 19, 29. *ἔχω*] He speaks of them as already his, because of his determination to make them his; so A. 18 : 10; and see J. 11 : 52. *ἐκ τῆς αὐλῆς ταύτης*] His Church in Judæa, or composed of Jews. *δεῖ*] 'must,' in order to fulfil the intentions and the promises of God. So 20 : 9. L. 24 : 46. A. 1 : 16. *ἀγάγειν*] 'bring,' lead, conduct, so as to collect and form them into a flock, Ezek. 34 : 13. *ἀκούσουσι*] See 5 : 25. A. 28 : 28. *μία ποίμνη*] 'one *flock*,' Syr. V., Tynd., Luther. In every other passage in which it occurs *ποίμνη* is rendered 'flock;' *ovile*, 'fold,' is the rendering of the Vulgate, followed by Cranm., Gen., and A. V. E. 2 : 11–22 is a perfect commentary upon the words, 'one flock,' as applied to the union of Jews and Gentiles in the Church of Christ. See also E. 4 : 4–6.; comp. Is. 2 : 1, 2. 56 : 7, 8. *εἷς ποιμήν*] the fact that there is one, and only one 'good shepherd,' who has 'laid down his life

ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν. 17 Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν. 18 οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ, ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου."

19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους. 20 ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε; 21 ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

22 Ἐγένετο δὲ τὰ ἐγκαίνια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν

for the sheep,' is the foundation of the fact that all his sheep constitute one, and only one flock, Ezek. 34 : 23. This shows the unity of the true Church.

17. *διὰ τοῦτο*] 'for this reason,' viz. the following, that I accomplish his will for the salvation of men through my personal sufferings. *ἵνα*] not 'in order that I may,' but 'with the result that I shall,' 'yet so that.' *ἵνα* does not here introduce the object or effect of the action just before spoken of; see on 5 : 23. Its uses are similar to those of 'ut' and 'that;' see on 8 : 56. It was necessary to mention the resumption of his life, for upon this depended the completion of that will of his Father, for doing which the Father loveth Him, 6 : 38, 39.

18. *οὐδεὶς αἴρει κ.τ.λ.*] If his death was *voluntary*, as he here with much care and emphasis asserts, then it was also *necessary* for the accomplishment of the end in view. Had it been like the death of a martyr, or patriot, dependent upon the will of others, it would have been incidental, not essential, to the work of deliverance which He had undertaken to perform. *ἀπ' ἐμαυτοῦ ἐξ. ἐχ. θεῖναι*] See the account of the actual fact in 19 : 28–30, L. 23 : 46. *ταύτην τὴν ἐντολήν*] The position of *τὴν* shows that *ταύτην* is a secondary predicate, as *μείζω*, 5 : 36. Translate, 'This is the appointment, or commission, I have received.' Equivalent to saying, 'thus do I fulfil the will of my Father.' His death depended on the Father's will, and on his own free choice to do the will of his Father.

19–21. *πάλιν*] See 9 : 16. 7 : 12, 31, 43.—This passage shows the meaning of the expression *δαιμόνιον ἔχει*. Here, the possession of a devil is associated with madness, and denotes a peculiar kind of madness, most probably what we call fanaticism, but attributed to a real spiritual influence producing it. The objection, *μὴ δαιμ. δύν.* shows a distinction between the expressions, *δαιμ. ἔχει* and Βεελζεβοὺλ *ἔχει*, for the latter was used to account for our Lord's miraculous power, whereas here it is taken for granted that such possession as is spoken of would not enable a man to work miracles. Hence, when it was said of John the Baptist, 'who did no miracle,' 'he hath a devil,' the meaning was, 'he is possessed with fanaticism.' The charge against our Lord is similar in J. 7 : 20. 8 : 48, 52. Compare the opinion of his relatives when they said of him, *ὅτι ἐξέστη*, Mk. 3 : 21. This *ἐνθουσίασμος*, which they ascribed to him, was thought perhaps to be the effect of a *πνεῦμα Πύθωνος*, like that spoken of in A. 16 : 16. The charge *δαιμόν. ἔχ.* is met by two considerations, (1) that his words were so full of wisdom, truth, and soberness, that he could not be mad or possessed; (2) that a spirit of fanaticism would not enable him to perform his miracles.

22. *τὰ ἐγκαίνια*] this festival was held in the end of Kisleu, the ninth month of the Jewish year (December), more than two months after the feast of tabernacles (7 : 2, 37), during which occurred the events and discourses last related. In the interval our Lord probably returned to Galilee. The history of this period is contained in L. 10 : 17 to c. 18, but is apparently written with little attention to the chronological order of events. *ἐγκαίνια* properly denotes an original consecration, an initiation, *ἐγκαινισμός*, חֲנֻכָּה as in Num. 7 : 11. Ezra 6 : 17.

ἦν· 23 καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σολομῶντος. 24 ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστὸς, εἰπὲ ἡμῖν παῤῥησίᾳ. 25 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. 26 ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. 27 τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι· 28 κἀγὼ ζωὴν αἰώνιον

See H. 9 : 18. 10 : 20. This festival, however, was in commemoration of the re-dedication of the temple by Judas Maccabeus (B.C. 165) after its defilement by the Syrians under Antiochus Epiphanes. 1 Macc. 4 : 59. It was also called *φῶτα* and *λυχνοκαΐα*, from the practice of keeping lights burning during the eight days that it lasted. Josephus, *Ant.* XII. 7. 7. *χειμών*] as the season was really winter, and S. John in other places has given explanations implying that his readers would probably be unacquainted with Jewish customs, it seems most probable that 'winter,' and not 'wintry weather,' is the right rendering here.

23. *περιεπάτει*] 'used to walk.' This porch appears to have been near the principal entrance to the temple (A. 3 : 2, 11), and on the eastern side; it was accounted part of the temple, though it was used as a place of general resort. A. 5 : 12, 21, 25. It occupied the site, or was on the foundations of a porch or colonnade built by Solomon. Josephus, *Antiq.* XX. 9. 7. The substructions of such a building may easily have remained firm and serviceable until the time of Herod, for large portions of massive masonry evidently belonging to the early ages of the temple are still found on the S. W. of its ancient area, towards Mount Zion. Robinson's *Bibl. Researches*, Vol. I. p. 424.

24. *ἐκύκλωσαν*] This was probably by concert, as on various other occasions. *οἱ Ἰουδ.*] The principal members of the party opposed to him among the scribes and elders. *ἕως . . . αἴρεις*] The miracle of restoring the blind man to sight had doubtless been the subject of discussion during our Lord's absence, as, on a previous occasion, that of healing the impotent man. 7 : 21, n.) Both were signal miracles, were performed on the Sabbath day, were followed by important and mysterious discourses, in which Jesus made many revelations concerning Himself. His re-appearance, and public teaching in the temple, naturally, therefore, caused the excitement and perplexity implied by the question of the Jews, *αἴρεις*] The phrases *μετεωρίζεσθαι*, L. 12 : 29, n., 'suspenso animo esse' are equivalent. 'Do you keep our mind (hold our soul, Rh.) in suspense.' Soph. *Œ. T.* 914, *ὑψοῦ γὰρ αἴρει θυμὸν Οἰδίπους ἄγαν Λύπαισι παντοίαισι.* See 7 : 26, 31.

25. *εἶπον*] He refers to explicit declarations, amounting to an assertion of his Messiahship, such as those in 8 : 12, (25,) 42. 10 : 7, 8, 11, 14. His works, however, testified of his character as clearly as his words, and to these, therefore, he refers them as part of his own testimony concerning Himself.

26. The reason here given for their not believing is the same with that in 8 : 47, to which we may easily suppose reference is here made, in connexion with the discourse in *vv.* 1–16, from which the *terms* of his allusion to the former statement are taken. In that discourse it is plainly implied that they who do not hear the voice of the good shepherd are not his sheep, (3–5, 14.) *καθὼς*, therefore, may be read with the preceding words, its most natural and usual connexion. Tynd., Cr., and various moderns, construe it with the following, because Jesus had not uttered the previous declaration in so many words. But compare *v.* 36 and *v.* 30. Also 11 : 40, with 23, 25. The doctrine here is the same with that in 6 : 37, 44. 8 : 39, 42. Cf. 1 J. 4 : 6. Belief and obedience prove us to be Christ's sheep. They that are Christ's believe and obey because they are his.

27—29. The whole collective unity of *τὰ πρόβατα* is denoted by the sing. verb *ἀκούει*. The individuality of the several members is expressed by the plural *ἀκολουθοῦσι*. Cf. Xen. *Cyr.* V. 1, 14, *τὰ μόχθηρα ἀνθρώπια τῶν ἐπιθυμιῶν ἀκρατῆ ἐστιν, κἄπειτα ἔρωτα αἰτιῶνται.* Mankind (*ἐστι*), individuals (*αἰτιῶνται*). Jelf, § 384—5. These verses amplify and ex-

δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. 29 ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. 30 ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν."

31 Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. 32 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ

plain the expression in *v.* 10, *ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσι.* *ἁρπάσει*] alluding to the act of a wild beast (*v.* 12) or a thief (*v.* 10). He here gives the promise of security to his sheep, and then proceeds to state the grounds of their security, *οὐχ ἁρ. τις. οὐδείς*] 'no one.' *δέδωκε, ἁρπάζειν*] supply *αὐτά*. But the sentiment is all the more forcibly expressed for the absence of the pronoun, the attention being restricted to the action of the verbs. *δεδ.*] gave so that I now have.

30. *ἕν ἐσμεν*] He thus explains and connects the two previous sentences, in the latter of which he had affirmed respecting the Father what he had in the former affirmed respecting himself. The occasion, therefore, or introduction of the words, leads us to the generally-received, and we may add, natural, obvious, and literal interpretation of them. 'One in essence,—the same Being,—one physically.' In this sense, also, they were clearly understood by the Jews, who considered that when he called God his Father, appropriately and peculiarly (*πατέρα ἴδιον ἔλεγε*), 'he made himself equal with God,' (5 : 18), and that now, by his present assertion, 'he made himself God,' 10 : 33. On the other hand, it is contended that his answer to the charge of blasphemy proves that the Jews were mistaken in their apprehension of his meaning, and that his language on the same subject in c. 17 indicates rather a figurative, or metaphysical, or moral, than a physical and essential unity. But it may be observed that the reply to the Jews, although justificatory of his words *v.* 30, is not necessarily to be understood as explaining away the natural sense of them. And further, that he really does vindicate his use of terms which implied that he was God, that he does not disclaim his right to the title in the highest sense, nor charge the Jews with mistake or misrepresentation, and that the validity of his *a fortiori* argument, 'If persons inferior in dignity to myself have received a Divine title, I may assume it without blasphemy,' is not impaired if we suppose him to be—and to have asserted himself to be—essentially one with God. In fact, his argument, *a fortiori*, may be fairly stated thus:—Persons 'to whom the word of God came' (see on *v.* 35), are called 'gods;' I am 'he whom the Father hath consecrated and sent into the world:' if, then, they were called gods, what may I not call myself?' Besides, the tenor of our Lord's language, as well as his treatment of the Jews on other occasions (cf. L. 8 : 10. 20 : 2–4, 41–44. J. 12 : 34–36), makes it almost certain that, having advanced to a revelation of a high truth which they would not receive, he vouchsafed no further explanation, but, on the contrary, receded to lower ground, and as it were, 'hid himself from them.' As for the passages alleged from c. 17, it is clear that they are not only far from proving that the unity here spoken of is moral, or in will and intention only, but that they treat of a highly mysterious, spiritual unity, which embraces all the members of Christ's mystical body, by the effect of the operation of that Holy Spirit in whom the Father and the Son are one. At the same time, it must be admitted that the whole effect of the discourse which followed the assertion, 'I and my Father are one,' is so far to qualify that assertion, that if no other passage existed exhibiting more clearly the sense which we attach to it, we could not fairly ground upon it the doctrine of the Deity of Christ, or the hypostatic union of the Persons of the Trinity. But nothing can be more unfair, than to insist upon interpreting all other passages expressed in however absolute and unqualified terms, in the qualified sense possible to this.

31. *ἐβάστασαν*] the word is ordinarily used to denote 'carrying.' Its meaning here may be that they 'took up, and held in their hands' stones ready for stoning him. 8 : 59, *ἦραν*.

32. *ἔδειξα*] i.e. 'have performed in your presence.' *ἐκ τοῦ π.*] representing the Father as the source or origin of his works. See 14 : 10. *διὰ ποῖον*] 'on account of;' *περὶ*, *v.* 33, 'with reference to.'

με; 33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν. 34 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοί ἐστε; 35 εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφὴ, 36 ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι; 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ."

39 Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν· 40 καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ.

34. *νόμῳ*] i. e. in the O. T. Scriptures. So 12 : 34. 15 : 25. R. 3 : 19. This quotation is from Ps. 82, the subject of which is the duty of judges, who are called Elohim, or gods, in *v.* 1 and in *v.* 6, which is here cited. So Exod. 22 : 28.

35. *εἶπε*] sc. *ὁ Θεός*, represented as saying, *Ἐγὼ εἶπα. πρὸς οὓς κ.τ.λ.*] This indicates the reason of their being called gods. The term expressed their relation to Deity, in virtue of their office, and of the communications addressed to them by God, accrediting them in the possession of it. For the phrase see 1 Ki. 18 : 31. *οὐ δύν.*] this remark proves that the *terms* in which God made his revelation to man were regarded by our Lord as Divinely inspired; that the form as well as the substance of Scripture is given by inspiration of God, for his argument here is founded upon the mode of expression adopted by the sacred writer.

36. *ἡγίασε καὶ ἀπέστ.*] The reasoning is *a fortiori*, or *a minori ad majus* (Calvin), and of course implies that Christ was far above those judges in office, and relation to Deity. The terms *ἡγ. καὶ ἀπέστ.* also involve the idea of existence before coming into the world, and that in the relation of Son; hence the Deity and eternal sonship of our Lord; cf. 1 J. 4 : 14. *ἡγίασε* has the sense of consecrated, set apart for a sacred purpose. *ὑμεῖς*] emphatic, in opposition to the inspired author of the Psalm referred to, or God Himself, whom it represents as speaking the word quoted. *Υἱὸς τοῦ Θ.*] What he had actually said was, 'I and the Father are one.' But the expression, 'I am Son of God,' in the apprehension of the Jews, at least, amounted to a claim of equality with God (see 5 : 18), so that there is here no qualification or retractation of the assertion in *v.* 30. Observe also as in L. 22 : 70, that the displeasure of the Jews was excited not by our Lord's claim to be the Messiah, but by his declaring himself to be of the same nature with God. *Ὅτι*] after *λέγετε*, redundant, as M. 16 : 7, n.; before *εἶπον*, 'inasmuch as,' 'seeing that,' L. 23 : 40, n.

37. *τὰ ἔργα τοῦ π.*] i. e. works which could only be done by the power of God, and which exhibited the grace of God. *καλὰ ἔργα*, *v.* 32.

38. *κἂν ἐμοὶ κ.τ.λ.*] See 5 : 31, 36. 8 : 13, 18. 14 : 11. Not that it would be possible to discredit his own testimony, and to believe that of his works. What is meant is that, independently of his own assertions, his works were sufficient to prove that he came from God, and that he wished them to ground their belief rather upon the evidence of his works than upon his mere words. *ὅτι ἐν ἐμοί*] They might learn the truth here expressed from his works, by observing that he performed them by his own power, and of his own will,—i. e. as God. In these words he reiterated the sense of his former declaration, 'I and my Father are one,' and was so understood by the Jews, as appears from the consequent renewal of their attempts against him.

40. This place was Bethabara or Bethany, 1 : 28. Its selection as the scene of our Lord's ministry for a season may,

41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν. 42 καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

11 Ἦν δέ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ καὶ ἐκμάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. 3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγουσαι, Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. 4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν, Αὕτη ἡ ἀσθένεια οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ Θεοῦ δι' αὐτῆς. 5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. 6 Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας. 7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς, Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. 8 λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι,

perhaps, account for the remarks of the people here recorded. They were reminded of the testimony of John by resorting for the purpose of hearing Jesus, to the place where they had heard John teach.

41. *πολλοὶ ἦλθον*] The discourses and acts related in M. 19. 20 : 1–16. Mk. 10 : 1–31, occurred at this time. *σημεῖον ἐπ. οὐδέν*] 'gave no sign,' did nothing miraculous to attest his own commission. *πάντα ὅσα*] such things as are recorded in 3 : 28–36, and probably other descriptions, still more explicit, of the character and work of Christ. It is immediately after relating his prediction concerning him that S. Luke adds, *πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν*, 3 : 18.

XI. 1. This Mary and her sister are here mentioned by S. John for the first time, but evidently as well-known personages. He also anticipates the narrative of the anointing, which he proceeds to give in c. 12, speaking of it here as of an incident known to his readers. This mode of introducing both persons and events is most naturally accounted for by the extreme artlessness of the historian, who makes allusion to circumstances with which he was familiar, as if others were equally well acquainted with them. See 12 : 2. The supper in the house of Martha and Mary recorded in L. 10, took place probably just before our Lord's visit to Jerusalem, on occasion of the Feast of Dedication. Lazarus is the Hellenized form of Eleazar, L. 16 : 20. *ἀπὸ Βηθ.*] The ordinary mode of designating a person from his place of residence, so as to distinguish him from others of his name, (19 : 38.) *ἐκ* is more emphatic, calling attention to the circumstance that he was *of* that town, 1 : 44.

4, 5. *πρὸς θ.*] i. e. as we understand from the event, death was not the final result intended by this visitation. Perhaps 'spectat ad' may express the sense of *πρὸς* here. See its use in 1 J. 5 : 16, 17. This was probably said, not to the messenger, but to the disciples; for we can hardly conceive that our Lord would add so greatly to the trial of the faith of the sisters as to give them reason to believe that Lazarus would not die. *ὑπέρ*] for the sake of. *ἠγάπα δέ*] in explanation of the message in *v.* 3.

6, 7. *μέν*] does not correspond to *ὡς οὖν*, but has its apodosis in *ἔπειτα*, *v.* 7, *τότε* repeating and sustaining the idea expressed in *ὡς οὖν κ.τ.λ.* *τόπῳ*] about twenty-five miles from Bethany, but probably much more by the road. *μετὰ τοῦτο*] not redundant, but characteristically (see on 1 : 1) employed by S. John to call attention to the fact of our Lord's intentional delay,—q. d. 'then, and not till then.'

8. *νῦν ἐζ.*] 'just now were seeking.' *νῦν* is used with regard to past or future time, 'very lately' or 'very soon,' (cf. 12 : 31. A. 7 : 52;) as in English we use the phrases 'even now,' 'just now.'

καὶ πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· 10 ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. 11 Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς, Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. 12 εἶπον οὖν οἱ μαθηταὶ αὐτοῦ, Κύριε, εἰ κεκοίμηται, σωθήσεται. 13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. 14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ, Λάζαρος ἀπέθανε· 15 καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. 16 Εἶπεν οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος τοῖς συμμαθηταῖς, Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.

17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη

9, 10. Here, as at 9 : 4, 5, our Lord, having employed an ordinary figure to convey one idea, continues it, slightly varied, to express another. He implies by the question, 'Are there not?' &c., what he before asserted (9 : 4), 'I must work . . . while it is day (life); the night (death) cometh,' &c. He then goes on to represent himself as the light causing a day of grace to the Jewish people. (*ἐάν τις π.*) as in 9 : 5, 'As long as I am in the world, I am the light of the world.' And see 12 : 35. *δώδεκα*] the natural day, from sunrise to sunset, which also was the civil day among the Jews, is here meant. In specifying the number of hours in the day, our Lord seems to have reference to the approaching close of his 'day,' of which it might at this time be said to be 'the eleventh hour.' *προσκόπτει*] used thus intransitively in N. T.; with *πόδα* expressed, only in M. 4 : 6. L. 4 : 11 (from LXX.) *προσκ. πρὸς λίθον τὸν πόδα σου.* So Ar. *Vesp.* 275. *τὸ φῶς τοῦ κ. τ.*] i.e. the light of the natural, literal day. *ἐν αὐτῳ*] Cf. M. 6 : 22, *ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.* A man walking in perfect darkness is reduced to the condition of a blind man. For the whole sentiment of the passage, compare Jer. 13 : 16. Spenser, *Faerie Queene*, I. 1, 12, virtue Gives herself light through darkness for to wade. Milton, *Comus*, 373. Virtue could see to do what Virtue would By her own radiant light.

11. A pause is implied by the words, *ταῦτα εἶπε κ. μετὰ τ. λέγει*, perhaps a considerable interval. The pause is a proof of formal accuracy in S. John's recollection of our Lord's discourses. Cf. 8 : 21.

12. *σωθήσεται*] 'he will recover.' L. 8 : 50. Possibly the disease was one in which sound sleep was a good symptom.

13. *εἰρήκει*] 'was speaking' plpf. as imperf. *περὶ τῆς κ. τοῦ ὕ.*] 'The rest of sleep.' The beauty of the narrative is impaired in English by the want of a word corresponding to *κεκοίμηται*, *v.* 11. 'Is at rest' does not convey an idea closely enough associated with sleep; but it would be better than 'sleepeth,' for the sake of the explanatory remark that follows in this verse, (13.) So 'awaken,' on the other hand, or 'raise from sleep,' Wicl., Rh., would better express *ἐξυπνίσω* than 'awake him out of sleep,' which makes the idea of sleep too prominent, by its repetition.

15. *ἵνα πιστεύ.*] is introduced here in explanation of *χαίρω δι' ὑμᾶς.* Cf. 2 C. 7 : 9; and on *πιστ.* see J. 2 : 11, n. *ὅτι οὐκ ἤμην ἐκεῖ*] He implies that he could not have witnessed the anxiety and grief of the sisters of Lazarus without relieving them by preventing his death, *v.* 21. *ἤμην*] imperf. mid., M. 25 : 35, 43, a form seldom used.

16. *Δίδυμος*] i. e. one of twins. See on 20 : 24. *μετ' αὐτοῦ*] i.e. with Jesus. He apprehended, as they all did, great danger from this return to Judæa, *v.* 8. This saying should be remembered to the honour of Thomas, who is chiefly known as an example of unbelief.

17. *ἐλθὼν . . . εὗρεν*] a general remark. How he came, and how he found this, the Evangelist goes on to relate. *ἔχοντα*]

ἔχοντα ἐν τῷ μνημείῳ. 18 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἰεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε· 19 καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. 20 Ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι ὁ Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν, Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει. 22 ἀλλὰ καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν Θεὸν δώσει σοι ὁ Θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς, Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει αὐτῷ Μάρθα, Οἶδα ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται· 26 καὶ πᾶς ὁ

as at 5 : 5, 6, denoting a state, condition, *habit.*

18. Bethany is now called el-Âzerîyeh, from el-Azir, the Arabic form of Lazarus, *v.* 1. Robinson's *Bibl. Res.* Vol. II. ὡς ἀπό] at a distance of about .... 21 : 8. A. 10 : 30, (of time). Rev. 14 : 20. So πρὸ, 12 : 1.

19. ἐκ τῶν Ἰ.] of the Jerusalem Jews. πρὸς τὰς περὶ M.] 'to Martha and Mary, and the females of their family or household' (cf. L. 15 : 9), as in A. 13 : 13, οἱ περὶ τὸν Παῦλον, Paul and his company. The phrase οἱ περὶ (or ἀμφὶ) τινα, denoting only the person or persons named, involves always the idea of a class, except, perhaps, in some of the later authors. There is some doubt, however, whether in any case it is to be restricted to those mentioned by name. The argument for the restriction here from περὶ τοῦ ἀδελφοῦ αὐτῶν is inconclusive, as Martha and Mary were the principal persons concerned, and therefore the deceased would naturally be spoken of in reference to them. Besides, it would presume a precision in the Evangelist's style which is not elsewhere observable.

20. The conduct of the two sisters is exactly consistent with their character as represented in the incident recorded by S. Luke (10 : 38–42.) Martha was evidently energetic, prompt to action and speech, (*v.* 39 *infra*); Mary, quiet and contemplative.

21, 22. εἰ ἦς ... ἐτεθνήκει] plpf., the action continuing in its effects, 'would not have died and be now dead;' in *v.* 32, οὐκ ἂν ἀπέθανε, 'would not have died (when he did.)' These words, afterwards uttered by Mary, prove that the sisters had not the faith of the centurion, who believed in the power of Jesus to heal at a distance, by a word. Still, it would appear from *v.* 22 that Martha had some slight expectation that Lazarus would be restored to life. Her reply to our Lord's brief and abrupt assurance, 'Thy brother shall rise again,' is perfectly in accordance with such an expectation, and most natural in her circumstances. The blessing she desired was too great to be realized when actually promised; afraid to accept our Lord's words in their most consolatory, and, indeed, as spoken by Him, their most obvious sense, she interprets them as merely confirming the ordinary hope of believers. Yet, evidently, by her interpretation she seeks a further declaration of their meaning.

25, 26. Ἐγώ εἰμι κ. τ. λ.] It is clear that he is first speaking of natural life and death, then of spiritual. ἡ ζωή, therefore, is not to be understood merely of renewed life. It expresses what is afterwards implied in ὁ ζῶν as well as in ζήσεται. His power to convey or restore life is not limited to times and seasons. Resurrection from death, as well as original life, depends entirely upon Him. He, and not a succession of physical causes and effects, produced all life at the beginning, and He, and no operation of material forces or natural laws, will re-animate the dead at the resurrection. 5 : 21–29. He, therefore, at his pleasure can give or restore life at any time. In Him, independently of time, is the whole truth, and reality, and power of the resurrection. ὁ πιστεύων κ. τ. λ.] In the words 'live' and 'die,' as understood of natural life and death, there is here an obvious and intentional paradox.

ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο; 27 λέγει αὐτῷ, Ναὶ Κύριε. ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος. 28 καὶ ταῦτα εἰποῦσα ἀπῆλθε, καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰποῦσα, Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. 29 ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. 30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, λέγοντες, Ὅτι

'The believer in me, if you suppose him to die, shall live; while the living believer (ὁ ζῶν κ. πιστ. cf. 8 : 50) shall never die;' or, 'belief in me shall ensure life after death, and ensure life against death.' ζῶν καὶ is introduced to give effect to the apparent paradox, by marking the supposed contrast of the two cases. The solution is, that, in reality, there is no such thing as death to the believer in Christ. And this fact is stated in two forms: first, that the believer, though he die in the body, yet, for all that, shall live; secondly, that the life of the believer is continuous and eternal, not subject to anything that can rightly be called death. The former statement is meant to meet the case of the departed, as dead in the body; the latter to meet our own case, as living in both the body and the spirit. The life spoken of in the words ζωή and ζήσεται is not to be confounded with the resurrection of the body, much less to be limited to it. The *life* is more and higher than the *resurrection*, involving it, however, as part of its manifestation. (So in L. 20 : 38.) It is to be observed that our Lord first spoke of the present and temporary resurrection of Lazarus, (*v.* 23.) Martha then spoke of the future and general resurrection, (*v.* 25.) Then he rises beyond this to the source and cause of spiritual and eternal life, quits the specific idea of resurrection, and concentrates his and our attention upon that of *life in Him*, which the living and the departed believers equally enjoy. κἂν ἀποθάνῃ] 'though he die,' i. e. naturally; though he must die; ζήσεται] 'shall live again,' as in M. 9 : 18. εἰς τὸν αἰῶνα] rendered in the Collect of the Burial Service, 'shall not die *eternally*.' And doubtless this is the true meaning of the promise here given. We must interpret the phrase, however, as signifying simply 'never,' as in the parallel passage, 8 : 51, 52.

27. πεπίστευκα] 'I maintain, hold to, the belief;' 'it is my belief,' 6 : 69. cf. 5 : 45, n. ὁ . . . ἐρχόμενος] She uses the ordinary phrase which spoke of the Messiah in the future, while expressing her belief that He had come. So M. 11 : 14. 17 : 11. R. 5 : 14. She does not directly answer his question as to her belief, perhaps because she scarcely understood his words, and partly from the feeling above described, *v* 24. Her profession of faith, however, is full and comprehensive, embracing his Messiahship, his Divine character, and the fulfilment of Old Testament prophecies in Him.

28-30. λάθρα] i. e. as we gather also from *v.* 31, she whispered to her so as not to be overheard. φωνεῖ σε] Jesus had doubtless, though his words are not recorded, bidden her fetch Mary, or had asked for Mary. ἐγείρεται . . . ἔρχεται] the historic present, used to indicate the promptness and alacrity of her compliance. οὔπω . . . ἀλλ' ἦν κ.τ.λ.] This delay corresponds with the whole of our Lord's conduct on this occasion, *vv.* 6, 17. His object evidently was to give distinction and importance to the miracle, and to teach a lesson of faith and patience to his Church.

31. ταχέως] *suddenly, abruptly*, as on a sudden impulse or seizure, as in a fit of grief. ὅτι ὑπάγει] their delicacy in not asking her why or whither she was going, their surmise that she was going to the tomb, founded probably upon her previous visits, their silent attendance in her train, and their deep sympathy with her sorrow (*v.* 33), are circumstances as natural as they are pathetic, and highly corroborative of the truth of the narrative. See Introduction.

ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. 32 Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ, λέγουσα αὐτῷ, Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. 33 Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν, 34 καὶ εἶπε, Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ, Κύριε, ἔρχου καὶ ἴδε. 35 Ἐδάκρυσεν ὁ Ἰησοῦς. 36 Ἔλεγον οὖν οἱ Ἰουδαῖοι, Ἴδε πῶς ἐφίλει αὐτόν. 37 τινὲς δὲ ἐξ αὐτῶν εἶπον, Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; 38 Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ

32. ἔπεσεν κ. τ. λ.] the action is expressive of the intensity of her grief as well as of her veneration for Jesus. εἰ ἦς] Precisely the same words had been uttered by Martha. This may easily be accounted for. The sisters had doubtless many times expressed this sentiment to one another, and would naturally each give utterance to it on seeing Jesus.

33–35. ἐνεβριμήσατο ... ἑαυτόν] ἐμβριμάομαι with a dat. elsewhere signifies 'strictly charged,' M. 9 : 30. Mk. 1 : 43, like the Homeric κρατερὸν ἐπὶ μῦθον ἔτελλε. Also 'murmured against,' or perhaps 'severely upbraided.' Mk. 14 : 5. Intransitively, it only occurs *infra v.* 38, but see M. 9 : 30, n. The general sense seems to be 'to check by a word or sound.' Here it probably means 'violently repressing emotion;' so in *v.* 38. Syr. ܐܬܬܪܓܫ (Ethpael, or reflective form) from ܪܓܫ invaluit. Heb. רָגַשׁ, strong. ἐτάραξεν ἑαυτόν] equivalent to ἐταράχθη or ἐταράχθη τῷ πν. 13 : 21. Cf. 2 P. 2 : 8. 'Was greatly disturbed' expresses, perhaps, most nearly the effect which the Evangelist intends to describe. His grief had not yet exhibited itself in its utmost intensity. The effort to ask the affecting question, 'Where have ye laid him?' and the invitation to visit the grave, produced the access of emotion which found relief in a flood of tears. Note the perfect participation of our Lord in our natural feelings (H. 2 : 17), and his deep sympathy with our sorrows, (H. 4 : 15.) He was thus powerfully affected by witnessing the grief of his friends. Cf. L. 7 : 13. His behaviour to the hired mourners was very different. L. 8 : 54.

37. τινές] those among them who were of the party opposed to him, and afterwards mentioned in *v.* 46. τοῦ τυφλοῦ] 'of the blind man,' whose case had created so great a sensation, in consequence of the public enquiry into its circumstances, as related in c. 9. καὶ οὗτος] '(have caused) that also this man should not die,' that in the case of Lazarus, also, a cure should be effected; which would have been less wonderful than the cure of the blind man. We have here an example of the unreasonable requirements, and the weak objections of scepticism. Notwithstanding the many proofs Jesus had given of his possession of Divine power and authority, the unbelievers were not satisfied if he omitted to display it, on what *they* deemed a fitting occasion. So Mk. 8 : 11.

38. ἐμβριμ.] Here, as at *v.* 33, it is probably meant that Jesus checked or repressed his rising feelings, in the former instance, of sorrow, in this, of righteous indignation at their unreasonable unbelief. Cf. Mk. 3 : 5. 7 : 34, (ἐστέναξε.) The tomb was probably on the E. of Bethany, between the house of Lazarus and the place where Jesus had halted, *v.* 30. σπήλαιον] a burying place of this kind seems to indicate that Lazarus was a person of wealth and importance. Cf. Is. 22 : 15, 16. M. 27 : 60. λίθος ἐπέκ.] the stone slab, or door, entirely closing the entrance. It is not implied by ἐπέκειτο, that it lay horizontally upon the mouth of the cave. It lay against, or over it. Stone doors, some of them of very remarkable construction, were usually placed at the entrance of such tombs, or, if they were very large, at the entrance of each compartment in them. Pausanias VIII. 16. Maundrell. See on L. 24 : 2.

σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ Ἰησοῦς,
Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα,
Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι. 40 λέγει αὐτῇ ὁ Ἰησοῦς,
Οὐκ εἶπόν σοι, ὅτι ἐὰν πιστεύσῃς ὄψει τὴν δόξαν τοῦ Θεοῦ;
41 Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. ὁ δὲ Ἰησοῦς
ἦρε τοὺς ὀφθαλμοὺς ἄνω, καὶ εἶπε, Πάτερ, εὐχαριστῶ σοι ὅτι
ἤκουσάς μου. 42 ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ
διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με
ἀπέστειλας. 43 Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε,
Λάζαρε, δεῦρο ἔξω. 44 καὶ ἐξῆλθεν ὁ τεθνηκὼς δεδεμένος τοὺς
πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιε-
δέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς, Λύσατε αὐτὸν, καὶ ἄφετε
ὑπάγειν.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν

39. *τεταρταῖος ἐστι*] he is in the fourth day (of death). So *Il.* II. 25, *εὕδειν παννύχιον*. Xen. *Anab.* IV. 1, 5, *σκοτιαῖος*, in the dark or twilight. 'We were left *darkling*,' i.e. in the dark, Shaksp. *K. Lear*. 'The wakeful bird sings darkling,' Milton, *P. L.* III. See Jelf, § 714, Obs. 2 b.

40. Our Lord evidently speaks in rebuke of Martha, whose interference betrayed unbelief. Her remonstrance would seem to imply that she supposed he merely desired to see the body of his friend once more. *οὐκ εἶπον*] The Evangelist has not recorded these words in the previous conversation with Martha. It is highly probable that they refer to the explicit promise, *v.* 23, and the question, 'believest thou this?' *v.* 26, rather than that they were actually spoken. See on 10 : 26. Still we know that more had passed between our Lord and Martha than S. John has related. *v.* 28.

42. This is the only instance in which our Lord uttered a prayer before performing a miracle. Nothing can be more dignified than his communion with his Father in these words, which are such as no other person could have employed. He thanks Him for the result before it was obtained. And by implying that there was no necessity for formal prayer on his own account, he further implies his perfect union in the Spirit with the Father. *διὰ τὸν ὄχλ. κ. τ. λ.*] The people were to be taught now by a great example, a phenomenon, the meaning of such assertions as those in 5 : 19–21, 36, 37. 8 : 16, 29, 42. 10 : 38. 14 : 11; cf. 12 : 30.

44. *δεδεμένος . . . κειρίαις*] Thus it is said of our Lord's body, *ἔδησαν αὐτὸ ὀθονίοις*, 19 : 40. *ἐνετύλιξεν αὐτὸ σινδόνι καθαρᾷ*, M. 27 : 59. *ἐνείλησε τῇ σινδόνι*, Mk. 15 : 46. The linen cloths were used as bandages round the limbs, which were not fastened together; so that Lazarus could rise and move, but with difficulty, as is implied in the command, *λύσατε κ. τ. λ. κειρίαις*] from *κείρω*, to clip, shear. So in Syr. ܦܣܩܝܬܐ from ܦܣܩ to cut, cut off. The cloth was probably cut into narrow strips. *σουδαρίῳ*] Latin, sudarium, originally used to wipe the brows; afterwards as a kerchief, *couvre-chef*, worn on or over the head, and tied under the chin, as here, *περιεδέδετο*, and in 20 : 7, *ἐπὶ τῆς κεφαλῆς*. *λύσατε*] Obs. as in *v.* 39, that miraculous power is not superfluously exerted; the bystanders were ordered to remove the stone, and release Lazarus from his bands.

45. *πολλοὶ κ. τ. λ.*] It is remarkable that on each of the three occasions on which our Lord raised the dead, a large number of persons was assembled. In two instances, the resurrection of the widow's son, and of Lazarus, these were all witnesses of the miracle; in the third, that of Jairus's daughter, they were necessarily cognizant of it. Yet this important circumstance is, in each case, only incidentally noticed by the historians, not put forward or appealed to as a proof of their veracity. In regard to this miracle, we observe a greater degree of preparation,

Μαρίαν καὶ θεασάμενοι ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν. 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. 47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. 48 ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. 49 Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν· 50 οὐδὲ διαλογίζεσθε ὅτι συμφέρει

both in the providential arrangement of events, and in our Lord's actions and words, than in any other. The preceding miracle, the cure of the man born blind, is distinguished from all others by the open and formal investigation of its facts. And both these miracles, the most public and best attested of the whole, are related by S. John, who wrote long after the other Evangelists. This may be accounted for by the increasing necessity for the publication of the strongest evidences of Christianity, arising from the objections and attacks of adversaries. When supernatural powers began to cease in the Church, the reality of Christ's miracles was sure to be assailed. Hence the high value of such as those recorded in chapters 9 and 11.

46, 47. *τινὲς δέ*] *v.* 37. *συνέδριον*] as before 7: 32, 45. This was probably a meeting of the Sanhedrim, though composed only of those members who were decidedly hostile to Jesus. *τί ποιοῦμεν*] implying that they were doing nothing, and that they ought to adopt some vigorous measures to restrain or remove him. Demosth. *Cherson.*, *σκέψασθαι τί ποιοῦμεν αὐτοὶ νῦν. σημεῖα*] 'signs,' 2: 18. Miracles did not carry to the Jewish mind irresistible conviction, so as to compel assent to our Lord's doctrine, or the belief that He was the Messiah. Two reasons may be given for this,—(1) their erroneous and carnal notions of a Messiah; (2) their belief in the agency of demons. The former prompted them to find some excuse for not receiving Jesus in the character which he claimed, the latter supplied them with just such an excuse as they wanted. See 12: 37. 7: 27, 31, and Paley's *Evidences*, Pt. III. c. 4.

48. *ἐὰν ἀφ. αὐτ. οὕτω*] if we let him alone thus (i. e. as we are doing), 'let him escape thus,' Tynd., Cr., Gen. *πάντες πιστ.*] i. e. all the people of Judæa. Evidently they were resolved that no amount of evidence should prevail upon themselves to believe in him. What they feared was his recognition as the Messiah, and a consequent insurrection, which would form a pretext for severities such as were really afterwards exercised upon them by the Romans. See Justin Mart. *Apol.* I. 47. Sulp. Severi *Hist. Sac.* II. 45. Euseb. *H. E.* IV. 6, where these remarkable words occur, illustrative of this passage, *εἴργονται* (οἱ Ἰουδαῖοι) *πάντῃ τῆς πόλεως ἐπιβαίνειν προστάξει Θεοῦ καὶ Ῥωμαίων κράτει.*

49. *εἷς δέ τις ἐξ αὐτῶν*] an expression consistent with A. 23: 2–5, where it appears that the High Priest did not as a matter of course take his seat as president of the Sanhedrim. *ἀρχ. ὢν τοῦ ἐν. ἐκ.*] This phrase implies the fact known from Josephus, that the High Priesthood was, in these times, frequently transferred from one person to another, contrary to the Mosaic ordinance.

50. Caiaphas here expresses nothing more than had been implied in the words already spoken by some in the council, *v.* 48. But he uses this language in reproof of their timidity. That he may with the utmost severity reproach their irresolution to act upon the policy which they acknowledged to be expedient, he charges them with wanting sufficient sense to discover it. *ὑπὲρ τοῦ λ.*] If they could in any way destroy Jesus, they would effect their purpose of removing the danger which they apprehended, and this he would do for the benefit of the whole,—*become a sacrifice* for them. But Caiaphas may here intimate that subtle refinement of their policy on which they afterwards acted in delivering up Jesus to the Romans on a charge of sedition. For, in this way, they might hope to *substitute* him for themselves, as the sole object of the suspicion and vengeance of the Roman government. And thus they made his death appear in a still higher sense a sacrifice, and contributed to it an increase of significancy, indicative of its real character.

ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. 51 Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· 52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.

53 Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. 54 Ἰησοῦς οὖν οὐκ ἔτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ

51. *προεφ.*] S. John means that his words were overruled to express the actual truth concerning the nature of our Lord's death,—that it should be *vicarious*, a *substitution* for the destruction of others. On so great an occasion, the High Priesthood, in his person, was restored to its ancient oracular dignity. We have in Balaam another instance of a wicked man inspired to utter oracles. Caiaphas delivered his prophecy unconsciously; Balaam his against his will. See also G. 4 : 30, where the words uttered by Sarah in requiring the expulsion of Hagar and Ishmael (Gen. 21 : 10) are represented by S. Paul as an oracular and prophetic saying. Yet surely not so intended or thought of by her. Being Abraham's wife, she prophesied. *προεφήτευσε*, 'spoke oracularly;' the word is by no means limited to actual *prophecy*, although in this case it involves that sense, as referring to a future event.

52. *οὐκ ὑπὲρ κ.τ.λ.*] S. John here further extends the meaning of Caiaphas's words, interpreting *λαὸς* and *ἔθνος* of the spiritual Israel. *ἀλλ' ἵνα*] We might expect *ὑπὲρ τῶν τέκνων* to follow *ἀλλὰ*. The change is perhaps due to the use of *διεσκορπισμένα*, which again is due to the historical fact of the dispersion of so many of the nation at that time. S. John here evidently *spiritualizes* the dispersion (*ἡ διασπορὰ τῶν Ἑλλήνων*), and the promises of its ingathering and re-union. See Is. 49 : 3, 5, 6–23. Ezek. 34 : 12, 13. The gathering together of God's family into one is represented as the great object and effect of the death of Christ. 'God purchased to himself an universal Church by the precious blood of his dear Son,' (Prayer for Ember Week.) See E. 2 : 11–22. 3 : 1–21. *καὶ τὰ τέκνα*] 'the children also which'—i. e. those 'who were afar off,' *as well as* those 'who were nigh,' E. 2 : 17. See on 10 : 16. In this passage we have an instance of those comments or explanatory remarks which are frequent in this Gospel. See on 2 : 25.

53. *συνεβουλ.*] Having now a distinct object in view, and perhaps a definite plan of action, their deliberations are dated from this time, though they had previously consulted on the subject.

54. *οὖν*] because of these consultations, of which it is assumed that his Divine knowledge made him aware. He retired, according to his practice, from the malice of his enemies, until his own chosen time was come. *τὴν χώραν*] 'the region.' *τῆς ἐρήμου*] the northern wilderness of Judæa. This town Ephraim was probably in the country between Jerusalem and Jericho. It is mentioned, together with Bethel, as one of the towns which Abijah took from Jeroboam (2 Chr. 13 : 19), whence we may conclude that it was near the border of the two kingdoms, L. 23 : 51. Jesus did not return to Bethabara (or Bethany by Jordan, 1 : 28), whence he had come to Bethany (10 : 40), and where many had resorted to Him. The change of place was probably to baffle his enemies and to ensure privacy. He seems to have had the company of his disciples only.

55. *τὸ πάσχα τῶν Ἰ.*] 2 : 13. 6 : 4. L. 22 : 1. *χώρας*] The rural district, as opposed to Jerusalem or other towns, as in L. 21 : 21. *ἵνα ἁγνίσωσιν ἑαυτ.*] There is no trace in the books of Moses of any ordinances of purification expressly preliminary to the Passover, but some kind of lustration was required before every solemn sacrifice or festival. 1 Sam. 16 : 5. That those who attended the feast of the Passover underwent a solemn purification, appears from 2 Chr. 30 : 17–20. Ceremonial defilements, or extreme

ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς. 56 ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; 57 Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὴν ἵνα ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

12. Ὁ ΟΥΝ Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκὼς ὃν ἤγειρεν ἐκ νεκρῶν. 2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ

scrupulousness and precaution, may account for the presence of some in Jerusalem before others. Or vows might be commonly paid at this time, the discharge of which required a process of purification occupying several days, as in A. 21 : 24, 26.

56. ἐζήτουν] 'were seeking' and 'saying.' Many from the country having heard of the great miracle lately wrought near Jerusalem, would expect to find Jesus there or in the neighbourhood. (12 : 18.) Hence, perhaps, their expression of disappointment and doubt, though the time of the feast had not arrived. τί δοκεῖ ὑμῖν, ὅτι κ. τ. λ.] 'What think ye? (do ye think) that? &c.' The double interrogative is preferable to continuing the sentence from τί δοκεῖ. So Beza. 'An venturus non esse,' &c. But Erasmus, 'Quod non venerit.' 'Seeing he cometh not,' Tynd., Cr. 'That he cometh not.' Gen., Luther. To express this, however, the pres. indic. would probably have been used, οὐκ ἔρχεται...

57. Δεδώκ. δὲ καί] 'and also,' &c. This intimates an expectation that he would be found in or near Jerusalem, and supplies an additional reason for the discussions among the people, *v.* 56. ἐάν τις] This command we can hardly suppose was public and general, though it would soon become known, for when Jesus appeared openly in Bethany and Jerusalem, no immediate attempt was made upon him. It was probably circulated by the agents of the priests among those who were attached to their party. Cf. 7 : 25, 26. The remark also anticipates the actual betrayal of Jesus. They found one who, knowing where he was, should show it (μηνύσῃ) 12 : 4.

XII. 1. ὁ οὖν Ἰ.] 'Jesus then.' οὖν is resumptive from 11 : 54. This word in the following verses marks a regular sequence and concatenation of events, words, and sentiments. πρὸ ἓξ ἡμ. τοῦ π.] Cf. ὡς ἀπὸ σταδίων δεκ. 11 : 18. This would be on the Sabbath preceding the Passover. See on M. 21 : 1. The events during the journey from Ephraim (11 : 54) to Bethany, are related in M. 20 : 17. Mk. 10 : 32 (see n.) L. 19 : 28. ὁ τεθν.] perf. he who had died, and was the man who had died.

2–8. The similarity between this narrative and that in M. 26. Mk. 14, is in the principal circumstances, and in them amounts to identity; the discrepancy is in those of inferior importance. And it is easier to adjust the differences in the accounts of the Evangelists than to admit the supposition of the occurrence of two events so remarkably alike within five days of each other. From the position of the narrative of this supper in M. Mk. we might infer that it took place two days before the Passover,—i. e. on the Wednesday. Its position here would rather refer it to the day of our Lord's entrance into Bethany, six days before the Passover,—i. e. on the previous Saturday or Sabbath. The latter date appears the more probable:—(1) For although M. and Mk. have narrated this occurrence after those of the Tuesday, they have employed no terms which mark its immediate succession to them. M. introduces it by the words τοῦ δὲ Ἰησοῦ γενομένου ἐν B. Mk. by καὶ ὄντος αὐτοῦ ἐν B. But S. John, after relating it, says, τῇ ἐπαύριον κ. τ. λ. *v.* 12, thus marking the Sunday, or day of our Lord's public entrance into Jerusalem, as the day next after that of the supper at Bethany. (2) In this case, the supper would be on the Sabbath day, which corresponds with L. 14 : 1, 7, whence we learn that such entertainments were given, and guests regularly invited to them, on the Sabbath. (3) It appears from M. and Mk. that the treacherous visit of Judas to the Chief Priests followed close upon the rebuke administered by Jesus to his disciples at this supper, a circumstance

Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ. 3 Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. 4 λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι, 5 Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; 6 εἶπε δὲ

which, it should be observed, is fully accounted for by the fact related only by S. John, that Judas had taken the lead in the conduct which incurred our Lord's displeasure. Now, if the supper was on Wednesday, Judas must have gone by himself from Bethany to Jerusalem, which Jesus and his disciples did not visit that day, nor on the next until evening. But it seems highly improbable that he should thus risk enquiry and discovery. Whereas, if the supper took place on the Saturday, Judas accompanied our Lord and his fellow-disciples to Jerusalem next day, and had ample opportunities for a clandestine conference with the priests.

2. *ἐποίησαν*] i. e. as we infer from the context, the family of Lazarus made him this supper. It was given, however, as we learn from M. and Mk., in the house of Simon the leper. This circumstance may account for the remarks which here follow in regard to Martha and Lazarus, and which amount to saying, 'Martha acted as hostess (though in another person's house), and Lazarus was present, as if a guest, (though the giver of the feast.)' S. John here again writes as if others knew what was so well known to him, i. e. that the supper was in Simon's house. See on 11 : 1. *διηκόνει*] as in M. 8 : 15; she superintended the arrangements. And perhaps the idea of supplying the banquet is included. See L. 8 : 3. The conduct and employment of the two sisters are in perfect consistency with what is elsewhere related concerning them, c. 11 : 20, 32, 40. L. 10 : 38–42.

3. *λίτραν*] supposed to be formed in Syro Chald. from the Latin *libra*. At 19 : 39, Syr. V. it is expressed by ܠܝܛܪܐ but here the word used is ܐܠܒܣܛܪܘܢ *alabastrum*, as in Mk. 14 : 3. Possibly, however, it is a Syrian weight, the value of which is not known. In 1 Chr. 22 : 14, Syr. V., it means 'weight' in general. J. D. Michaelis (*Histor. Resurrect.*) conjectures that it was Phœnician. The Roman pound seems too large a quantity to be probable, both here and at 19 : 39. *πιστικῆς*] 'pure,' 'genuine,' from *πίστ-ις*. Others from *πι(ν)ειν*. Castell derives it from a proper name, 'Est in Indiâ urbs cujus nom. Ar. בסת Bist, s. Pist; unde Nardus Pistica.' It has been supposed also that *πιστικῆς* is by metathesis for *σπικάτου* Lat. spicatæ. So Vulg. at Mk. 14 : 3, *spicati*, but here *pistici*. Wiclif. *true*. Tynd. and Cr. *perfect*. Rh. *right*. *πόδας*] M. and Mk. say 'the head.' Probably she anointed both his head and feet; but S. John mentions only the anointing of the latter, as more remarkable. The same action is recorded also of another person, L. 7 : 38, which see.

4. *Ἰούδας*] As in 6 : 8, S. John names the person who spoke, or was foremost in speaking what in the other Evv. is attributed to all the disciples. *Σίμωνος*] It does not appear what Simon was the father of Judas; nor is it certain that *Σίμωνος* means Simon's *son;* it may mean 'Simon's *brother,*' as in L. 6 : 16, *Ἰούδαν Ἰακώβου*. And see Mk. 16 : 1. L. 24 : 10. The chief reason against this is that the other Judas had also probably a brother named Simon. M. 13 : 55. *ὁ μέλλων*] This remark here introduced is in coincidence with the circumstance, that the fact next related by M. and Mk. is the visit of Judas to the chief priests, for the purpose of betraying his master. See on M. 26 : 6.

5, 6. *τριακ. δην.*] Mk. *ἐπάνω τριακ. δ.* M. *πολλοῦ. εἶπε δέ*] see on 11 : 52. 2 : 25. It is implied here that he wished to appropriate some of the money to himself, and that he had been in the habit of acting thus. *γλωσσόκομον*] originally the name of a box containing the mouth or tongue-piece of wind instruments (*γλωσσοκομεῖον*). *τὰ βαλλόμενα*] The word is used for giving in alms, Mk. 12 : 41–44. L. 21 : 1–4 but also for depositing money, M. 25 : 27. Hence a purse is called *βαλάντιον*. L. 10 : 4. It is not certain that the con-

τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βαλλόμενα ἐβάσταζεν. 7 εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. 8 τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

9 Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστι· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς, ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν· 11 ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

12 Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, 13 ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ. 14 Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτὸ,

tents of this common purse were eleemosynary contributions. We know, however, that certain women ministered to our Lord, 'of their substance,' and that occasionally there was no common fund from which he could draw supplies. M. 17: 27. *ἐβάσταζεν*] 'used to bear.' So, *μὴ βαστάζετε βαλάντιον*, L. 10: 4. This is the ordinary sense of the word, as in M. 3: 11. L. 22: 10. Syr. V. ܢܣܒ portans, ferens. There seems no reason to adopt the sense assigned to it by Origen, Theophylact, and some moderns, 'used to steal,' 'clam auferebat.'

7. *ἄφες*] addressed to Judas. Mk. *ἄφετε*. *εἰς τ. ἡμ. . . . τετήρ. αὐτό*] this is explained by the words reported in M. 26: 12 and Mk. 14: 8. She had reserved the ointment for the purpose of doing Him honour; but inasmuch as she was led to anoint Him with it at this period, so near the time of his burial, her act became a token of his approaching death. We are not to understand that she had *intended* to use the ointment in anointing his body for the burial. She kept it for Him, and this was the purpose which it served.

9-11. *Ἔγνω οὖν*] see on *v.* 1. *ὄχλ. πολ. ἐκ τῶν Ἰ.*] a great number of people from among the Jews, i.e. the Jerusalem Jews; see on *v.* 12. The visit of these Jews to Bethany, and the consequent consultation of the chief priests, were on the day of the supper in Simon's house; and they were both occasioned by the public appearance of Lazarus at the supper. *ὑπῆγον*] 'were going off—getting away—(to Bethany) and becoming believers on.' *v.* 9.

12. *τῇ ἐπαύριον*] on Sunday. *ὄχλος π. . . . ἑορτ.*] There is a distinction between the terms here descriptive of a multitude, and those used in *v.* 9, indicating probably a distinction in point of fact. The great multitude 'that had come to the feast' was composed of provincial people, the other principally of inhabitants of Jerusalem. The latter had been to Bethany and seen Jesus; many had stayed there and accompanied him on his way to Jerusalem, others had returned and published, it may be, his intention of coming. The former had heard from them of his vicinity to the city, and his progress towards it. Compare the similar distinction observable in 17 (*μετ' αὐτοῦ*), 18 (*ὑπήντ. αὐτῷ*). So S. Matthew (21: 9) speaks of *οἱ ὄχλοι οἱ προάγοντες* (those who met him and turned back) *καὶ οἱ ἀκολουθοῦντες* (those who had attended him from Bethany).

13. *ἔλαβον τὰ β. τῶν φ.*] i.e. they carried them in their hands in token of joy and triumph. *ἔλαβ.* much in the sense of our word 'assumed,' 13: 12; they assumed the palm branch—the appropriate symbol (Rev. 7: 9). J. alone mentions the *palm* branches. M. and Mk. say that they strewed branches (*κλάδους, στοιβάδας*) in the way. *βαΐα*] from *βαΐος, little*; the flexible light twig of the tree. *βαΐς* Copt. *bai*. Lidd. and Sc. See Mk. 11: 8, 10, n.

14. *Εὑρών*] a suitable word for a writer

καθώς ἐστι γεγραμμένον, 15 Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. 16 ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. 17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσε τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. 19 Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

20 Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ· 21 οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ

to use who knew all the circumstances of the transaction, but did not judge it necessary to narrate them. As our Lord started from Bethany, and the ass was sent for from a village opposite to where he was (L. 19 : 30) it is probable that Bethphage was the place where it was procured.

15. The quotation here and in M. 21 : 5, is neither exactly from the LXX. nor the Heb. of Zech. 9 : 9. S. John, in the words *ἐπὶ πῶλον ὄνου*, gives the true meaning of the Hebrew idiom, 'an ass, and a colt the foal of an ass.' Cf. Ps. 8 : 4, 'What is *man* that—what the *son of man* that'—

16. *ταῦτα ... ἔγνωσαν*] they saw nothing in them beyond an expression of joy and honour, and of belief that Jesus was the Messiah. *ἐδοξάσθη*] See on 7 : 39, spoken *κατ' ἐξοχήν* of his resurrection and ascension, but used in reference to other actions of his life, e.g. 11 : 4. It is implied here that, according to the promise afterward made (14 : 26), the minds of the Apostles would be supernaturally enlightened to understand all things relating to Jesus after his ascension. The intimate connexion which was in the Apostle's mind between the prediction and its fulfilment, may account for the omission of *ὅτι* before *ἐποίησαν*, S. John ranges them under one *ὅτι*, as two things remembered and understood by him together ; so in 8 : 28.

17. *ὅτε*] al. *ὅτι*. So Syr. V. If we read *ὅτι* it is meant that the people who were in our Lord's company, and had been at Bethany, and had seen Lazarus (9–11), bore witness to this fact ; and the context 9, 12 (and see n. on 12) seems to favour this reading. The *οὖν* is resumptive from *v.* 11, and introduces statements similar to those in *v.* 9, as preparatory to that in *v.* 19, which may be compared with *v.* 10.

19. *ὠφ. οὐδ.*] i.e. by the orders which had been given, 11 : 57 ; cf. 7 : 45, 46. *ὁ κόσμος*] i.e. as we say, 'every body.' Fr. tout le monde.

20, 21. *Ἕλληνες*] proselytes from heathenism, who had entirely conformed to the whole Jewish law ; 'proselytes of righteousness,' such as the Ethiopian eunuch, A. 8 : 27. Philip is the only one of the Apostles who had an ordinary Greek name ; the name Andrew, however, is obviously of Greek origin. It is worthy of remark that Philip was the person to whom these Greeks applied, and that he immediately communicated their wishes to Andrew. Possibly Philip and Andrew may have been brought up, or have resided, in one of the Hellenistic cities of Syria, Asia Minor, or Egypt, and so acquired these Greek names, and a knowledge of the Greek language ; see on 3 : 1. *ἰδεῖν*] i.e. privately, or near ; to be in his company, so as to hold personal communication with him, 8 : 56, n.

22. We have here an instance of the respectful manner in which the Apostles behaved, even on ordinary occasions, to their Divine master, Mk. 9 : 32.

Ἰησοῦ. 23 ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, "Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. 25 Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν. 26 ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. 27 Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω;

23. It is implied that Jesus granted the request, and uttered these words when the Greeks were presented to him. He commences abruptly, as in his discourse with Nicodemus, on occasion of the interview which he sought with Him (3 : 3.) and also, as in that case, mysteriously, and in figurative language (*v.* 24). The subjects of his discourse were suitable to the occasion; they are the wide-spread and beneficial consequences of his death and resurrection (*v.* 24), the conditions, perils, and rewards of his service (*v.* 25, 26). As the single grain produces the ear of wheat, or several ears (of eastern corn) containing many grains, so Christ by his death would be the source of life to many. And as the seed-grain must lie in the earth, and undergo a process similar to that which the body experiences in the grave, before it can yield a produce, so must Christ die in order that men may be saved and brought to spiritual life through Him. Compare S. Paul's illustration of the resurrection in 1 C. 15 : 36–38, 42–44. And for similarity of teaching, cf. the figures in M. 13 : 8, 33. ἵνα δοξασθῇ] 'when the Son of man shall be glorified.' So ἵνα, 16 : 2. Not merely the personal and individual exaltation of Jesus in our nature, as 'the Son of man,' is here intended, but also the purpose and object of that exaltation; cf. 15 : 8. 17 : 10. ἐὰν μὴ . . . φέρει] these words, introduced by the emphatic formula ἀμὴν, ἀμὴν, are the great truth delivered by Jesus to these Greeks, containing the substance of the Gospel revelation, 'the mystery of godliness.'

25. By an easy and natural transition our Lord passes from his own sacrifice for his people, to the sufferings and martyrdom which they might be called upon to undergo for his sake, and in his service.—The words ἐν τῷ κ. τούτῳ, evidently added as the explanation of τὴν ψ. αὐτ., and equivalent to 'earthly, natural, mortal' life, suggest a corresponding antithetical sense of αὐτὴν in both members of the sentence. It evidently means 'life spiritual,' the life or happiness of the soul in the world to come. This is lost by loving the bodily, earthly life; kept or gained, by despising it. ψυχὴ, as referred to by the pronoun, is the individual soul, ζωὴ, the *state* of existence to which it shall be admitted. Cf. M. 10 : 39. 16 : 25, 26. Mk. 8 : 35, 36. L. 9 : 24, 25. This was evidently a saying, a dictum, of our Lord's, perhaps a very frequent one. μισῶν] as in L. 14 : 26, where 'life' is associated with 'father, mother,' &c.; it means 'ready to abandon,' 'act as if hating,' 'loving life *less than* Christ,' M. 10 : 37.

26. διακονῇ, διάκονος] not δουλοῖ, δοῦλος. See Mk. 10 : 43, n. Service such as that of a personal attendant, 'minister unto me,' Tynd., Cr., Gen., Rh. By the form of conditional sentences here used, the condition is supposed with a notion of realization (cf. 14 : 3, &c.). 'In my service you must follow me.' As addressed to those who, being foreigners and sojourners, could not join the company of his personal followers, and doubtless intended for all in a similar situation, the words mean, 'let him follow me by profession of my name as that of his master and teacher—follow me in my trials and sufferings—'take up the cross and follow me.' His service will lead to heaven and to glory; but his service is not mere obedience to certain commands, not mere work done at his bidding, but is essentially personal attachment to Him, conformity, fellowship, participation, sympathy. ὅπου εἰμι . . . ἔσται] a continuation of the idea involved in ἀκολουθείτω, by following me he shall attain to the same place whither I go,' 13 : 36, 37. 14 : 3; cf. L. 22 : 28, 29. ὅπου εἰμὶ] see 3 : 13, n.

27. Νῦν κ.τ.λ.] he returns to the subject with which he had commenced, *v.* 23. There is here represented to us part of that mental agony, the first indications of which were perhaps observable a few

Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην· 28 Πάτερ, δόξασόν σου τὸ ὄνομα." Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ, Καὶ ἐδόξασα, καὶ πάλιν δοξάσω. 29 Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι· ἄλλοι ἔλεγον, Ἄγγελος αὐτῷ λελάληκεν. 30 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν, "Οὐ δι' ἐμὲ αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ὑμᾶς. 31 νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ

days before (see Mk. 10 : 32), but which was most fully developed in Gethsemane (Mk. 14 : 33, 34. L. 22 : 41–44.), and during his crucifixion (Mk. 15 : 34). *τί εἴπω*] 'what am I to say?' deliberative subjunctive. *πάτερ . . . ταύτης*] the construction is harsh and unusual if we read this sentence interrogatively. It suits the occasion, and our Lord's state of mind as just described, better to understand it as a prayer actually made. The whole paragraph will then consist of detached sentences, highly expressive of the conflict taking place within Him. The trouble of his soul, arising from the prospect of his sufferings, produced the first prayer; his Divine reason, his conformity to his Father's will, and his desire for man's salvation, produced the second. This view of the passage is confirmed by the prayer afterwards offered in the garden, and which S. Mark describes as a prayer, 'that if it were possible, the hour might pass from him.' There is no mark of interrogation in any of the English versions as originally published. *διὰ τοῦτο*] 'for this purpose, which causes me such trouble,' i.e. in order to suffer. The ellipsis or suppression of the word, or words, exactly describing the subject of his thoughts, is most natural in this connexion.

28. *δόξασον κ.τ.λ.*] God's name was to be glorified in his sufferings and death, and afterwards by his resurrection. He calls upon his Father to perform all His will, using a term which involves his own sufferings, but which carries his mind forward to his ultimate triumph. See H. 12 : 2; and cf. in the Prayer, *ἁγιασθήτω τὸ ὄνομά σου . . . γενηθήτω τὸ θέλημά σου.* *φωνή*] the third instance of a voice from heaven testifying to Him as sent of God, M. 3 : 17. 17 : 5. On each occasion it is represented as the voice of the Father, and must therefore be understood as a revelation of the personality of the Father as distinct from that of the Son. *καὶ δόξ.*] this may mean, 'If on any former occasion, by any great action (by my former dispensation — Burton) I have exhibited my glory, I will now equally exhibit it;' (cf. 2 C. 3 : 7–11). Or, 'As I have ever glorified my name, so will I continue to make it glorious.' But rather, 'I have glorified my name by thy incarnation, teaching, and works; I will again glorify it in thy death, resurrection, and ascension,' 7 : 18. 11 : 4, 40. 17 : 4.

29. *βροντὴν γεγ.*] it is supposed that this was the opinion of the greater part of the people present who had not heard distinctly the words uttered by the voice from heaven. But the language of Jesus in *v.* 30 seems to imply that it was a recognizable voice, and he expressly affirms that it was uttered for their sakes; whence it is natural to infer that they both heard and understood what was said. The diversity of opinion, then, seems to have been as to the medium of the utterance: some supposing that thunder was the agency employed, others that an angel had spoken. *λελαλ.*] perf. 'hath spoken and is speaking,' 'hath been and is talking to.' Said while Jesus was silent, as still receiving the answer.

30, 31. *οὐ δι' ἐμὲ κ.τ.λ.*] Cf. 11 : 42, 'not to assure or satisfy me; but as a testimony to you.' *νῦν κρίσις*] He speaks here as one who sees the end from the beginning, and the effect in the cause. His judgment of the world, and his final triumph over Satan, were both involved in his sacrificial death (comp. R. 8 : 3 and H. 2 : 14); and from the period of his death he would assume the position of judge and conqueror. See on 5 : 20; and cf. 16 : 8, 11. *τοῦ κ. τούτου*] explained in 1 J. 2 : 15, 16. 5 : 19. *ὁ ἄρχων*] 14 : 30. 16 : 11. Satan, the author of the corruption and evil that exists among men; the master whom the wicked, i.e. the mass of mankind, follow and obey, E. 2 : 2, 'the god of this world,' 2 C. 4 : 4. *ἐκβλ. ἔξω*] He had before said, in reference to the preaching and power of his Apostles, 'I beheld Satan as lightning fall from heaven.' And afterwards he cheers them with the declaration, 'I have overcome the world.' And his people are spoken of as sharing in this victory over the

κόσμου τούτου ἐκβληθήσεται ἔξω. 32 κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν." 33 Τοῦτο δὲ ἔλεγε, σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν. 34 Ἀπεκρίθη αὐτῷ ὁ

world and its ruler, 1 J. 2:13. 5:4, 5. By his death also he is said (H. 2:14) to have 'abolished (καταργήσῃ, 'nullify,' 'render ineffectual,' R. 3:3) him that had the power of death, that is, the devil.' Cf. 2 Ti. 1:10. R. 6:6. Hence we conclude that the power given to believers over the 'crafts and assaults of the devil,' and their assured final triumph over him, are here promised. But other passages of similar import in the writings of this Evangelist seem also to convey the intimation of a 'casting out' and 'abolition' of Satan, more complete and general than this, yet closely connected with it. Cf. Rev. 12:9–11. 20:1–3, 10. It may be inferred that these words have respect, finally, to that great triumph of Christ and his Church over Satan and the world, especially as they are in immediate juxtaposition with a promise which can be fulfilled at no other time, and by no other event, *v.* 32. The terms employed here, and in many other prophetic passages of the N. T., indicate that the period has commenced, the end and consummation of which shall be the establishment of the kingdom of God upon earth; also, that the causes and instrumentality exist, and are in exercise, by which that great effect shall ultimately be produced. See on L. 13:18.

32. κάγώ] He has spoken of the defeat and expulsion of the power of evil, he now proceeds to speak of the presence and effects of the power of good. ἐὰν ὑψ.] the conditional particle does not indicate the doubtfulness of the event expressed by ὑψωθῶ, but the certainty of the event represented as contingent upon it. The correctness of the hypothesis will shortly be realized, from which the consequence will naturally follow. The second form of hypothetical propositions 14:3. M. 17:20, n. ὑψ.] 'lifted up' on the cross. This was doubtless an euphemistic phrase for death by crucifixion, since it so signified it (*v.* 33) as to be intelligible at once to the people (*v.* 34). The word commonly used in the Syr. for 'crucify,' σταυρόω, as in 19:6, 15 (by Pilate), 16, 18, is ܨܠܝ to raise, lift up. πάντ. ἑλκ. κ.τ.λ.] probably said in reference to the Greeks then present. The word ἑλκύω occurs thus metaphorically only here and in 6:44, where it undoubtedly means the exertion of spiritual power for the purpose of conversion. The sense is the same as in 10:16 (ἀγαγεῖν), 11:52 (συναγάγῃ), but extended by the introduction of πάντας. The power of the cross shall be universally felt among men. πρὸς ἐμαυτ.] as in 6:37, πρὸς ἐμὲ ἥξει, and note especially 6:44, πρός με ἐλθεῖν with ἑλκύσῃ. 'To myself' as believers in me; see on 10:16. 11:52.

33. τοῦτο] i.e. ἐὰν ὑψ. See 18:32.

34. ὁ Χριστός] they evidently understood him now to claim the Messiahship. μένει ε. τ. αἰ.] their reference is to the prophecies concerning the eternal duration of David's throne when possessed by his son or descendant, well understood, by this time, to mean the Messiah, 2 Sam. 7:16. Ps. 89:27—29, 36. Is. 9:6, 7. Ezek. 34:23, 24. 37:24, 25. Dan. 7:13, 14. δεῖ . . . ἀνθρώπου] it will be observed that they do not recite our Lord's words as here recorded in *v.* 32, but almost exactly as we find them in his conversation with Nicodemus, 3:14. We can hardly suppose that they adopted the strong expression, δεῖ ὑψωθῆναι, and the term υἱ. τοῦ ἀνθ., on which they dwell so emphatically, without having heard them from his own lips, or merely as synonymous with the words reported in *v.* 32. The question τίς ἐστιν οὗτος κ.τ.λ., would be unaccountable if the term υἱ. τοῦ ἀνθ. were their own substitution for his ἐγώ, *v.* 32. And it would be a strange coincidence that they, departing from the language he had actually used, should hit upon precisely that which he had before employed when speaking on the same subject. Most probably then he repeated on this occasion what he had before said to Nicodemus, which, however, the Evangelist did not feel it necessary here to record. This supposition is somewhat strengthened by their appeal to the law or O. T., which may have been suggested by a reference to the symbolic act of Moses in 'lifting up' the serpent, or even by the expression δεῖ ὑψ. as intimating a necessity arising from the announcements of prophecy, as L. 24:26, 46. It should also be observed that the words, ὅταν ὑψώσητε τὸν υἱ. τ. ἀνθρ. occur in a previous discourse (8:28) held with similar parties. Hence we may infer, as from other like instances, that he was in the habit of repeating his most weighty sentences; see 13:20 and M. 10:40, L.

ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι· περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει. 36 ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν. 37 τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν, οὐκ ἐπίστευον εἰς αὐτόν· 38 ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη; 39 Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας, 40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς, καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ ἐπιστραφῶσι, καὶ

9:48. M. 9:13, and 12:7; also 16:21. 17:23. 20:18, 19; so that an allusion to them by the use of a portion of their phraseology might recal the whole to the minds of his hearers. It is consistent with the truth of the history, and also with the conditions of historical composition, that what he might often *say*, the Evangelists would not, *totidem verbis*, so often *write*.

35. They might have easily answered their own question, which perhaps was only proposed in a scoffing spirit, and was meant to intimate their rejection of him as the Christ, q.d.'who is this Son of man who is to be 'lifted up'? surely not the Messiah.' Hence he declines giving them a direct and explicit reply, but speaks of himself in another character, which, however, involves his claim to the Messiahship. And he warns them not to neglect the opportunity given them of discovering and acknowledging him to be the Christ. τὸ φῶς] See 1:4, 9. 3:19. 8:12; and comp. L. 2:32, with A. 13:47, and Is. 49:6. περιπ.] i.e. exert yourselves, perform the works for which light is given and is necessary. So πορεύεσθαι, L. 13:33; cf. J. 11:9. Seek the way of life and salvation. καταλάβῃ] 'overtake' you; Rh. V., 'catch you;' Wicl., 'get hold of you.' καὶ ὁ περιπ.] conjoined with which, its accompaniment and immediate consequence is the fact that 'he who walks;' equivalent to saying, '*and* if you walk in darkness, you will not know,' &c. He implies that now through Him they might obtain certain knowledge and guidance in reference to their spiritual and eternal interests. If they declined to avail themselves of Him as their teacher and Lord, they would soon be left to their own ignorance and errors.

36. πιστεύετε] He passes from metaphorical to direct admonition to believe on Him. υἱοὶ φ.] see M. 23:15, n. L. 20:36. That you may be in complete possession of light, have light in yourselves, become 'light in the Lord;' note E. 5:8. 1 Th. 5:5. ἐκρύβη] retired to Bethany, or perhaps to the gardens and woods of the Mount of Olives, as night came on, L. 21:37.

37–43. A long passage of comment and explanation, in the manner of this Evangelist. οὐκ ἐπίστευον] His continual miracles did not produce a corresponding habit of belief.

38—40. ἵνα ... πληρωθῇ] this with the explanation that follows, *v.* 39, διὰ τοῦτο κ.τ.λ., amounts to saying that their unbelief was what we had to expect from the word of prophecy; that, considering the express and positive language of Isaiah concerning this time and this generation, the fact could be no otherwise. τῇ ἀκοῇ ἡμ.] 'what they hear from us.' This verse is exactly quoted from Is. 53:1, LXX. ὁ βραχίων] i.e. 'the power.' 'To whom has the power of God, exercised by Christ, been so revealed that he should feel and acknowledge it?' The next quotation accords exactly neither with the LXX. nor Heb. It is frequently

ἰάσωμαι αὐτούς. 41 Ταῦτα εἶπεν Ἡσαΐας, ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ. 42 Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται· 43 ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.

44 Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, "Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλ' εἰς τὸν πέμψαντά με· 45 καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. 46 Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. 47 καὶ ἐάν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. 48 ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ

cited or referred to in the N. T., M. 13 : 14. A. 28 : 26. R. 11 : 8. Mk. 4 : 12. L. 8 : 10. As given by S. John, it is however more in accordance with the Heb. than with the LXX., which is closely copied by S. Matthew, and S. Luke in the Acts.

41. *ὅτε ... αὐτοῦ*] a direct and positive proof of the essential Deity of our Lord Jesus Christ. The vision which Isaiah saw, when he received these words as his first prophetic message, was a vision of the glory of the Lord of Hosts—Jehovah, Is. 6 : 1—5. S. John affirms therefore that Jesus is Jehovah, the infinite and eternal God. *ἐλάλησε περὶ αὐτοῦ*] i.e. the message he then received had respect to Him and his times (Is. 6 : 11—13) was the beginning of his prophecies, so many of which refer to Him, as, e.g., that just before quoted from 53 : 1.

42. *ὅμως μέντοι κ.*] 'yet, however, even of.' The Evangelist here resumes his remarks from *v.* 37, which were interrupted by his citation of the prophecies. *ἐκ τ. ἀρχ. πολλοί*] such as Nicodemus, Joseph of Arimathæa, and the young ruler. Jaeirus was an *ἄρχων*, and the nobleman of Capernaum (*βασιλικός*) was of this class in society; but these two honourably professed their faith in Him. *τοὺς Φαρ.*] i.e. the leaders of the Pharisees. *ἀποσυν.*] 9 : 22. L. 6 : 22, n.

43. *ἠγάπησαν ... Θεοῦ*] See 5 : 44. A severe remark, considering that several at least, of these persons afterwards boldly confessed Christ. It indicates the displeasure with which God regarded their conduct at this time, and with which He continues to regard similar conduct.

44, 45. *Ἰησοῦς δὲ κ.τ.λ.*] 'now,' or 'yet Jesus,' &c. John adds this as if, upon review of the part of his narrative just concluded, he felt that it was necessary to relate somewhat more of the discourse which Jesus delivered at this time. Having given an account of the unbelief of the Jews, notwithstanding the miracles which Jesus had wrought, he proceeds to show that their unbelief was rendered the more unreasonable and inexcusable by the strong and clear language in which he had asserted his Divine mission, and warned them of the consequences of rejecting it. *ἔκραξε*] 'cried,' uttered with peculiar emphasis and power, and so as to be heard by the multitude. See on 1 : 15. 7 : 28, 37. *οὐ πιστ. ... ἀλλὰ κ.τ.λ.*] equivalent to 'believes rather in,' 'may be said rather to believe in,' cf. 5 : 30. 7 : 16. 16 : 26. From the following sentence, *ὁ θεωρῶν*, which is evidently added to complete and explain this assertion, it seems clear that our Lord's meaning is not that the ultimate object of the faith of those who believed in Him, *then apprehended by themselves*, was God the Father, but that they who believed in Him, and made Him the object of faith (*πιστ. εἰς ἐμὲ*) by so doing believed in God in consequence of his essential union and oneness with him in nature; see 14 : 1, 9.

46. It is here taken for granted that illumination, deliverance from darkness, involves salvation. Christ is 'the light of life,' life eternal, 8 : 12.

47, 48. *ἐάν τις ... ὁ ἀθετῶν*] He puts the case of those who then heard him. *ἐγὼ οὐ κρ.*] as before, 8 : 15, 16. I do not assume the office of judge, do not pass sentence, or condemn. Yet the unbeliever may read his sentence, if he will, in the word which I have spoken. *οὐ*

ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε τί εἴπω καὶ τί λαλήσω. 50 καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ."

13 ΠΡΟ *δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος*

γάρ] He does not now act as judge pronouncing an irrevocable doom, though he will so act at last, but he is now a Saviour ready to receive, pardon, and save all who will believe on Him. *ὁ ἀθετῶν*] He that sets aside, puts out of consideration. *μὴ λαμβ.*] case supposed. *ὁ λόγος*] the Gospel—his whole message and revelation; read H. 2:2—4. *ἐκεῖνος κρ.*] 'that is it which shall,' &c. Their guilt will be the rejection of the Gospel message. 'This is the condemnation (*ἡ κρίσις*) that light is come,' &c. 3:19, and cf. 16:9.

49. *ἐξ ἐμ. οὐκ ἐλ.*] see 5:30. 7:17, 18. 8:26. This reason for their condemnation by the word which He had spoken, implies that they had sufficient proof that it was from God. If they had only believed in Jesus as a prophet, or teacher sent from God, only admitted such claims as he here makes, and which were fully supported by his miracles, they would have arrived at the higher belief required (45, 46), and so would have escaped this condemnation. *τί εἴπω καὶ τί λαλήσω*] a distinction seems here to be intended between *εἰπεῖν* and *λαλεῖν*. The former refers to distinct and special enunciation of truths or commands, the latter to his whole and general teaching.

50. *οἶδα ὅτι*] for similar assertions implying his right to deliver a personal testimony concerning the things of God, see 7:29. 8:14, 16. and 3:11, 13. 6:46. *ἡ ἐντολή*] i.e. what He commanded me to speak. This received into the soul is the seed and germ of eternal life. Cf. 6:63, and 1 P. 1:23. *ἃ οὖν λαλῶ*] He repeats and impresses on their minds his general assertion in application to his then present teaching. *καθὼς... οὕτω*] denoting precise conformity with instructions given. *εἴρηκέ μοι*] 'has expressed to me;' implying precise instructions.

XIII. In the interval between the conclusion of c. 12 and the opening of this chapter, i.e. from Sunday night to Thursday night, occurred the events and discourses related in Mk. 11:12 to 14:2. M. 21:28 to 26:5. L. 20:1 to 22:6.

1. *πρὸ δὲ τῆς ἑ. κ.τ.λ.*] This is a short introduction to the section of the narrative which now commences, noting,—(1) the period to which it refers; (2) the subject of it,—viz. the discourses of Jesus concerning his departure, and the proofs given in them, and also by his conduct, of his love for his disciples.—The phrase *πρὸ τῆς ἑ. τ. π.* designates the day in the evening of which occurred the supper and discourse which the Evangelist is about to relate. It followed from the mode of reckoning adopted by the Jews (from evening to evening) that the denomination of a day in reference to its morrow, or yesterday, would depend upon their including or excluding its evening. The Thursday of this week was the 14th of Nisan; its evening is spoken of in Lev. 23:5, as 'in the 14th day;' yet on this evening commenced the 15th day of Nisan, 'the feast of unleavened bread,' *v.* 6. Considered exclusively of its evening, the 14th day would be the *προεόρτιον*, or eve of the Passover; but considered inclusively of its evening, it would be, as it is called by M. *ἡ πρώτη τῶν ἀζύμων*, as also, according to Mk. and L., the day *ὅτε ἔθυον* (*ἐν ᾗ ἔδει θύεσθαι*) *τὸ πάσχα*. If it be admitted that S. John here speaks of Thursday as the 14th, independently of its evening, and so calls it *πρὸ τῆς ἑ. τ. π.*, it follows that he cannot mean by the phrase *ἦν δὲ παρασκευὴ τοῦ πάσχα*, in 19:14, that the whole or a part of the next day (Friday), the 15th, was the eve, or according to the usual translation, 'the preparation of the Passover.' These words must then be rendered, 'it was the Passover eve (of the Sabbath.)' See note. And thus the chief difficulty in the way of rendering S. John's account synoptical with that of the other Evangelists will be

ἠγάπησεν αὐτούς. 2 *Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ,* 3 *εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,* 4 *ἐγείρεται ἐκ τοῦ δείπνου καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·* 5 *εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα,*

removed. On that presented by 13 : 28, see note. *εἰδώς*] Cf. M. 26 : 2, 18. J. 13 : 4. *μεταβῇ ἐκ. . . πατέρα*] *transeat ex,* Vulg. 'pass from.' Wiclif. An euphemism for his death, taken probably from his own words afterwards reported, 14: 12. 16 : 10, 28. So in *v.* 3. *ἀγαπήσας*] That this is meant to apply not merely to his then existing disciples, but to all believers in Him, will become evident from the corresponding words of his prayer, 17 : 12 (and see on 18 : 9), as interpreted by 17 : 20, and compared with 7 : 39 and 10 : 16, 28, 29. From the structure of the sentence *ἀγαπήσας . . . εἰς τ. ἠγάπησεν αὐτ.* we infer that 'love to the end' was involved in the fact of his loving them at all; or in other words, that the love with which he loved them was unchangeable. See R. 8 : 38, 39. See also on M. 10 : 22. *εἰς τέλος*] It cannot be supposed that the meaning is merely, that he loved them to the last, or as long as he lived. The expression is similar to one of not uncommon occurrence, 'he loved them to the death.' And cf. *εἰς τὸ παντελές*, H. 7 : 25. L. 13 : 11. The end, his death, was the consummation, the full effect of his love for them. By it he fully accomplished that which out of love for them he had undertaken. In the prayer 17 : 6–26, we have a perfect exposition of these words.

2. *δείπν. γεν.*] Here again S. John writes as for those to whom many incidents of the life of Jesus were well known. The other Evangelists introduce the last supper by relating the preparations which were made for it. *γενομένου*] 'When supper was served.' When supper-time had fully come. For a similar sense of *γενόμενος*, see 21 : 4. M. 26 : 6, 20. Mk. 6 : 2. L. 4 : 42. It could not be after supper, as is evident from *vv.* 4, 12, 26–31. *τοῦ διαβόλου*] this observation is introduced to keep before the mind the idea that not only was the time come (*v.* 1) for our Lord's departure, but that the agency by which it was to be effected had been put in operation. It is also prospective, preparatory to *vv.* 10, 11, and 21–31. Judas himself is called *διάβολος* by our Lord (6 : 70), but the word is so employed here as evidently to denote a being quite distinct from Judas's own mind or spirit. See *v.* 27. L. 22 : 3. *βεβληκότος*] 'having already suggested to his mind the idea of betraying him.' Cf. A. 5 : 3. We know from the other Evangelists, that he had already made his agreement with the chief priests.

3. *εἰδὼς ὅτι . . . ὑπάγει*] S. John here, as on other occasions, introduces a remark to prevent any possible disparagement to the dignity of our Lord's character, arising from a misconception of the signification or purport of his acts or words. Fully conscious of his own Omnipotence and essential union with the Father (cf. 2 : 25. 6 : 6. 11 : 42. 12 : 30), and sure of his future and eternal glory, he entered upon his humiliation both of deed and endurance, and his sufferings both of mind and body. Ph. 2 : 6–8. *ὅτι ἀπὸ Θ. κ.τ. λ.*] He had before asserted not only his pre-existence, but his knowledge and consciousness of it; comp. 6 : 38 and 46. 6 : 62, and 8 : 14. It was not obscured or hidden from him by his humanity.

4. *ἐγ. ἐκ τοῦ δ.*] this does not necessarily imply that he performed the action of washing the disciples' feet either during or after supper. Having taken his position as one, and that the chief, of the supper party, *he quitted that position,* left the supper-table for this purpose. We learn from S. Luke that there had arisen a controversy among the disciples about precedence and superiority. It is not improbable that this had something to do with their respective situations at the table (L. 14 : 7), and so gave occasion for this practical lesson of humility before they proceeded to the supper. Add to this that the pediluvium, naturally and ordinarily, was performed by servants *before* a meal. L. 7 : 44. *τὰ ἱμάτια*] i. e. his upper or outer garments, the large enveloping vesture with its appurtenances. *λέντιον*] from Lat. *linteum.* Syr. ܣܕܝܢܐ *σινδών*, as in Mk. 14 : 51, et al. *διέζωσεν ἑαυτόν*] He arranged the towel about his person like a girdle, passing it over one shoulder and round the waist. 21 : 7.

5. *τὸν νιπτῆρα*] The article intimates

καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. 6 Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας; 7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. 8 λέγει αὐτῷ Πέτρος, Οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος, Κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. 10 λέγει αὐτῷ ὁ Ἰησοῦς, Ὁ λελουμένος οὐ χρείαν ἔχει

that there was a basin ordinarily provided for the purpose of washing. Monadic sense of the article, when one thing only of the kind is represented as in use. Mk. 4 : 38. L. 2 : 7. And see on L. 8 : 16. *ἤρξατο*] 'proceeded to.'

6. *οὖν*] 'so,' 'in course of this performance.' It has been supposed that he came to Peter last (Chrysost.), or at least not among the first (Aug.). This supposition is in accordance with the tenor of the story and the arrangement of its language, and represents the conduct and character of Peter in the most striking light.

7. *ὃ ἐγὼ ποιῶ*] i. e. 'what I mean by my present action;' 'why I do it,' *v.* 12. We may compare with this the incident recorded in M. 18 : 1. Mk. 9 : 36. L. 9 : 47. The circumstances are very different, but the identity of our Lord's character is transparent. In both he teaches by action, and the object in both is the same, to correct and repress the emulation which existed among the disciples. *μετὰ ταῦτα*] 'after I have finished;' 'by and bye.' This passage is often quoted, as if 'hereafter,' A. V., meant 'in the world to come;' 'afterward,' Wicl.

8. *οὐ μὴ . . . αἰῶνα.*] 'while the world standeth,' Tynd. With this energetic expression of Peter's sentiment of profound reverence for his master, compare his language on a former occasion, 'depart from me, for I am a sinful man, O Lord.' L. 5 : 8. Also, his conduct as related, M. 16 : 22. *ἐὰν μὴ κ.τ.λ.*] Peter's objection gives occasion to higher teaching, founded upon our Lord's present action, than would seem to have been primarily intended by it. That it was incidental, appears from the fact that he did not resume it, when, in fulfilment of his promise to Peter, he explained the meaning of his action, *vv.* 12—17. It is not, however, on this account, of less importance in itself, or of inferior importance to the lesson mainly intended. On the contrary, it is presented in the form of an argument *a fortiori*, though delivered in the way in which we intimate what we do not intend fully to express, or what, if fully expressed, would be unintelligible to our hearers. It is as if our Lord had said, 'Do you object to your master's washing your feet, as a *lesson* of humility? Why, He must wash you that you may become qualified for true fellowship with Him. There is a washing to which you must submit, involving my far deeper humiliation, or you can have no part with me.' *μέρος μετ' ἐμοῦ*] That fellowship with Him of which S. John speaks at large in his 1 Ep. 1 : 3, 7, and which he there connects with the washing or cleansing from sin by the blood of Jesus Christ, *v.* 7. See Collect next before Easter. Obviously, our Lord's words refer not to the bodily washing, symbolic of humility, but to the cleansing of the soul from guilt and corruption.

9. Peter's answer shows that he did not understand Jesus, and still referred his words to the washing of his feet. Yet we can hardly doubt but that he considered the action as symbolical, and spoke figuratively, meaning that if what was signified by the washing of his feet was necessary to give him a part with Jesus, he desired a greater, fuller, and better part with him, such as might be signified by the washing of his hands and head. *μὴ*] i. e. *μὴ νίψον*, wash not, &c.

10. *ὁ λελουμένος*] the word used for washing in the bath. Thus *λουτρὸν*, a laver; *νιπτῆρ*, a basin. *ἢ*] 'has not need (to do more) than wash, &c.' *νίψασθαι*] the appropriate word for washing the hands or feet. The distinction between the various words for 'washing' is marked in Lev. 15 : 11. LXX. *ὅσων ἐὰν ἅψηται ὁ γονορρυὴς, καὶ τὰς χεῖρας οὐ νένιπται ὕδατι, πλυνεῖ τὰ*

ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες. 11 Ἤιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.

12 Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς, Γινώσκετε τί πεποίηκα ὑμῖν; 13 ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ ὁ Κύριος· καὶ καλῶς λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ Κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. 15 ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. 16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ

ἱμάτια, καὶ λούσεται τὸ σῶμα ὕδατι. The person who had washed by immersion in a bath, which was usually taken before the chief meal, and towards the close of the day, needed not to repeat the ablution of his whole body. The only part that he would be likely to soil would be his feet, and these would be sure to contract some defilement, even as he walked about the house. (Cantic. 5 : 3.) He would therefore find it necessary to wash them, perhaps several times. So the man who has been washed from his sins by the blood of Christ (Rev. 1 : 5), and whose nature has been purified by the Holy Spirit (1 C. 6 : 11), will not need a renewal of justification and regeneration; but he will be still liable to sin and error, and will therefore need repeatedly pardon and grace at the hands of the Redeemer. But if truly his, he is 'as a whole,' 'every whit,' clean, in a state of acceptance and justification, and in heart and soul 'a new creature.' See 1 J. 1 : 8–10, 2 : 1. οὐχὶ πάντες] this intimated that spiritual efficacy was not associated with the symbolical act, as also that the washing of which he had spoken, *vv.* 8, 10, was spiritual, not bodily. As Judas was not clean, it follows that he had not been washed, in the sense intended in *v.* 10. So we infer from *v.* 18 and 6 : 70. Since the spiritual application of this washing was made incidentally (see on *v.* 8), it cannot be, with any show of reason, maintained that it was our Lord's baptism of his Apostles. He made use of it, however, to symbolize the benefits offered in baptism, 'the promises of God made to us in that sacrament.' The caution and limitation implied in the explanatory remark of *v.* 11 may naturally, and reasonably, be transferred to the case of Baptism.

11. τὸν παραδιδόντα] 'who was going to betray him,' was 'meditating to betray him.' Judas was indeed already engaged in the act of betrayal. See on *v.* 2. βεβλ. ἤδη κ.τ.λ.

12. ἔλαβε] 'had assumed.' εἶπεν αὐτ.] Together with these words which follow, read those in L. 22 : 25—27, which were uttered at the same time, with a manifest reference, at *v.* 27, to the act he had just performed, which is, however, related by S. John alone; an undesigned coincidence of much value.

13. φωνεῖτε με, ὁ διδ. κ.τ.λ.] this is the nominative for the vocative; the very words of salutation, or address, being designedly employed as in L. 6 : 46. Otherwise, the accusative would be used, as in M. 22 : 43, since διδ. and κ. are not the same with the subject to the verb. Cf. 20 : 28. Mk. 10 : 47. L. 8 : 54. Jelf, § 476.

14, 15. εἰ οὖν κ.τ.λ.] 'If I, therefore, washed .... who am your Lord, &c.' ἀλλήλων] Some countenance is given to the literal acceptation of these words by 1 T. 5 : 10, 'if she have washed the saints' feet.' But this phrase, though derived from an ancient and prevalent practice of Eastern hospitality (L. 7 : 44, n.), was probably used by S. Paul to denote all hospitable and self-humbling services rendered to Christians by each other. 'Intelligitur non lavationem ipsam commendari, sed animum quo fiant officia, ea quoque quæ alias servis committi soleant.' Vater. ὑπόδειγμα] so in H. 4 : 11. Ja. 5 : 10. 2 P. 2 : 6, and by the LXX. See Polyb. III. 17, 8. The earliest writers used παράδειγμα.

16. ἀπόστολος] the word is used with express reference to its derivation, and in the general sense of 'a person sent by another,' as in 2 C. 8 : 23. Ph. 2 : 25, not in the peculiar sense which afterwards became attached to it—Apostle. 'Messenger,' Tynd., Cr., Gen. The saying,

ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 17 εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. 18 Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπάρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι. 20 Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με."

21 Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παρα-

οὐκ ἔστι δοῦλος κ.τ.λ., is proverbial, and is made use of by our Lord, with various applications, *infra* 15 : 20. M. 10 : 24. L. 6 : 40.

17. Cf. M. 7 : 24, 25. εἰ οἴδ.] simple supposition: first form of hypothetical proposition. A form of speech not intended to express a doubt as to their knowledge or understanding of his meaning, but rather to impress them with the certainty of the result represented as contingent upon such knowledge if reduced to practice. See on 12 : 32. It might be rendered 'since ye know.' ἐὰν ποιῆτε] 'in case ye do them.' As sure as ye do them, the blessed result shall follow.

18. Οὐ . . . λέγω] i. e. 'either as blessed in the knowledge and practice of my precepts, or cleansed by my blood.' He said other things also at this time, concerning his faithful disciples, to which allusion may be made. See L. 22 : 28—32. ἐγὼ οἶδα] ἐγὼ is emphatic; '*I* know, though others do not.' ἐξελεξάμην] This cannot mean, 'whom I have chosen *to the Apostleship*,' (for Judas, whom he here means to except, as not chosen by him, was an Apostle,) but 'chosen to salvation.' The distinction will be evident by a comparison with 6 : 70, where Judas is expressly included in the choice to the Apostleship. ἀλλ' ἵνα] An ellipsis after ἀλλὰ is avoided if we take ἵνα . . . πληρ. parenthetically, and suppose that our Lord adopted the words of the quotation as part of his own continuous statement. It is, however, more in accordance with the *usus loquendi* to understand after ἀλλὰ, 'so it is;' i. e. ye are not all clean, not all chosen: one of you is a traitor, so that in his case the passage of Scripture is fulfilled (which saith), &c. Cf. 19 : 36. The quotation is from the Heb. of Ps. 41 : 9 slightly altered. ἐπῆρε κ.τ.λ.] The metaphor is taken from the act of an animal suddenly and treacherously kicking its owner. Cf. Deut. 32 : 15.

19. ἀπάρτι] more emphatic than ἄρτι, as calling attention distinctly to the point of time *from which to date* the announcement. ἵνα ὅταν κ. τ. λ.] This was a principal purpose of prophecies concerning events soon to happen. The remembrance of the prophecy established the authority and claims of the prophet. ἐγώ εἰμι] i. e. what the prophets foretold, what you expect, and I profess to be. Cf. Mk. 13 : 6. A. 13 : 25. The fulfilment of this prediction would happen at a time when they greatly needed confirmation of their faith in Him as the Messiah.

20. ὁ λαμβ. κ.τ.λ.] This may be understood as one of those short and comprehensive sayings uttered by our Lord, often in an abrupt and isolated manner, for the purpose of exciting his hearers to present attention and subsequent consideration. See on 8 : 12. Or the connexion of these words with the preceding may be found in the association, in his own mind, of his experience with theirs; and his consequent wish to encourage them. They, like Himself, would be rejected and despised by the many, received and honoured by few; but they were to remember that whoever received them received Him, &c. He had uttered these words before, M. 10 : 40, perhaps frequently; and once, as here, in connexion with a lesson on humility, L. 9 : 48.

21. The explicit announcement, ὅτι εἷς κ.τ.λ., as related by M., Mk., and J., appears to have been made abruptly, perhaps after a considerable interval of silence, during which our Lord displayed extreme emotion, as intimated in the word ἐταρ. τ. π. 11 : 33. This was during the supper, ἐσθιόντων αὐτῶν, M. Mk.

δώσει με. 22 Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι
περὶ τίνος λέγει. 23 ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ
ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς· 24 νεύει οὖν τούτῳ
Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει. 25 ἐπιπεσὼν
δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ, Κύριε, τίς ἐστιν;
26 ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον
ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος
Ἰσκαριώτῃ. 27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς ἐκεῖνον
ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, ποίησον τάχιον.
28 Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ.

22–25. S. John omits the enquiry which they made, 'Lord, is it I?' but characteristically records the more graphic circumstance of their 'looking on each other.' εἷς... ὃν ἠγ.] here, for the first time, the Evangelist thus designates himself. νεύει... Σ. Π.] great intimacy subsisted also between Peter and John. See on 20 : 2. Mk. 5 : 37. ἐπιπεσὼν κ. τ. λ.] The expression in *v.* 23, ἀνακ. ἐν τῷ κόλπῳ, indicates John's place at supper, as next to Jesus on the couch (cf. L. 16 : 22, 23, *supra*, 1 : 18), ἐπιπεσὼν ἐπὶ τὸ στῆθος denotes an action which took place while he occupied that position. Reclining his head upon Jesus' breast, perhaps embracing him, he said, &c.

26. ᾧ ἐγὼ... ἐπιδ.] in M. ὁ ἐμβάψας μετ' ἐμοῦ κ. τ. λ. In Mk. ὁ ἐμβαπτόμενος μετ' ἐμοῦ κ. τ. λ. It is evident from M. and Mk., and implied in L., that our Lord's answer, as related by the two former, was so given as to be heard by all the disciples. It is probable, then, that he replied to their question, 'Is it I?' in the terms which they have recorded, but that this answer being unsatisfactory, since they had all, perhaps, in the course of the meal, 'dipped with him in the dish,' Peter applied to John, as we here read, to elicit more exact information. The answer, however, may not have been heard by any except John, (*vv.* 28, 29.) The action of dipping and giving the sop probably followed immediately, τότε εἰσῆλ. ... λέγει οὖν. And it is likely that Judas, on receiving the sop, asked, as S. Matthew relates, 'Master, is it I?' and that Jesus having replied, 'Thou hast said,' added, 'That thou doest, do quickly.' After all, since the two Evangelists who were eye-witnesses, both affirm a positive, direct indication of the traitor (*v.* 26. M. 26 : 25), and neither of them gives a hint of this being concealed from the other disciples, it seems most natural to conclude that all that passed was heard and seen by the whole company. The remark in *vv.* 28, 29, rather favours than discourages this supposition, for it is evidently introduced by the Evangelists *to account for* their not understanding the words of Jesus. And it should be considered that they did not thoroughly understand what the betrayal meant or involved, nor were prepared to expect that it would occur so speedily. Besides, οὐδεὶς τῶν ἀνακ. includes John, who certainly heard the words. τὸ ψωμίον] Syr. ܦܬܝܬܐ bread. It is not certain whether this is to be understood of bread, or a portion of the paschal lamb, or of some preparation of food, which was dipped in sauce before it was eaten. The use of the article best agrees with the last supposition, ἐμβάμματα in *Cyrop.* I. 3, 4, evidently mean 'sauces,' condimenta. Σιμῶνος] 12 : 4.

27. μετὰ τὸ ψ.] In our Communion Service, first Exhortation, a parallel is suggested between this circumstance, and the effect of receiving the Sacrament of the Lord's Supper unworthily. It is founded probably upon 1 C. 11 : 27. The accommodation is far from being apposite. But a casual expression in our Liturgy cannot fairly be represented as the dogmatical judgment of the Church on the interpretation of a passage in the word of God. See Preface, Pt. 1, (on the Prayer-book as a *practical* commentary on Holy Scripture.) τότε εἰσῆλθεν] Anger at being thus designated as the traitor perhaps rendered him an easier prey to the tempter who lay in wait to 'get an advantage over' him, 'seeking to devour' him, and now took complete possession of his victim. Cf. *v.* 2. With the expression εἰσῆλ. cf. L. 11 : 21, 22, 24—26. 22 : 3. ποίησον] 'get done.'

29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ. 30 Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ. 31 ὅτε ἐξῆλθε, λέγει ὁ Ἰησοῦς, "Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ. 32 εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν. 33 τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου

29. λέγει] i.e. *meant* by what he said. Thus εἰπὲ τί λέγεις, Xen. *Anab.* II. 1, 15. ἀγόρασον . . . ἑορτήν] 'Buy what we have need of for the feast.' This construction of our Lord's words, as well as that next mentioned, corroborates the opinion that Jesus was celebrating the Passover at this time. For the command 'do quickly' would in this case appear natural and necessary; whatever was yet wanted for the feast must be quickly procured, or the feast would be over. If alms were to be given to the poor, as part of the offerings at the feast, they must be quickly given, for the same reason. On the supposition that the feast was to be held on the evening of the ensuing day, there could be no urgent reason for Judas's quitting the company for either of these purposes, especially as it was now late, (*v.* 30.) It should be observed that the Jews were allowed to provide and prepare things needed for the feast, although it was a Sabbatic season (Exod. 12 : 16), and purchases could be made during the Passover. See Mk. 15 : 46. 16 : 1. ἢ . . . δῷ] '*or*,'—i.e. others of them thought this was meant.

31, 32. ὅτε οὖν ἐξῆλθε] in many old MSS. and versions, οὖν is omitted, and the words ὅτε ἐξ. connected with the preceding. But this renders the commencement of the succeeding passage so abrupt, and so different from the usual style of the Evangelist, who never thus places λέγει at the beginning of a new discourse (Lücke), that their connexion with the words that follow is clearly preferable. The Syr. V. joins them to the preceding; but then it introduces a conjunction at the beginning of the next sentence (καὶ λέγει, ܘܐܡܪ), for which there is no authority in the MSS. ἐδοξάσθη] The aorist used, like the perf. with a future signification (as often the past tense in Hebrew), and being, in fact, the most emphatic future; 'the absence of any definite notion of time expressing more forcibly than the perf. the inevitable and, as it were, actual development of that which as yet is future.' Jelf, § 403. 2. See J. 15 : 6, 8. The expression νῦν ἐδοξ. seems to refer to the whole of the great victory and triumph which our Lord was about to achieve. Then, dwelling in detail upon the subject, he proceeds to distinguish between the event or act by which God would be glorified in him, and that by which God would give him glory in Himself. The latter, it is certainly implied, is connected with the former as its recompense, or rather, due and just return. The former, then, we can hardly doubt, is the voluntary sacrifice of himself, by which the Son made atonement for sin (12 : 23, 24, 27, 28, n.); the latter, his resurrection, ascension, and session at the right hand of God, so often ascribed to the will and power of the Father. Cf. Ph. 2 : 6—11, especially 9 and 11. Also H. 1 : 3, 8, 9. 2 : 9, 10, 14. And J. 17 : 4, 5. The mutual glorification of the Father and the Son, as here and elsewhere expressed, can only be understood on the ground of their union and equality in nature. 8 : 49, 50. 11 : 4. 17 : 1. And cf. 10 : 15. 14 : 10. ἐν αὐτῷ] in Him personally: in his person; not 'through him.' So ἐν ἑαυτῷ, 'in Himself,' in his union with the Father in the Divine nature and power. ἐν αὐτῷ (τῷ *vl.* τ. ἀνθρ.), in the 'manifestation of God in the flesh;' ἐν ἑαυτῷ (τῷ Θ.) in the 'reception up into glory,' 1 T. 3 : 16. Cf. 1 P. 3 : 22. Rev. 5 : 6—14. εἰ ὁ Θεός] see on *v.* 17. καὶ εὐθὺς κ.τ.λ.] equivalent to καὶ τοῦτο εὐθύς, but more emphatic. This was said, not only to intimate the near approach of the time of his glory, but to strengthen their faith under the trial caused by his sufferings which were to precede it.

33. τεκνία] a term of endearment occurring here only in the Gospels; once used by S. Paul (G. 4 : 19), but frequent in the 1 Ep. of John, 'dear children,' Tynd. ζητήσετέ με] ye shall feel the want of my presence, wish for me; but I shall be where ye cannot follow

ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. 34 ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις."

36 Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι. 37 λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. 38 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

14 "ΜΗ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν

and find me. See L. 17 : 22, and note on 8 : 21. *καὶ ὑμῖν*] but with the important distinction between their case and that of the Jews made in *v.* 36.

34, 35. *καινήν*] That he does not mean merely 'another,' 'an additional,' precept, beside those which he had before given them, but 'a new commandment,' as from God, with reference to the old law, appears from the use of the phrase in 1 J. 2 : 7, 8, where the word *καινὴ* cannot possibly have the former sense, and can hardly have any other than the latter. This love must be understood to be the love of his disciples towards one another *as such*. It was to resemble his love to them in manner and degree (*καθὼς κ. τ. λ.*) and therefore must be grounded upon their spiritual relationship to each other in Him. And this must be observable by the world; not only their love for each other, but also the *principle* and *ground* of it; for mere love of persons to each other, however devoted, will not of itself prove them to be his disciples, 1 J. 3 : 14, 16. Hence the commandment was 'new,' as being characteristic of the 'new covenant,' or dispensation which he was bringing in. No such love had been conceived as that of Christ for sinners (15 : 13. R. 5 : 8), no such love ought to be known among men as that of Christians for each other. (1 J. 3 : 16) *ἐν τούτῳ γνώσ.*] In this they shall find the proof, &c. Cf. 16 : 30. *ἐν ἀλλήλ.*] rather than *εἰς ἀλλήλ.* (R. 12 : 10), as indicating a community living together in love. The connection of this command with the announcement just before made is obvious: their Master was about to leave them; they were to be like orphan children, deprived of their parent; hence an increased necessity for living together in love.

36, 37. *Ὅπου*] The idea of the manner in which he was about to leave them, his passage 'through the grave and gate of death,' and that a violent and shameful death, seems now included in his words. Something of it is apprehended by Peter, as is clear from the sense he attaches to the word *ἀκολουθῆσαι, v.* 37. *ὕστερον δέ*] (*ὅταν γηράσῃς*, 21 : 18) See 2 P. 1 : 14. *τὴν ψ. μου*] See M. 26 : 35. L. 22 : 32, 33, n.

38. *τὴν ψυχ. θήσεις*] gently ironical, 16 : 31. S. John's narrative agrees with that of S. Luke in representing this prediction as delivered before they quitted the supper-room. M. and Mk. introduce it after relating that they sang a hymn and went out to the Mount of Olives. Such apparent discrepancies are of the class styled by Paley, 'circumstantial variety,' and serve to substantiate the testimony of different witnesses. *ἀλεκτ. φ.*] Mk. 14 : 30, n.

XIV. 1. It is most natural to suppose that this discourse immediately followed in time, as it does in the narrative, the announcement made by our Lord of his approaching departure, his betrayal by one disciple, his denial by another, his desertion by all (M. 26 : 31). The opening words are most suitable to such an occasion. The disciples were no doubt deeply distressed, not only by the prospect of losing their Master, but also by the predicted failure of their fidelity, and perhaps, most of all, 'their hearts were troubled' by the fear that he viewed them now with suspicion and distrust, and, on the fulfilment of his prediction, would

Θεὸν, καὶ εἰς ἐμὲ πιστεύετε. 2 *ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαὶ εἰσίν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. πορεύομαι ἑτοιμάσαι τόπον ὑμῖν·* 3 *καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.* 4 *καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε."*

regard them with resentment and anger. *πιστεύετε κ.τ.λ.*] In favour of taking the first *πιστεύετε* in the indicative, as in A. V., Vulg., Beza, Cr., Gen., it may be said—(1) that thus *καὶ*, which is evidently *intended* to be emphatic, as introducing the chief point of the doctrinal instruction which these words contain, is rendered much more emphatic than by reading *πιστεύετε εἰς* Θ. imperatively. Its important sense of 'also,' or 'as well,' becomes then indubitable and prominent. Otherwise (with the first *πιστεύετε* in the imper.) *καὶ* may be read, as by the Syr. V. and Tynd., in the ordinary, and here frigid sense of *and*—'believe in God, and believe in me:' (2) that the rendering, 'ye believe in God, believe also,' &c., states very accurately the ground and object of the ensuing discourse, which proceeds upon the assumption of a knowledge of God, and belief and trust in Him, on the part of the disciples, and reveals to them the relation between the persons of the Trinity (and first between the Father and the Son), under which they were henceforth to contemplate the Divine Being. Accordingly he proceeds to speak of the First Person as 'the Father.' The word God is not mentioned again, except in reference to unbelievers (16 : 2), until 16 : 27, where it occurs in connexion with a recognition of their present and previous belief or trust in God with regard to Jesus. The words, 'ye believe in God,' need not, however, be understood to assert their sincere and perfect belief or trust in God as a positive fact; they are rather an assumption, like *οἴδατε* in *v.* 4, and *γινώσκετε*, in *v.* 17. See notes. The omission of *ὑμεῖς* before *πιστ.* may be accounted for by the proximity of *ὑμῶν*. See on *ἐρευνᾶτε*, 5 : 39.—The principal objection to the indicative sense of the first *πιστ.* is, that the second being no doubt imperative, we have the same word in two moods in the same sentence. It may be added, that the verb in the previous and opening sentence is also imperative. It is not of much weight, however, if we are satisfied that the construction and context are greatly in favour of the indic. And cf. M. 24 : 32, 33, *γινώσκετε*, indic. and then imperat.

2. *μοναὶ πολλαί*] 'many dwelling-places;' not 'palaces,' as the word 'mansions,' of Tynd. and A. V., according to present use, seems to imply, but rather as employed by Shakspeare, *Macb.* Act 1. Sc. 6, 'This guest of summer, The *temple-haunting* martlet, doth approve (cf. Ps. 84 : 3), By his loved *mansionry*, that the heaven's breath Smells wooingly here.' There is possibly an allusion to the temple, his Father's house on earth (2 : 16, and cf. Rev. 3 : 12), and its numerous chambers (1 Ki. 6 : 5, 6, 10). The assurance here given was intended to raise them from the despondency into which they had been cast by his previous words, 13 : 33; q. d. you shall certainly follow me to heaven; there is a place for every one of my disciples, as well as for me; amidst patriarchs and prophets (L. 13 : 28, 29) 'yet there is room' (L. 14 : 22); 'an entrance shall be ministered to you abundantly (*πλουσίως ἐπιχορηγηθήσεται*) into my eternal kingdom,' 2 P. 1 : 11; cf. 2 C. 5 : 1–3. *εἰ δὲ μὴ κ.τ.λ.*] i. e. suppose it otherwise. The words imply expectations which they had, or might have had, of sharing in his glory; had these been groundless, he would have undeceived them. The thought is to be traced to our Lord's own familiarity with the heavenly state, rather than to any revelation of it previously made to them. *ἑτοιμ. τόπον*] by his atonement and intercession.

3. *ἐὰν πορ. κ.τ.λ.*] He means that his departure for such a purpose implies a return to effect its ultimate object. Collectively, the promise refers to the day of judgment (1 Th. 4 : 16, 17); individually, to the day of death (2 C. 5 : 6–9. 1 Th. 5 : 10. Ps. 49 : 15. 73 : 24).

4. *οἴδατε*] not to be taken as a positive assertion, but as an assumption for the purpose of recalling to their minds previous instruction, and inciting to further enquiry. See on *v.* 1. *τὴν ὁδὸν*] this suggested a subject of knowledge more precise and proximate than that before spoken of, and therefore immediately produced the question of Thomas.

5 Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ
πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι; 6 λέγει αὐτῷ ὁ Ἰησοῦς, "Ἐγὼ
εἰμὶ ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν
πατέρα, εἰ μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου
ἐγνώκειτε ἄν· καὶ ἀπάρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε
αὐτόν."

8 Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
ἀρκεῖ ἡμῖν. 9 λέγει αὐτῷ ὁ Ἰησοῦς, "Τοσοῦτον χρόνον μεθ'
ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε
τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα; 10 οὐ
πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ

5. Θωμᾶς] It is peculiar to S. John to report the sayings of the less prominent disciples, and on such occasions to specify their names (*v.* 8, 22. 6:8. 11:16. 12:4.) καὶ πῶς κ.τ.λ.] i.e. much less can we know the way.

6. Ἐγώ...ὁδός] He had meant, therefore, '*their* way' to heaven, *v.* 4. But the connexion of his words seemed to involve the idea of his own way also. So in 10:1, compared with 2 and 7. See note. καὶ ἡ ἀλήθεια] There is no reason to suppose that καί is here used in either case ἐπεξηγητικῶς, as if it were said, ἡ ὁδ. ἡ ἀληθινὴ καὶ ἡ ζῶσα. Our Lord is speaking now, not only of the way to *heaven*, but of the way to *God*, that present approach and access to Him which will secure our admission to heaven; He speaks of Himself, therefore, as not only the means of access by which a believer draws nigh to God, and obtains his favour and blessings, but also as the object of faith,—'the truth,' and the source and cause of spiritual 'life.' Cf. (ὁδός) 10:1, 7. H. 9:8. 10:20. (ἀληθ.) E. 4:20, 21. 1 J. 5:20. (ζωή) 1:4. 11:25. 1 J. 5:11, 12. And for the whole doctrine of the passage, as practically exemplified in the Christian's faith, hope, and life, see 1 C. 1:1–10. οὐδεὶς...ἐμοῦ] Here the idea of approach by means of Him is most prominent. He proceeds to evolve the other ideas above explained, as included in his assertion that He is Himself 'the truth,' and 'the life,' *vv.* 7, 10, 11.

7. εἰ ἐγν. με] fourth form of hyp. prop. 'If you had known my Divine nature, known me as the Son of God, in the true and full meaning of the words, which you do not, then you would,' &c., M. 24:42, n. Evidently his personal existence, and not his teaching, is the subject of knowledge here spoken of. ἀπάρτι] now that I have clearly made the revelation, from this time ye know, &c. γινώσκετε] see on οἴδατε, *v.* 4.

8. δεῖξον] the request arose out of the words ἑωράκατε αὐτόν.

9. τοσοῦτον χρ.] their opportunities of long and close observation of Him, rather than any specific declarations made by him (such as 10:30), are referred to as conveying the best and clearest revelation of his superhuman character, his intimate relation to Deity. They seem to have been sometimes on the verge of the discovery, M. 14:33. 16:16. See on 1:52. ἔγνωκας] perf. 'hast not arrived at a knowledge of.' ὁ ἑωρακ....πατέρα] Since he goes on to speak of the *indwelling* of the Father in Him, we must understand him here to mean that they saw the Father, as one may be said to see a man, when he sees his body, which yet is not the whole being—man. In Him dwelt 'all the fulness of the Godhead bodily;' He was 'the manifestation of God in the flesh;' and they who saw Him saw one who was God. Yet that *by which* he was visible was not God, any more than the visible outward frame of a man is—*the man*, 1:18. 6:46.

10, 11. A passage conspicuous for comprehensiveness and power. It contains an expression of surprise and remonstrance on account of their ignorance, and therefore non-belief, of a great truth; proofs taken from his whole ministry, as witnessed by them, in support of it; and an animated exhortation to them to believe it (11), comprising a re-assertion of its facts, and additional reasons for their belief. τὰ ῥήματα ... οὐ λαλῶ] This he had repeatedly and expressly said in their hearing (5:19, 20. 12:49); but they might have inferred from his words and works that in Him God was present

ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα. 11 *πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.* 12 *ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει· καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.* 13 *καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.* 14 *ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω."*

15 "Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. 16 *καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει*

with them as He never had been before. *αὐτός*] It is very remarkable that, notwithstanding these declarations, nothing was more conspicuous in our Lord's words and works than his assumption of independence and absolute authority. 'He taught as one having authority;' his language was, '*I* say unto you;' and He performed his miracles not 'in the name of' the Father, or after prayer to the Father (see on 11 : 41). His disclaimers, here and elsewhere made, concerning his words, as well as his assertion that it was the Father himself who wrought the works, can only be reconciled with these facts on the ground of his essential union in Deity with the Father.—The phrases omitted for conciseness here may be supplied from 8 : 28, and *vice versâ*. *τὰ ῥήματα . . . οὐ λαλῶ* [*ἀλλὰ καθὼς ἐδίδαξέ με ὁ Πατήρ μου ταῦτα λαλῶ. καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν*] *ὁ δὲ Πατήρ, κ.τ.λ. πιστεύετέ μοι*] i. e. take my word for it. If you can trust me, believe this. *εἰ δὲ μή*] 'or else;' not implying their distrust of him, but with the sense, 'or setting that aside'—'independently of that' (*v.* 2). *αὐτά*] *by themselves*. The works were such, and in such manner performed, as to testify the truth in question.

12. That miracles equal to his own, and even greater, should be wrought by others in his name and in virtue of faith in Him, when he should be absent, would be an additional proof of his plenary possession of Divine power. *ὁ πιστεύων*] that is, 'you, through believing in me.' He does not mean that every believer in Him would have this power, but that believers in Him should, through faith in Him alone, do such miracles. So in Mk. 16 : 17. 'These signs shall follow *τοῖς πιστεύσασι*.' Cf. A. 3 : 16. *μείζονα*] He probably alludes to the mighty effects produced by the outpouring of the Holy Spirit on the Apostles. The conversion of sinners is spoken of as one of the *μείζονα ἔργα* which Christ himself should perform, 5 : 20, 21, 25. *ὅτι*] 'seeing that.' The sending of the Holy Spirit by the Father and the Son conjointly, when the Son was in the glory of the Father, it is here intimated, was the reason for the greatness both of the works, and the effect of the Apostolic ministry. Cf. *v.* 28, 16 : 7–15. *πρὸς τ. π. πορεύομαι*] distinction of Person is here as clearly taught as unity of essence in his previous words, 10, 11. See on 5 : 19, 26.

13. *ὅ τι*] i. e. whatever you have been taught to expect; all you can require for the purposes of your mission. The general limit is expressed in 1 J. 5 : 14, 'If we ask anything *according to his will*,' cf. M. 7 : 11. L. 11 : 13, and M. 21 : 21, 22. *ἵνα κ.τ.λ.*] I will do it (being the agent in all Divine works) that the grace and power of God the Father in answering your prayers may be displayed by my act.

14. Emphatic repetition, characteristic of our Lord's discourse, and also of S. John's style. See Introd. *ἐάν τι κ.τ.λ.*] 'whatever,' *v.* 13. L. 19 : 8. Not conditional, but meaning, '*as sure as you ask* I will answer.' See on M. 17 : 20. *ἐγὼ ποιήσω*] He evidently claims for Himself, when acting from Heaven, the whole authority of God.

15, 16. *ἐὰν ἀγαπ.*] 'If ye love me you will show it by keeping.' From the subject of belief in Him, and knowledge of Him as the revelation of God to man, he passes to that of duty towards Him, 15–26. It is to be founded on love for Him, and to consist in obedience to his revealed will. *ἐρωτήσω*] The connexion with the foregoing sentence is discoverable from *v.* 23 and *v.* 26. The presence of the Comforter should be a reward for

ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται. 18 οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν καὶ ὁ κόσμος με οὐκ ἔτι θεωρεῖ, ὑμεῖς δὲ

their love (*v.* 23); and accessory to their obedience (*v.* 26). παράκλητον] A word used only by S. John; in the Gospel, with reference to the Holy Spirit, in 1 J. 2:2, with reference to our Lord himself. Its classical meaning would be 'an ally, helper, advocate,' or, as applied to one greatly a superior—patron. This is evidently its meaning in the Epistle. And it is the sense which best suits the context wherever it is used in the Gospel. Thus in this passage it is explained by the title, 'Spirit of truth,' a term bearing evident reference to the ministry of the Apostles (15:26; 16:13) in which they would need and experience the Spirit's aid, cf. Mk. 13:11. See on *v.* 26. 15:26. 16:7. The use of ἄλλον also implies that the Spirit would be what our Lord then was, and had been, to them. The cognate words, παρακαλέω and παράκλησις, are used in N. T. with equal frequency in the senses of *exhort* and *comfort*, but neither of them is anywhere employed by S. John. Syr. V. has *Paraclito*, implying either an early difficulty as to the meaning of the word, on account of which it was left untranslated; or a still earlier transference of it into the Syro-Chaldee dialect. In the latter case it is most probable that it preserved its classical signification. ἵνα μένῃ] Not 'for the purpose of remaining;' but, 'with the result that he shall remain,' i. e. 'who shall be one to remain.' εἰς τὸν αἰῶνα] equivalent to the promise in M. 28:20 (ἕως τῆς συντελείας τοῦ αἰῶνος). μεθ' ὑμῶν] in both passages signifying 'with you and your successors'—all true believers.

17. τὸ πν. τῆς ἀλ.] The Spirit who is the author and teacher of Truth; as in E. 1:13, τὸ πν. τῆς ἐπαγγελίας, the Spirit who is the subject of promise; H. 10:29, τὸ πν. τῆς χάριτος, the Spirit who is the giver of grace. See 16:13. ὃ . . . αὐτό] 'whom—him,' A. V. rightly; the neuter form grammatically depending on τὸ πνεῦμα, but the sense being as in 15:26. 16:13, 14, where ἐκεῖνος is used in connexion with the same synonym for the Paraclete. ὅτι οὐ] 'for' as a proof of the fact, not as a reason for it; otherwise, the reason and the result in the one case are inverted in the other. So at L. 7:47. The second ὅτι may be understood as alleging a reason; but it is best to translate them both by 'for,' 'inasmuch as,' L. 23:40, n. θεωρεῖ] sees by a spiritual perception, 'with the mind's eye.' So in 6:40, with regard to the Son; and *infra v.* 19. παρ' ὑμῖν] expressive of settled abode, such as his visible presence with them had been, *v.* 25. ἐν ὑμῖν] 'In you' individually; not among you as a body. See 4:14. 7:38. From this latter passage and the use of ἔσται here, it is clear that the preceding verbs, δύναται, &c., are to be taken in a future sense.

18. ὀρφανούς] used only here and in Ja. 1:27, where it has its ordinary meaning of 'fatherless.' Here it has its probably original sense of 'bereaved,' Lat. 'orbos.' So 1 Th. 2:17, ἀπορφανισθέντες is applied to teachers separated from their disciples; but in Æsch. *Choeph.* 248, to children deprived of parents. Syr. V. ܝܬܝܡܐ same as Heb. יָתוֹם (Ex. 22:22) an orphan. Wiclif, from Vulg. orphanos, 'fadirles.' Tynd. 'comfortless,' hence all subsequent English Versions, except Rheims. Luther, 'waisen,' orphans. Either of the words, 'bereaved,' or 'orphans,' yields a sense strongly corroborative of the interpretation of παράκλητος given above. Persons so described need 'a helper, a patron.' Thus, Hos. 14:3, the Hebrew word for 'fatherless' evidently means 'qui auxilio destituti sunt,' Dathe. ἔρχομαι] i. e. by the Spirit, *v.* 23.

19. θεωρεῖν] as spoken of the world, must be taken both literally and spiritually; as spoken of the disciples, spiritually. This is evident from *vv.* 21–23. ὅτι. . . ζήσεσθε] He must imply the inference, 'and in so living ye shall see me.' He states the higher truth in which the lower is involved, q. d., I possess a spiritual life, in virtue of which (5:26. A. 2:24), and to the exercise of all the powers and attributes of which (Ph. 3:10. R. 5:10. Rev. 1. 18), I shall rise from the dead; and you, being united to me by the Spirit, shall be partakers of the same life; and in

θεωρεῖτέ με· ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν, καὶ οὐχὶ τῷ κόσμῳ; 23 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, "Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεν. 24 ὁ μὴ

your participation of it, by means of that Spirit who imparts and maintains it, shall feel my presence, see me, receive my manifestation of myself. For the intimate connexion of these ideas see R. 8 : 11. 2 C. 13 : 4. E. 2 : 5, 6. Col. 3 : 3, 4. 'For I live and ye shall live,' Wicl., Tynd., Cr., Gen.

20. *γνώσεσθε ὅτι, κ.τ.λ.*] They would know this by the Spirit that should dwell in them, 1 J. 3 : 24. 4 : 13. And see 17 : 22, 23.

21. *ὁ ἔχων . . . καὶ τηρῶν*] equivalent to 'heareth and doeth,' M. 7 : 24. Practice is not here represented as identical with principle, nor right conduct with right feeling. But it is meant, as explained in *v.* 23, that true love to Christ will be sure to produce obedience. So in regard to faith and works, 6 : 29, n. The connexion, not the order, of these acts and feelings, is the thing taught. God's love for us, Christ's love for his people really precedes and originates our love towards him, 15 : 16. 1 J. 4 : 10, 19. R. 8 : 35, 39. *ἐμφανίσω*] spiritually; as at *v.* 19. See 2 C. 4 : 6.

22. *οὐχ ὁ Ἰσκ.*] It had been before stated very circumstantially that Judas Iscariot had left the company. This remark is perhaps meant to remind us that such only were present as were desirous of, and qualified for such manifestations as those of which Jesus was speaking. Our Lord acts here on his own precept, M. 7 : 6. *τί γέγονεν ὅτι*] 'How comes it that.' *μέλλεις ἐμφ.*] 'That in future (or henceforth) thou wilt manifest,' &c. The question shows that Judas did not understand the spiritual nature of our Lord's future manifestation, and that, like the rest of the Jews and his fellow-disciples, he expected the establishment of a worldly kingdom of the Messiah. *καὶ οὐχὶ τ. κ.*] 'and yet not to the world.' He refers to *v.* 19. It appeared to him that if they could see their Lord and experience his manifestation, so also could others, as at the time then present.

23. The answer of our Lord, though not explicit, contained an explanation of the nature of his manifestation. It must be spiritual, since he associates with Himself in it, the Father—the invisible God, and promises it, in all its fulness, to every individual believer. The promise is also clearly identical with that in *v.* 16, being connected with precisely the same conditions, *ἐάν τις ἀγα. κ.τ.λ. . . . ἐὰν ἀγαπᾶτε κ.τ.λ. ἐλευσόμεθα . . . ποιήσομεν*] Such language clearly intimates unity of essence and distinction of Persons. *μονὴν παρ' αὐτῷ*] In terms this might mean simply 'have our dwelling-place where he has his' (as in Rev. 3 : 20. Cf. Jer. 14 : 3) 'stay where he is.' *μονή*, stay in a place. See Xen. *Anab.* v. 1, 5. Thuc. 1. 131, *οὐκ ἐπ' ἀγαθῷ τὴν μονὴν ποιούμενος.* So in Joseph. *Antiq.* VIII. 13. 7. But the sense is, doubtless, the same as in *v.* 17, and is fully explained in 17 : 21, 23.

24. *ὁ μὴ ἀγ.*] This is the case of the worldly man, and answers the second part of Philip's enquiry, *καὶ οὐχὶ τῷ κόσμῳ, ὁ μὴ ἀγαπῶν* supposing a case. *οὐ τηρεῖ*] absolute denial when the case assumed is realized; consequently the Father will *not* love him, &c. *ὁ λόγος . . . πατρός*] as before, 7 : 16. 12 : 44, 49; and repeated here to show that the 'faith and hope,' love, and obedience of the disciples, must 'have respect to God' (*εἰς Θεόν* 1 P. 1 : 21), and that the world, in rejecting Jesus, and not hearing his words, is guilty with respect to God, 12 : 47, 48. 8 : 47; and cf. 1 Th. 4 : 8.

ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με πατρός. 25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν. 27 Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω, καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστί. 29 καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. 30 Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου

25. *ταῦτα . . . μένων*] meaning that he was in some degree anticipating the revelations of the Holy Spirit, but yet such only as could be imparted to them consistently with the circumstance of his bodily presence with them.

26. *ἐν τῷ ὀν. μου*] i.e. 'to be to you what I am, and by whom I will be with you;' yet in his own proper Person, *ἐκεῖνος* (masc.) emphatic. So the Son had come in the Father's name (5 : 43), and had thus shown them the Father (*v.* 9 *supra*); he had done works in the Father's name (10 : 25), which were the works of the Father who dwelt in Him (*v.* 10 *supra*). *διδάξει πάντα*] will give you full instruction, inform you of many things of which I have not spoken to you (16 : 12, 13). *ὑπομνήσει ὑμ.*] in conjunction with the former promise this must be understood to signify, that the Spirit, in his teaching, would so bring to their remembrance the words of Jesus, that they should then understand them perfectly. See A. 11 : 16. *J.* 2 : 22; and cf. 12 : 16.

27, 28. *ἀφίημι κ. τ. λ.*] It must be borne in mind that 'Peace be with you' was, and is, the ordinary salutation and parting compliment in the East. 20 : 19, 21, 26. L. 24 : 36. The word *ἀφίημι* conveys the idea of a parting gift rather than that of 'a legacy.' Our Lord means that he really bestowed upon them a blessing, when he used words resembling those which, as used by the world, were merely unmeaning compliments. *εἰρ. τὴν ἐμ.*] 'my peace' then signifies 'a parting blessing of peace which, *coming from me*, is really such.' The omission of the art. with *εἰρ.* gives prominence to the idea of the *character* of the blessing. *δειλιάτω*] The word means habitual cowardice and timidity. Cf. *δειλία*, 2 T. 1 : 7. *δειλός*, Rev. 21 : 8. *ὑπάγω . . . ὑμᾶς*] He thus condenses the substance of his discourse hitherto from 13 : 33. Both his going (*ὑπάγω*) and his coming (*ἐρχ. πρ. ὑμ.*) should be matter of consolation. *εἰ ἠγαπ.*] a form which negatives the statement of the protasis, see 9 : 41, n.; an indirect assertion that they had not the love for Him which fuller knowledge of his grace and glory would certainly produce. Such increased love would be attended with corresponding joy. The love they had was founded on the sensible satisfaction arising from his visible presence. As they were to rejoice from love to Him, and not from expectation of any benefit accruing to themselves (as in 16 : 7), it is clear that some effect to Himself personally, dependent upon his return to the Father, and the supreme majesty of the Father (*μείζων μου*) must be intended as the subject of their joy. This could be nothing else than his re-assumption of the glory which He had with the Father before the world was (17 : 5), that is, the majesty of the Father, cf. Ph. 2 : 6, 9–11. H. 1 : 2, 3. 2 : 9. *μείζ. μου*] 'equal to the Father as touching his Godhead; and inferior to the Father as touching his Manhood.'

29. *εἴρηκα . . . . πρὶν γ.*] He refers to the explicit announcements which he was now completing about the coming of the Comforter, and his own presence by him. *ἵνα . . . πιστ.*] The effect of these disclosures would be that their faith would the more certainly connect Him personally with the gift of God the Holy Ghost.

30. *οὐκέτι . . . ἐρχ. γάρ*] The *γὰρ* implies that the necessity of his addressing himself to meet his approaching trial would cause the interruption or termina-

τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 31 ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατὴρ, οὕτω ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν."

15 "Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ

tion of his converse with them. There may also be an allusion to the effect of that trial upon themselves, when they would 'leave him alone' with his enemies. ἔρχεται] The word denotes the expectation of an especial and signal attack of Satan, and reminds us of the expression used by S. Luke (4:13) when speaking of his departure after the temptation in the wilderness, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ, 'departed from him *for a season*,' or 'until the lapse of a season.' The approach of Satan at this period, and his agency in our Lord's great trial, are marked in various ways. See 12:31, 'Now shall the prince of this world be cast out.' L. 22:53, 'This is your hour and the *power of darkness*.' 'Satan entered into Judas' (J. 13:27). 'Satan desired to have' the disciples 'that he might sift,' &c. (L. 22:31). ὁ... ἄρχων] The appellation given to Satan here is significant. In this character he had tempted Jesus in the wilderness, when he offered to Him, the Messiah, 'the kingdoms of the world' (L. 4:7, 8, n.). It indicates, probably, the recurrence of this temptation at this time, the allurement which he employed, as well as the violent assault which he directed against the Lord by means of his emissaries, 'the princes of this world.' ἐν ἐμοὶ οὐκ ἔχει οὐδέν] The words convey rather the idea of the inward temptation than the outward trial. They may mean, 'will find, when he comes, nothing in me of which, as originating with him, or congenial with him, he can avail himself for the purpose of tempting me.' The contrast afforded by the case of Judas, or even Peter (L. 22:31. M. 16:23), is suggested by this sense: and cf. that of Ananias and Sapphira, διατί ἐπλήρωσεν ὁ Σατανᾶς τήν κ.σ., A. 5:3.—More probably the meaning is, 'Satan has in me no community of kingdom or of interest: he will find that I shall yield in nothing—make no compromise.' Cf. the expression τί ἐμοὶ καὶ σοί; and see 2 Sam. 19:43, 'We have ten parts in the king, and we have also more (right) in David than ye' (Heb.). Some understand the phrase as equivalent to οὐδεμίαν ἔχει ἐξουσίαν εἰς ἐμὲ, 'can do nothing to me,' L. 12:4. M. 17:12.

31. ἵνα γνῷ .... ποιῶ] He speaks of his 'obedience unto (μέχρι) death.' As witnessed and understood by the world it had a martyrial character, proving his own sincerity in all he had said of Him who sent him, and his devotion to his cause and will. See 10:17, 18; and cf. 1 T. 6:13, τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. καθώς] 'just as,' i.e. 'according to what.' οὕτω] referring to ἵνα γνῷ and καθ. ἐνετ., in accordance with both of these motives or reasons; ποιῶ marking his own independent action in regard to his sufferings and death. See 10:18. ἐγείρεσθε, ἄγ. ἐντ.] These words imply a change of place. They probably indicate the point in our Lord's discourse at which he left the supper-room; as subsequently the Evangelist (18:1) marks the time of his leaving the precincts of the city; and as the same expression (ἐγ. ἀγ.) precedes his going forth to meet his betrayer, M. 26:46. The hymn alluded to by M. and Mk. we may suppose was now sung.

XV. 1–8. A παροιμία, like that in 10:1–6, the only kind of parable found in John's Gospel. The illustration is supposed to be derived from the vines seen as they passed through the suburbs; or (by Rosenmueller) from the famous golden vine in the temple, whither it is thought our Lord now repaired; or from a vine overhanging the window of the apartment. It is obviously not necessary to discover a natural object which may have suggested this comparison. None such seems to have given occasion to the former παροιμία, 10:1. The hymn just sung, composed of several Psalms (Ps. 115—118, 136), may have carried the minds of the Apostles back to the Old Testament; and our Lord, in the same vein of thought, reminds them of the many passages in which Israel, the people and Church of God, is represented as a vineyard or a vine: hence the word ἀληθινή. See Ps. 80:8—17. Jer. 2:21. Ezek. 17:6—10. and cf. with 2, 6. Hos. 10:1. Ezek. 15:1—8. 19:10—14. Read R. 11:16—24. See also Is. 11:1, 10, and Rev. 22:16, ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος τοῦ Δαβίδ. Thus Christ and his Church are the Seed of Abraham (G. 3:16, 17), the Family (R. 8:29. H. 2:10—17), the Body (1 C. 12:12—27), they in Him, He, personally, and distinctly from them, as the Root and Trunk of the Vine, the Isaac of the Seed, the First-born of the Family, the Head of the Body.—Here

γεωργός ἐστι. 2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ. 3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν· 4 μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μείνῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε. 5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν. 6 ἐὰν

union with Christ is represented as effected and maintained by spiritual grace, by Christ's love for his people (9, 10), by faith (3, 7), by obedience (10, 14). γεωργός] the more general term, as in M. 21 : 33, &c., rather than the special ἀμπελουργός, L. 13 : 7. By this figure, as by many previous declarations, the origin and maintenance of spiritual life is attributed to the will and act of God the Father, 5 : 19, 26. 6 : 32—45, 65. Θεοῦ γεώργιον . . . ἐστε, 1 C. 3 : 9. Our Lord, in this figurative passage, keeps immediately in view the peculiar duties and necessities of his Apostles: but he does not speak of them alone, as is evident by the language of *v.* 13. He includes, as afterwards, those who should believe in Him through their word, as *they* had believed through his own, *v.* 7.

2. He first supposes (μὴ) and considers the fact of barrenness, or productiveness, and then the reason of it. As in the figure, so in the spiritual reality, he deals with phenomena, not with their remote or primary causes. Every branch in a vine is not fruitful, though it abides in the vine; but every one who abides in Christ, as is both implied and expressed (4, 5, 7), is fruitful. Every branch severed from the trunk of a vine is barren, because it abides not in the vine; and severance from Christ is here the *only* assigned cause of spiritual barrenness. There are not then two cases of barrenness, but one—that in which both the cause and effect are observable, the case of a man not abiding in Christ. No legitimate inferences can be drawn from this illustration as to the fact, or nature, of his previous union with Christ. πᾶν κλῆμα] nom. absolute; or anacoluthon, M. 7 : 24, n. αἴρει αὐτό] explained in *v.* 6. καθαίρει] 'clears it.' Allusion is made to the act of pruning or trimming, which might seem to suggest purification by severe discipline or affliction. The next sentence, however, shows the mode of action in order to purification which is intended.

3. ἤδη] *now*, not in the sense of 'at present,' but 'already.' καθαροί] taken from καθαίρει, but used in a more general sense than is immediately derivable from the figure. διὰ τὸν λόγ.] 'because of the word,' 6 : 57, *acc.* of final agent. So Vulg., *propter* sermonem. Hence Wiclif and Rh. V., '*for* the word.' Explained in *v.* 7. His word had been received, and it abode in them; it was 'spirit and life.' On account of it, because they had it, they were true and pure 'members of Christ.' So in the prayer, 17 : 17, 'sanctify them ἐν τῇ ἀληθείᾳ σου.' And in A. 15 : 9, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. His word to them and (*v.* 7) in them was the revelation of God in Him, his declaration unto them of the name of God, 17 : 1. We can hardly doubt but that a distinction is made between the case of those present (ὑμεῖς) and that of Judas, described *v.* 2, as in the parallel passage, 13 : 10, 11.

4, 5. κἀγὼ ἐν ὑμ.] not 'and (if you do) I (will remain) in you;' but the imperative, in its Greek usage, is continued: 'and I must remain in you.' So Tynd., 'let me byde in you.' Cf. 17 : 23. ἐὰν μή] 'but only (can bear fruit) if it abide,' &c. So εἰ μὴ, L. 4 : 26, 27, et al. ἡ ἀμπ.] here in the special meaning of 'stock, stem, or trunk.' ὑμεῖς τὰ κλ.] this justifies and explains the language of the Baptismal Service, 'seeing now that this child is regenerate and grafted (R. 11 : 16–24) into the body of Christ's Church.' ἐν αὐτῷ] *v.* 4. Christ in his people, as the root or stem of the vine, by the sap, or vital juice, is in the branches. χωρὶς ἐμοῦ] the meaning must be derived from the idea to which this is opposed, and which this sentence is intended to express negatively. It is therefore 'apart from me,' in a state of disunion with me, the contrast of 'abiding in me,' ἐν ἐμοὶ μὴ μένοντες; not, 'without my help,' in each particular instance. ποιεῖν often with καρπόν, but here in the general sense, as explained in *v.* 7; 'effect.'

6. ἐβλήθη] see on *v.* 8. τὸ κλ.] the

μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. 7 ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν. 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε, καὶ γενήσεσθε ἐμοὶ μαθηταί. 9 καθὼς ἠγάπησέ με ὁ πατήρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ."

11 "Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ,

article is used, because an unfruitful branch had been spoken of before. *συνάγουσιν αὐτά*] (*τὰ κλήματα*) the third pers. pl. is used impersonally, as in Fr. 'on les ramasse.' So *συλλέγουσι*, M. 7: 16; *δέξωνται*, L. 16: 9; *ἐροῦσι*, L. 17: 21. Entire and eternal ruin is here represented as the effect of disunion, or final abscission from Christ. For the figures, see M. 3: 10, 12. 13: 30, 40–42.

7. Here the *condition* correlative and antithetic to *ἐὰν μείν. ἐν ἐμοὶ* is changed from *κἀγὼ ἐν ὑμῖν* to *καὶ τὰ ῥημ. μου ἐν ὑ.* So also is the *result* of the fulfilment of the conditions, from *φέρειν καρπὸν* to *ὃ ἐὰν θέλ. αἰτ. κ.τ.λ.* But these substitutions, though somewhat different from the former terms, are closely connected with them. This is clear, in the case of the *result*, from the following verse; prayer and its answer would effect their fruitfulness. See also on *v.* 9 and *v.* 16. So in regard to the *condition;* Christ in them by his Spirit would bring his words to their remembrance, would by them stir them up to active obedience. By both these changes an introduction is made for the subsequent exhortation to obedience and continuance in Christ's love. See 1 J. 3: 22–24, which is a perfect comment on this verse as connected with those which follow. *αἰτήσεσθε*] future used imperatively, as in the Commandments, M. 5: 48, n. So Tynd., Cr., Gen., 'ask.' Abiding in Christ, they would ask only for that which was agreeable to his will, 1 J. 5: 14. *γενήσεται ὑμῖν*] A. V., 'it shall be done *unto* you;' rather 'shall happen *for* you,' for your sake, 'done *for* you,' Cr., M. 6: 10. The promise is more general than that in 14: 13, 14, or that in 15: 16, 16: 23, 24, *γεν. ὑμ.* including the sense of both the *ποιεῖν* of the former, and the *διδόναι* of the latter.

8. *ἐδοξάσθη*] more emphatic than the present or future; in accordance with the Heb. idiom, Stuart, § 503. e, Lee, 236. E. g. 'If I bring him not... then I will (or, let me) bear the blame (וְחָטָאתִי) for ever,' Gen. 43: 9; cf. Is. 9: 6. See on 13: 31, and cf. Ja. 1: 11. 1 P. 3: 6. *ἐν τούτῳ... ἵνα*] clearly explaining and limiting the subjects of their petitions, *v.* 7. *ἵνα φ.*] 'in that ye bear,' a common use of *ἵνα* in S. John, cf. 4: 34. 8: 56. 10: 17; and see on M. 2: 15. *γενήσεσθε*] 'shall become,' as we say, 'shall turn out,' 'prove yourselves to be;' the second consequence, as L. 14: 8, n. Dependent upon *ἵνα* in Vulg. and all E. V. except A. V.; 'and be made,' Tynd., Gen.; 'and become,' Cr., Rh. In that case we must read, with the Alex. MS., *γένησθε*.

9, 10. *καθώς*] 'in the way in which.' (*καθάπερ*, Attic) *v.* 10. For similar comparisons in this Gospel, see 6: 57. 17: 18. 20: 21. For the connexion of the love here spoken of with the *ῥήματα* and *λόγος* of Christ (3, 7), and of these with his spiritual indwelling (*κἀγὼ ἐν ὑμῖν, vv.* 4–7) see 17: 26. *ἐν τῇ ἀγ. τῇ ἐμῇ*] 'remain in my love'—my affections. The *ἀγάπη* is that involved in the preceding *ἠγάπησα*. The next verse clearly shows that this is the sense, not 'love for me.' This collocation of art. and pron. is emphatic, as J. 10: 11. So in *v.* 11, *ἡ χαρὰ ἡ ἐμὴ*; *v.* 12, *ἡ ἐντολὴ ἡ ἐμὴ. ἐὰν κ.τ.λ.*] obedience was before commended to them as the best proof of their love to Him, 14: 15, 21, 23; now he speaks of it as essential to the continuance of his love to them. *καθὼς ἐγὼ κ.τ.λ.*] to be interpreted on the principle suggested by 14: 31. He is speaking of causes and effects visible and appreciable by men. Cf. 10: 17.

11. *ἡ χαρὰ ἡ ἐμή*] 'the joy which I experience,' as before of *ἀγάπη*, 9, 10; and 'which I give,' as *εἰρήνη ἡ ἐμή*, 14: 27. Both ideas are combined in 17: 13,

καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς. 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τὶς τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μου ἐστὲ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. 15 οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν."

17 "Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

ταῦτα λαλῶ ... ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Cf. 3 : 29. πληρωθῇ] 'may be perfected,' aor. ᾖ πεπληρωμένη, 16 : 24, 'be perfect.'

12, 13. ἡ ἐντ. ἡ ἐμή] not his only commandment (*v.* 10), but his great, and new commandment. See on 13 : 34. καθώς] the line of thought continued from 9, 10. As my Father hath loved me, so have I loved you: as I have loved you, so love ye one another. S. John's own comment in 1 J. 3 : 16, shows that καθὼς is to be understood as stating a comparison not only of the fact, but also of the kind, degree, and mode of exemplification, of our love for the brethren. Similarly of the previous καθὼς, in *v.* 9, as explained in *v.* 10, n. It also proves that ὑπὲρ τῶν φ. does not mean that Jesus laid down his life to save that of his Apostles, but that he died for us as well as for them, ὑπὲρ ἡμῶν, i. e. for the life of our souls. S. Paul extends this proof of Christ's love by reference to the general case, and asserting that, 'while we were yet sinners ... Christ died for (us as) ungodly,' ὑπὲρ ἀσεβῶν, R. 5 : 6–8. ταύτης] 'greater love than this.' τῶν φ.] i. e. the objects of his ἀγάπη.—From 13 to 16, inclusive, is a digression, commencing with the illustration explanatory of καθὼς ἠγαπ. ὑμ., and consisting of successive explanations; then at *v.* 17 the subject of *v.* 12 is resumed.

14. Explanatory of φίλων, just used. φίλοι μου] i. e. μενεῖτε ἐν τῇ ἀγάπῃ μου, *v.* 10.

15. οὐκέτι] 'no longer.' λέγω] 'I speak of you as.' εἴρηκα] 'I pronounce you.' The meaning is much the same as in 16 : 26. The relation of lord and servants would still subsist (see *v.* 20); but he would *also*, and *rather*, wish them to possess the character of friends. πάντα] this likewise is to be taken in a limited sense. See 16 : 12. Whatever he had told them, especially at this time, was that which He alone could declare who was in the bosom of the Father (1 : 14, 16, 18). ὅτι] *bis* 'seeing that.' Advance in spiritual knowledge, objectively considered, is the proof and effect of elevation in spiritual relationship to God; subjectively, it is the cause of such elevation. Cf. 16 : 27, n.

16. This was necessary, lest they should suppose that their obedience, their discipleship, was the origin of his love to them, or of their interest in Him. ἐξελεξάμην] see on 13 : 18. ἔθηκα] 'appointed.' The use of the active in this sense seems to give exactly the meaning of ἀποδείκνυμι in the Attic writers (and see A. 2 : 22). Cf. H. 1 : 2, δν ἔθηκε κληρονόμον. R. 4 : 17. 2 P. 2 : 6. In the middle form it is more certainly 'establish, constitute, ordain,' A. 20 : 28. 1 C. 12 : 18, 28. 1 Th. 5 : 9. Cf. also the use of κεῖμαι, Ph. 1 : 17. 1 Th. 3 : 3. ἔθ. ... ἵνα] see 1 T. 2 : 7. (ὑπάγητε = ἀπόστολοι); ἵνα as in *v.* 11, τελικῶς, not as in *v.* 12; it indicates the object and effect of his choice and appointment of them. He had appointed them to be Apostles, to labour, and to be successful. μένῃ] the permanent result of their labours in the establishment of his kingdom, or the Gospel. ἵνα] (ὅ τι ἂν ...) not to be connected with ὁ κ. ὑμ. μένῃ, but with ἔθηκα ὑμᾶς, and introducing in another form the idea of the previous sentence, ἵνα ... μένῃ. Thus, in *v.* 7, compared with *vv.* 5 and 8, to 'ask what they would and to receive it,' is identical, or closely connected with 'bringing forth much fruit;' see note. They were thus taught what to pray for, and that success was to be only attained by prayer. ἐν τῷ ὀνόμ. μου] an addition (see *v.* 7) corroborative of the connexion of this sentence with ἐγὼ ἐθ. ὑμᾶς.

17. ταῦτα] i. e. ἵνα ἀγαπ. ἀλλήλ. as

18 εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. 20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα

before, αὕτη ἐστίν ἡ ἐντ. . . . ἵνα, κ.τ.λ. *v.* 12, of which this is the resumption. This use of ταῦτα for τοῦτο is classical—e. g. ΣΩ. τὸ δέ γε μετὰ τοῦτο ἀκούωμεν. ἐγὼ γὰρ . . . εἶπον ὡς ἡδονῆς γε νοῦς εἴη μακρῷ βέλτιον . . . . . ΠΡΩ. ἦν ταῦτα. Plat. *Phileb.* § 16ο. And mem. the phrase, καὶ ταῦτα, *passim.* Jelf, § 383, obs. That ταῦτα can allude to what *follows*, is plain from αὕτη, *v.* 12, and see 1 J. 2 : 25. The plural is thus used for the singular, chiefly for the sake of emphasis, to call to mind the particulars involved in the notion. '*This* command I you,' Tynd., Cr., Gen. '*Das* gebiete ich euch,' Luther. 'Ce que je vous commande c'est . . . .' Osterv. Compare also 1 J. 3 : 23, 24.

18. εἰ] not implying a doubt, but putting the actual case, first form of hyp. prop. μισεῖ] anticipative present. γινώσκετε] appeals to their present knowledge and experience of the fact, for their better remembrance of it in the future. Hence the præterite in μεμίσηκ. 'hath and doth.' Or, γιν. imperat. 'know ye,' i. e. 'consider ye.' πρῶτον ὑμῶν] 'before you,' as in 1 : 15, 30, and illustrative of L. 2 : 2, 'before Cyrenius,' Jelf, § 502. 3. Not a common usage. Ex. in compound πρωτότοκος, Col. 1 : 15, and perhaps Rev. 1 : 5. Comp. 'Adam, the *goodliest* man *of men since born*,' (=*goodlier than*) Milton; 'rather than you,' Wicl.

19. εἰ . . . ἦτε . . . ἂν ἐφ.] fourth form of hyp. prop., the tense used (imperf.) denoting continued action, extending from past time to future, Jelf, § 856, obs. 1. ἐκ] not denoting 'on the side of,' *e partibus* (which would require ἀπὸ, A. 12 : 1. 15 : 5), but, as in 1 J. 4 : 4–6, distinguishing their spiritual state from that of the world, implying its different origin. τὸ ἴδιον] i. e. that which is cognate, identical in nature, *proprium sibi* in the highest sense. See 1 : 11. ἀλλ' ἐγὼ ἐξελεξ. κ.τ.λ.] this corresponds to ἐκ τοῦ Θεοῦ ἐστε (in 1 J. 4 : 4–6), with which it has a close doctrinal connexion. The words, however, assign a peculiar reason for the world's hatred of the disciples, viz. the *objective* reason—that they were *His*, chosen by Him, see *v.* 21. The former was a *subjective* reason; as also would be ἐκ τοῦ Θ. ἐστε, as in 8 : 47. Doubtless, also, their *separation* from the world is alluded to as a cause of the world's hatred. They were once 'of the world,' before he chose them out of it to be His.

20. εἶπον] on this same evening, 13 : 16. The expression is used proverbially; on the former occasion with reference to their conduct; here, to their treatment. It occurs in his charge to his disciples, M. 10 : 24, and cf. *v.* 25 (M.) with εἰ ἐμὲ, κ.τ.λ. εἰ ἐμὲ . . . εἰ τὸν λ.] It is obvious that our Lord here means to make the general statement, 'whatever they have done to me they will assuredly do to you;' hence the use of the future. He makes this statement, however, by resolving it into its two extreme cases, opposition and submission, hence the use of the (formally) hypothetic εἰ. καὶ ὑμ. διώξ.] πόσῳ μᾶλλον, we might supply, from M. 10 : 25; whereas, on the other hand, there was perhaps somewhat *less* reason to expect them to 'keep the word' of the servant than that of the Master. ἐτήρησ.] i. e. believed and obeyed; cf. Is. 53 : 1.

21. ταῦτα πάντα] everything consequent upon *hatred*, and included in *persecution*, 16 : 2. διὰ τὸ ὄν. μου κ.τ.λ.] i. e. it is on account of my name that they, &c., which is to be explained by the fact that (ὅτι, inasmuch as) they know not, &c. ἀλλὰ is used in the sense of 'why even,' or 'not only so, but'—as in 16 : 2; for, first he says that as they have persecuted the Master, so it must be expected that they will persecute the servants; but further, that on account of their personal hatred to Him, they would persecute those who should bear his name. So in *vv.* 18, 19, he first says the 'world hated me *before* it hated you;' then, 'the world hateth you because *I have chosen* you,' &c.; see on *v.* 19. For a similar parallelism in order of thought, see on 5 : 39, (3); and a further example here in *vv.* 22, 24. The remainder of the passage also confirms the emphatic sense of διὰ τὸ ὄνομά μου, ὅτι οὐκ, κ.τ.λ. See 8 : 42, 47.

ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με. 22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασι καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου. 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν. 26 ὅταν δὲ ἔλθῃ ὁ παράκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε."

22, 23. *εἰ μή . . . εἴχον*] 'they would not have sin,' 'had not now been guilty (as they are)' 19 : 11. 2 C. 11 : 4, and also Mk. 14 : 21, n. The sin was, rejection of the word of truth (*ἐλάλησα*), and hatred of Him who spoke it (*ἦλθον*). *νῦν δέ*] see on 9 : 41, 'but as the matter stands.' *πρόφασιν*] not only had they incurred this guilt, but they had no excuse for it, *πρόφ. περὶ*, 'nothing to say in excuse for.' *ὁ ἐμὲ . . . μισεῖ*] He goes on to prove them guilty of still greater sin, by continuing and extending the idea contained in *οὐκ οἴδασι*, *v.* 21.

24. *εἰ τὰ ἔργα . . . εἴχον*] Without evidence of his Divine mission they would not have been guilty in the previous sense, *v.* 22; but the evidence afforded by his miracles went not only to establish this, but also the presence of the Father in Him, and so increased their guilt in rejecting Him. *καὶ ἑωράκ. καὶ μεμισ.*] He thus explains the position laid down in *v.* 23. His works were evidently the works of the Father in Him; hence those who, when they saw Him, hated Him, hated also the Father, 10 : 38. 12 : 44, 45. 14 : 11. 'But now they have seen, and yet have hated,' Tynd.

25. *ἀλλ' ἵνα κ. τ. λ.*] See on 13 : 18. He concludes the subject by an intimation that the treatment which he had experienced at their hands had been foretold in their own Scriptures. And as he had been especially dwelling on their *hatred* of Him, he refers to a passage, or passages, in which this evil passion is attributed to the persecutors of David—his ancestor and type (Ps. 69 : 4. 35 : 19). The addition of *δωρεάν* is incidental to the citation of these passages, but involves an allusion to other predictions of the Messiah, in which the innocence and harmlessness of his character are a prominent subject. *αὐτῶν*] The introduction of this word shows that the quotation is not a mere adaptation. It is equivalent to the *εἰ ἐγνώκειτε τί ἐστί* of M. 12 : 7; cf. A. 13 : 27, 28.

26, 27. *ὅταν δέ*] He goes on to show the nature of the additional evidence of his Divine mission and character which should be supplied by the ministry of the Apostles, and which also would be rejected by the Jews, and the unbelieving world; see 16 : 8—11. *ὃν πατρός*] The personality of the Father, Son, and Holy Spirit, respectively, is clearly evident from these words, especially when compared with 14 : 16, 26. 16 : 7, 13. So is the identity of the Three Persons in nature, by comparing the passage with 14 : 18, 21, 23. *ἐκπορεύεται*] The technical word 'procession,' denoting the mode of the Holy Spirit's existence, is taken from this passage, which, however, does not explain nor prove the doctrine of the Church on this subject; the procession here spoken of being that of mission, not of nature. (For the proof of the doctrine see 1 C. 2 : 10, 11, compared with R. 8 : 9. 2 C. 3 : 17, et simil.; also J. 20 : 22, n.) Yet the words *παρὰ τοῦ π. ἐκπορεύεσθαι* correspond with *παρὰ τῷ πατρὶ εἶναι* (8 : 38), or *πρὸς τὸν Θεὸν εἶναι* (1 : 1), as implying the action of one whose abode or position was *with* God. So 16 : 27, 28. *ἀπὸ* with this verb or *ἐξέρχεσθαι* will denote simply mission (13 : 3. 16 : 30); *ἐκ*, origination, or the mode of essential existence, 8 : 42. See 17 : 8. *ἐκεῖνος . . . καὶ ὑμεῖς δέ*] The Spirit's testimony, as distinguished from theirs, consisted in their inspired utterances concerning the nature, office, and work of Christ, attested by the miracles which the Spirit enabled them to perform, M. 10 : 20. J. 16 : 8, 14; also in his action upon others beside

16 "Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. 2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ Θεῷ. 3 καὶ ταῦτα ποιήσουσιν ὑμῖν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα, μνημονεύητε αὐτῶν, ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις; 6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. 7 ἀλλ' ἐγὼ τὴν ἀλή-

themselves. Their own additional testimony—'and moreover ye'—consisted in their attestation of the facts of his life, death, and resurrection. This distinction again proves the personality of the Holy Spirit. They had to deliver a personal testimony peculiarly their own, and *as such*, distinguished from his. *His*, therefore, was a personal testimony. Note ἐκεῖνος emphatic, and masc. though ὁ agrees with πν. neut. Cf. 14:17, n. See also A. 5:32. μαρτυρεῖτε] præs. 'are witnesses,' with a future signification, and yet a clear reference to their present experience as the foundation of their future testimony. ἀπ' ἀρχ.... ἐστε] an important qualification of them as witnesses; and so esteemed. A. 1:21, 22. 10:40, 41. 13:31.

XVI. 1. ταῦτα] The warning given in 15:18–21, inclusive also of the special predictions just about to follow, *v.* 2. σκανδ.] see on M. 13:41. 17:27. The primitive idea of meeting with an unexpected hinderance or stumbling-block is here prominent (*v.* 4).

2. ἀποσυν.] 9:22. See on L. 6:22. ἀλλά] *yea*, A. V. 'Nay' would equally express the sense, 15:21, n. ὥρα ἵνα... δόξῃ] 12:23. This use of ἵνα is intelligible from the English 'that,' A. V. It is something more than 'when;' 'A time cometh for every one to think, &c.' So in *v.* 32. πᾶς ὁ] The employment of the singular is highly graphic or rhetorical, as enabling them better to realize the idea of actual persecution unto death. It also intimates that the persecuting party would not be composed merely of the unthinking vulgar, men acting in masses, influenced by blind passion, or the infection of crowds, but of individuals, each convinced that to persecute them was his duty. Saul of Tarsus is the most striking exemplification of this prediction; if, indeed, he was not in the mind of our Lord himself, and of the inspired historian, A. 26:9. 23:1. λατρ. προσφ.] 'that he is presenting service to God.' Not merely considering the act a duty, but a religious duty, one to be performed as in the immediate presence of God. The idea of sacrifice, or oblation, is conveyed in the phrase. For λάτρεια, λατρεύω, in the sense of sacrifice, see H. 9:1, 6. A. 7:7, 42; and (LXX.) Exod. 7:16. 8:20. 10:24.

3. οὐκ ἔγνωσαν] They did not *understand* the revelation which God made of Himself in and by his Son. They did not *recognize* Jesus as the Son of God, and God as his Father. Hence the rejection of his claims, and, consequently, persecution of Himself, and of his followers διὰ τὸ ὄνομα αὐτοῦ, 15:21.

4—6. μνημον. αὐτῶν, ὅτι κ. τ. λ.] Remember them as facts of which I have forewarned you. It is implied that this recollection would enable them to bear their sufferings with firmness, by supplying additional evidence to the Divine character of their master. ἐξ ἀρχῆς] 'from the beginning' as at 6:64. ὅτι μεθ' ὑμ. ἠμ.] Meaning that they did not need preparation and evidence to support them under trials, while they [illegible] daily recourse to Himself personally. [illegible] δὲ κ. τ. λ.] He states the reason for [illegible] giving them the information alluded to; namely, his departure and absence, but changes the line of his discourse abruptly on observing that their thoughts were entirely fixed upon their future troubles which he predicted. οὐδεὶς κ. τ. λ.] i.e. you are more concerned at the thought of your own sufferings than of my departure from you. He intimates also that the result of the enquiry, 'Whither goest thou?' would be consolation and support under their anticipations of evil. The words are not to be taken literally, for they had repeatedly asked him whither he was going, 13:36. 14:5.

7. τὴν ἀλήθ.] The truth in this matter.

θειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρός ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκ ἔτι θεωρεῖτέ με· 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. 12 Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει

The phrase is equivalent to *ἀμὴν ἀμὴν λέγω ὑμῖν. ὁ π. οὐκ ἐλ.*] See 7 : 39. The *additional* ideas here presented are, that the personal presence of God in a spiritual manner (1) was necessary to the well-being of the Church, and (2) required the withdrawal of his visible manifestation in the Son. It is an idea *common* to this passage and 7 : 39, that the visible personal manifestation, completed as described in 1 T. 3 : 16, was necessary in order to the revelation and operations of God the Holy Ghost as personally present in the Church. *πορευθῶ*] In *ὑπάγω* the prominent notion is *departure*, in *ἀπέλθω*, *absence*, in *πορευθῶ*, *removal* to another place. On *ἐὰν* thus used, see 12 : 32, n.

8–11. *ἐλέγξει*] The word means (1) convince by proof, (2) convict, (3) reprove or rebuke. *περί*] 'concerning,' 'on the subject of.' The Spirit would *charge* the world with *sin*, give *proof* of *righteousness*, and *warning* of *judgment*. The passage is to be interpreted by the preaching of the Apostles, or rather, of the Spirit by them (Mat. 10 : 20), when 'He was come.' In their discourses, recorded in the Acts, these three subjects are the most prominent: (1) Christ the only Saviour; and rejection of him fatal and damning sin. (2) Righteousness or justification, through the exaltation and intercession of Christ. (3) The kingdom of Christ, instead of Satan's, established now, and to be perfected in the final judgment. *ὅτι*] (9, 10, 11) 'in that,' 'inasmuch as.' *οὐ πιστεύουσιν*] referring in the first instance to the Jews, who were even then rejecting him, and whose sin in his, and its punishment, would be a type of the general sin and punishment of the world for unbelief. Cf. 3 : 18, 19. *περὶ δικαιοσύνης*] His own vindication, the proof that he was 'the Holy One and Just is undoubtedly intended; but this, (as we see in the Apostolical discourses) with immediate reference to the establishment of a religion, the main characteristic of which would be—deliverance from the guilt and power of sin, justification and holiness secured by him, as the consequence of his death, resurrection, and exaltation (*πρὸς τὸν π. μου ὑπ.*); and attainable by faith in Him, who should be henceforth the great object of faith, revealed, but invisible (*οὐκ ἔτι θεωρεῖτέ με*). *ὁ ἄρχων . . . κέκρ.*] The effect of his manifestation is the defeat, dethronement, and final condemnation and punishment of Satan, and all who are of his kingdom. See Gen. 3 : 15. L. 10 : 18. Ph. 2 : 10. H. 2 : 14. Rev. 11 : 15. 12 : 9. 20 : 14. This judgment would be progressive, like the kingdom of Christ, with which in every epoch it synchronizes. See on 5 : 20; and cf. M. 13 : 37–43. 22 : 1—13. Mk. 4 : 26—29. The same thing is asserted here, concerning the ministration of the Spirit, which is asserted in 15 : 22–24 concerning the ministration of the Son. It would be the condemnation of the unbelieving world. The connexion, or rather parallelism of the two passages is indicated by 15 : 26 compared with *v.* 7, *supra*.

12. *Ἔτι . . . ὑμῖν*] some of these things he revealed after his resurrection, L. 24 : 45, 46. A. 1 : 3; but the entire and perfect revelation of them was reserved for the ministration of the Spirit, *v.* 13. *οὐ δύν. β. ἄρτι*] the reasons were, (1) their present weakness of understanding and faith; (2) the nature of the things to be revealed; most of them depending upon his death and resurrection, which were still future. Cf. Mk. 4 : 33. 1 C. 3 : 1, 2. H. 5 : 11–14.

13–15. *πᾶσαν τὴν ἀλ.*] 'all the truth' of the many things I have to say, but which at present ye cannot bear. *ἀληθ.* is not used here in its strict abstract sense, so as to denote 'the truth,' 'the revelation of the Gospel,' which would require *τὴν πᾶσαν ἀλ.* Plato, *Apol.* § 1.

ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. 16 Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα."

17 Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; καὶ, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; 18 ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

19 Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, "Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν, καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; 20 ἀμὴν

ὑμεῖς δ' ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν, i.e. all the truth *in this matter*. But in *Gorg.* § 58, ἐν τουτῷ ἡ πᾶσα εὐδαιμονία ἐστίν, 'the whole of happiness,' Jelf, § 454. 1. ὁδήγ.] Ps. 25 : 5, LXX, ὁδήγησόν με ἐπὶ τὴν ἀλήθειάν σου· applied to the interpretation of S. S. in A. 8 : 31. οὐ γὰρ λ. ἀφ' ἑαυτ.] Cf. 14 : 10. 12 : 49. The γὰρ depends upon the previous words, ἔχω λέγειν, and intimates that our Lord himself would speak by the Spirit. Hence it is manifest that in *v.* 12 he had chiefly in mind the revelations to be made by the Spirit after his ascension. ὅσα ἂν ἀκούσῃ] so of Himself, the Son, in 5 : 30, see note. In the *source* of truth and wisdom we see the *unity*, in its *manifestation* the *personalities* of the Divine nature. τὰ ἐρχ. ἀναγγ.] the most remarkable instance of this being in the Apocalypse, or Revelation given to the Evangelist himself. Read (and comp. with *v.* 15), Rev. 1 : 1, 19. The repetition in *vv.* 14 and 15 of the word ἀναγγελεῖ, 'shall announce,' first used with τὰ ἐρχόμενα, *v.* 13, would seem to restrict the revelations here spoken of to those of a prophetic character. ὅσα ἔχει] the future, and the knowledge of the future, are represented elsewhere as peculiarly belonging to the Father, A. 1 : 7. Mk. 13 : 32. Here our Lord claims equal possession of both; and the proof of this, through the ministration of the Spirit, would tend to his glory.

16. θεωρεῖτε] as in *v.* 10, 'ye see me,' pres. for fut. In a very few hours he would be taken from them by death; then, after a short time, they would see him again, when he should rise from the dead. ὅτι κ.τ.λ.] 'inasmuch as,' referring to both the previous declarations, and so understood by the disciples, *v.* 17, n. His return to the Father would be 'through the grave and gate of death,' and then by his resurrection.

17, 18. ἐκ τῶν μ.] sc. τινές. Much the same as saying, there arose an enquiry 'among them.' He probably withdrew a short space from them, 'going on before,' as was his wont. Mk. 10 : 32. L. 19 : 28. Afterwards he called them to him, and resumed the discourse; as Mk. 10 : 42, and cf. L. 9 : 45–47. 22 : 23–25. καὶ ὅτι κ.τ.λ.] the connexion of this with μικρὸν καὶ ὄψ., as well as with μικρὸν καὶ οὐ θεωρ., would cause their chief difficulty. When he explained it, without any reference to his re-appearance after his death (*v.* 28) it seemed very intelligible to them (*v.* 29). τὸ μικρόν] 'the little while;' so emphatically repeated in his last words. When should this period be? λαλεῖ] 'is talking about.'

19. ἔγνω κ.τ.λ.] it is implied that he supernaturally knew what was passing in their minds, and among them. Cf. *v.* 30. ἐρωτᾷν] question him; so in *vv.* 23, 30. He does not re-state the words, ὅτι ἐ. ὑπάγω, κ.τ.λ., but explains them in their order, 23–27.

20. κλ. καὶ θρ.] i. e. when you do not see me, and on account of my absence; these are words that would be used in de-

ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. 21 ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκ ἔτι μνημονεύει τῆς θλίψεως διὰ τὴν χαράν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. 24 ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. 25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα, ὅτε

scribing funeral wailing; cf. Zech. 12 : 10; and for the literal fulfilment, Mk. 16 : 10. *ὑμεῖς*] strongly emphatic, both by expression and position, as opposed to *ὁ κόσμος*. *χαρήσεται*] the later Greek usage for *χαιρήσει*, L. 1 : 14. Ph. 1 : 18. The world, who are your enemies, will exult over you as if they had destroyed me. Comp. Rev. 11 : 10. *ὑμ. δὲ λυπ.*] The general and less forcible expression, *λυπηθ.* is now employed, as he is about to offer consolation: 'yes, you shall be sorrowful.' *εἰς χ. γεν.*] i. e. when you shall see me again. *γενήσεται*, with a different sense from *μεταστραφήσεται*, Ja. 4 : 9, but more like *ἀποβήσεται*, L. 21 : 13. Ph. 1 : 19, and meaning not only that their sorrow should give place to joy, or enhance it, but that it should result in joy, 16 : 6, 7. Hence the following comparison.

21. *ἡ γυνὴ . . . τὸ παιδίον*] the article denoting class or kind. The pain of a woman in travail is a frequent image of sorrow in O. T. In Is. 26 : 17 the happy result also is implied, as is evident from *v.* 18, which means, 'we have had like sorrow, but not like joy.' *διὰ τ. χαρὰν ὅτι*] not that her cause of joy is the addition made to the human race, but this is said in contrast to *ὅτι ἦλθ. ἡ ὥρα αὐτ.* Her own pain and peril was the source of her sorrow: the existence of her child, and not merely the cessation of pain, is the source of her joy. Her present state is *better* than a restoration to her former, when she was without pain. Her enjoyment is positive and new; so would that of the disciples be in the resurrection of their Lord. The severe trial of their faith is also doubtless intimated by this comparison. It is worthy of remark, that the same image of child-bearing occurs in Rev. 12 : 2, 5, in connexion with the sorrows and trials of the Church, and the resurrection and ascension of Christ.

22. *οὖν*] 'so,' with like reason and result. *αἴρει*] præs. for fut., and more emphatic, as realizing the arrival of the time and the perpetuity of the fact spoken of. So M. 3 : 10. Their abiding joy is clearly represented as a result of his reappearance; and yet we know that it was not to depend upon his abiding visible presence. 20 : 20. L. 24 : 52. His reappearance produced this effect, (1) by being an assurance of his real human life after his resurrection; (2) by their enlightenment and instruction, then received from him, in regard to the fact and the nature of his presence with his Church; (3) by the pledge it afforded them of his actual visible return to judge and reign.

23, 24. *ἐρωτήσετε*] 'enquire of me,' as in *vv.* 19 and 30. Then they would be perfectly enlightened by the Spirit, and would not need to make these enquiries. 'Ask me no question,' Tynd., Cr., Gen. *αἰτήσητε τ. π.*] 'request of,' 'petition the Father for.' On *ὅσα κ.τ.λ.* see 14 : 13. *ἕως ἄρτι*] 'until now,' now that He was about to be revealed as Mediator, in virtue of his atoning sacrifice. In his prayer he had not taught them to ask in His name. Up to this time, *none* had prayed in his name. Henceforth, *all* were to ask and receive through Him. Ph. 2 : 10. *ἵνα ἡ. χ.*] the joy they would experience from a knowledge of his resurrection, life, spiritual presence, and heavenly glory. This knowledge would be confirmed by every instance of answer to prayer made in his name. *ᾖ πεπλ.*] see 15 : 11.

25. *ἐν παροιμίαις*] i. e. in obscure language, opposed to *παῤῥησίᾳ* (*v.* 29). The

οὐκ ἔτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· 27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον. 28 Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα."

29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες. 31 Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, "Ἄρτι πιστεύετε; 32 Ἰδοὺ ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ

words in which he described his relation to the Father, the actions of the Father and his own, and even his last expression, *αἰτεῖν τὸν π. ἐν τ. ὀνόμ. μου*, were then only *παροιμίαι* to them. The events about to follow would be, under the teaching of the Spirit, their interpretation. *ἀναγγελῶ*] i. e. by the Spirit.

26, 27. *οὐ λέγω ὑ. ὅτι κ. τ. λ.*] *rhetoricè dictum.* He does not mean that he would not ask for them, but that the Father, of whom he would ask, was already willing to grant all they might need. 'To say nothing about my asking the Father for you, the Father himself, &c.' Cf. 2 C. 9 : 4. Philem. 19. And see M. 6 : 8. *ἐρωτήσω*] probably in the same sense as before (*vv.* 19, 23), 'enquire of;' and if so, cf. the O. T. phrase, 'enquire of God for (any one)'. *ἐρωτᾶν* has both senses, 'request,' and 'question;' *αἰτεῖν* always the former. *φιλεῖ ὑ. ὅτι ὑ.*] We gain the Father's love, as actually experienced in his spiritual blessings, through loving Christ; just as we acquire justification before Him through belief in Christ. But his love for us precedes and causes our love for Him (1 J. 4 : 10, 19), just as his preventing grace works faith in us, in order to our justification. Hooker *on Justification*, § 21.

28. Ἐξῆλ. *παρά*] this strong language thus emphatically repeated is meant to express his Divine nature. The terms denoting mere mission from God are found in *v.* 30. Cf. 3 : 2, *ἀπὸ Θ. ἐλήλυθας.* See on 17 : 5.

29, 30. *νῦν*] 'now,' 'at the present time,' as opposed to *ἔρχεται ὥρα κ. τ. λ.* in *v.* 25. *ἵνα ἐρωτᾷ.*] See 2 : 25. He had interpreted their thoughts, and answered their secret enquiry. What he had just said, *v.* 28, is not, to *our* apprehension, much more clear than some of his former declarations, e. g. *v.* 5, 10, 16; but it was to theirs, because it summarily and formally stated truths, previously delivered in a disjointed manner, and incidentally. The brief enunciation and lucid arrangement of the four propositions must, however, impress every mind with a satisfactory consciousness of perceiving the speaker's meaning. *ἐν τούτῳ*] 'by this;' 1 J. 3 : 16, 19. 4 : 2, 13, 'therefore,' Tynd., Cr. 'this contains a proof which satisfies us.' Not that they were without proofs, and stronger ones, or without belief, before; but a proof derived from their own consciousness affected them with a sudden and lively emotion of satisfaction which it was natural thus to express. Cf. 1 : 48, 49. *ὅτι ἀπὸ Θ. ἐξ.*] not so strong as *παρὰ Θ.* (see note), but they hardly yet apprehended his full meaning. His mere distinct assertion of this truth caused their belief of it, because that assertion exactly corresponded to the state and feelings of their minds, gave an answer to their secret enquiry, supplied an inward want which they could not well express. Very similar is the evidence now, which, arising from the mere declarations of Scripture, brings conviction to the soul, and results in faith and true religion.

31, 32. *Ἄρτι π.*] there is slight irony here, as in 13 : 38. *ἵνα σκορπ.*] 'for you to be;' as in *v.* 2. *ἔκ. εἰς τὰ ἴδια*] 'every man his ways,' Tynd.; 'to his own things,' Wicl. Cf. 19 : 17, 'his own home.' Also 1 : 11. The meaning is that their dispersion should be complete, each seeking his own place of shelter (M. 26 : 56. L. 24 : 13); and herein the term differs from *πρὸς ἑαυ-*

μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. 33 Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον."

17 ΤΑΥΤΑ ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν καὶ εἶπε, "Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σέ· 2 καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ αἰώνιος ζωή, ἵνα

τούς, 20 : 10, which is used in speaking of them when they were re-assembled.

Syr. ܠܐܬܪܗ to his place,' as in A. 1 : 25; cf. 1 Macc. 6 : 54. καί,] 'and yet,' 'withal,' 'for all that,' 6 : 70. 8 : 55, n. εἰμί... ἐστι] speaking of that which was a permanent fact.

33. ταῦτα] not the things just said, but those in *vv.* 20–27. ἐν ἐμοί] i.e. in the facts of my continued existence, power, grace, union with yourselves. ἐγὼ νεν. κ. τ. λ.] They were to regard the world as an already vanquished enemy, and therefore not so formidable as before. Hence we must understand him as speaking of the Spirit or prince of this world, who, in consequence of his defeat by Christ, has no permanent prevailing power over his followers. So L. 10 : 17, 18. H. 2 : 14, 15, (καταργήσῃ... τὸν διάβολον), and cf. 1 J. 2 : 13, 14 (νενικήκατε τὸν πονηρόν). ἐγώ] He implies that because he had overcome, they also *should* overcome *in Him* (ἐν ἐμοί), see 14 : 19. The world is here primarily regarded as the persecuting, rather than the seducing world; and the victory as gained by moral resistance to violence, rather than temptation. *v.* 1–3. 15 : 18–21.

XVII. 1. If the foregoing discourse occurred after leaving the supper-room, this prayer was probably uttered in some part of the road between the city walls and the brook Cedron, along the banks of which they might have to walk some distance before they came to the ford or bridge. This prayer is more didactic than supplicatory, and the language rather that of communion with an equal, than petition to a superior, (*vv.* 1, 5, 10, 21, 24.) The subjects of intercession are,—(1) the preservation of Christ's disciples from evil, and to eternal life, 11—15; (2) their sanctification, 17; (3) their spiritual union and communion, 21–23; (4) their final happiness and glorification in heaven, 24. ἐλήλ. ἡ. ὡ.] 12 : 23. 13 : 1. δόξασον] Cf. 13 : 31, 32. First, Christ glorified the Father by his life, miracles, teaching, and death; then the Father glorified the Son by his resurrection and exaltation; then again the Son glorified the Father by his mission of the Spirit, the salvation of souls, and the establishment of his kingdom. ἵνα καί] 'in order that also,' (τελικῶς) 'with the result that,' as an effect depending upon the preceding act of the Father.

2. καθώς] *in accordance with* the arrangement, covenant, or gift previously made. ἐξουσ. πάσης σ.] Gen. object. M. 10 : 1. With this are to be compared the passages in which Christ is said to have given Himself 'a ransom *for all*,' to have 'died *for all*,' to have 'saved *the world*,' to be the 'propitiation for the sins of the *whole world*,' to be 'the Saviour of *all men*.' Cf. notes on 5 : 20—30. The saving power or authority of Christ is here represented as *derivative* in its origin (ἔδωκας), *universal* as to its object (πάσης σ.), *limited* in its operation, (πᾶν ὁ δεδ.) Its universality results from his equality in *power*, its derivative and limited character from his oneness in *will* with the Father. So in Church Catechism; 'God the Son, who hath redeemed me and all mankind, (πάσης σ.) God the Holy Ghost, who sanctifieth me, and all the elect people of God, (πᾶν ὃ δεδ.)' πᾶν ὃ] more emphatic than πάντας οὕς. See 6 : 37, 39. ζωὴν αἰώνιον] as elsewhere, so here most especially, it is important to notice that ζωὴ in this connexion does not mean merely *conscious existence*, nor αἰώνιος merely *endless duration;* but by ζ. αἰών. is signified 'the life belonging to eternity,' the highest *kind* and *state* of being of which the creature is capable. See on *v.* 3.

3. ἀληθινόν] *true*, in the sense of *real, actual*, as opposed to other beings, existent or not, for whom the attributes of Deity are claimed. See 1 Th. 1 : 9. 1 J. 5 : 20. Cf. μόνῳ σόφῳ Θ. R. 16 : 27. μόνος ὅσιος, Rev. 15 : 4. In these words is presented the great distinctive truth

γινώσκωσι σὲ τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με σὺ Πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί."

6 "Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκας μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι. 7 νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι παρὰ σοῦ ἐστιν· 8 ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς·

concerning God taught in the O. T., and by which eternal life was to be attained. Comp. M. 19: 16, 17. Mk. 12: 28, 29, 32—34. He adds the great distinctive truth of the N. T., the assumption of human nature, the mission, office, presence, and visible manifestation of a Divine Person. The connexion between the O. T. and the N. T. is in the term Χριστόν, which indicates the accomplishment of the Messianic prophecies. The knowledge here spoken of is not of the doctrine that the true God is one, or of the fact of Christ's mission; but it is the conscious acquaintance (ἐπίγνωσις, E. 1: 17. 4: 13. Col. 1: 10. 2: 2. 2 P. 1, 2, 3, 8. 2: 20, with God Himself, as One, and with Jesus as the manifestation of God in the flesh. It is not difficult to understand in what sense such knowledge is said *to be* 'eternal life.' The meaning is not merely that the knowledge of God and Christ is the *means* or *way* of life; this would be to alter unnecessarily the literal sense of ἐστι, (and comp. 12: 50 with 6: 63); nor are we to suppose that such knowledge is here spoken of as the distinguishing element of the blessedness of eternal life in heaven, for evidently the gift of it is for the present state. But both of these senses are comprehended in the true sense, which is, that the knowledge of God and Christ is that communion or fellowship with the Father and the Son (1 J. 1: 1—3. 5: 20), in which consists our change from death unto life, our conversion, our new birth, effected by the operation of the Holy Ghost which worketh in us. This, which is the beginning and course of spiritual life on earth, is in its full development the perfection of spiritual life in heaven. καὶ ὃν... Ἰ. Χ.] the mediatorship of Christ is here distinctly intimated. Comp. 1 T. 2: 5. 'There is one God, and one mediator between God and men,—the man Christ Jesus.' And cf. 1 J. 5: 20.

4, 5. ἐδόξασα] This word, as well as ἐτελείωσα which is clearly amplificatory of it, must necessarily be understood *anticipatively*, and therefore includes the death of Christ as part of the work by which he should glorify the Father. παρὰ σεαυτῷ... σοί.] 'with' is vague and ambiguous; παρὰ denotes closest proximity, equality, such as the whole passage expresses. 'With thyself, as thy fellow.' Cf. Plato, *Philebus*, § 114. λαβόντα δὲ τοῦτο παρὰ σαυτῷ, 'having got this, and made it your own,' i.e. close to yourself, so as to have perfect possession of it. See 1: 2, οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. Cf. L. 6: 19, n. πρὸ τοῦ] *v.* 24. The truth conveyed to us in this petition is, that the assumption of human nature by the Son of God caused no derogation to his original glory. After it, and in our nature, He could be what He was before.

6. ὄνομα] *name*, for character and nature, as in O. T. *passim*. 1: 18. See on M. 6: 9. οὓς δεδ.] exemplifying in the case of the disciples the general statement in *v.* 2. σοὶ ἦσαν] not as part of God's universal kingdom, but as his peculiar possession, *vv.* 9, 10. A. 18: 10. E. 1: 4—6. τὸν λόγ. σου τετ.] i.e. have received and believe the Gospel revelation. 8: 51, 52. Note the use of the perf. as in 10: 29 *et al.*

7, 8. ἔγνωκαν] for ἐγνώκασιν, an abbreviation common in Alexandrine Greek. Some MSS. read τετήρηκαν, in *v.* 6. νῦν ἔγν. κ. τ. λ.] It can hardly be doubted that allusion is made to their acknowledgment and profession at this time, recorded 16: 29, 30 (cf. *v.* 8), consequent upon his distinct revelation of Himself as sent from God and going to God, *v.* 28. At the same time, it is certain that neither their belief (cf. 16: 31) nor their knowledge (cf. 14: 25, 26. 16: 12, 13) was yet perfect. Their trust in Him, however, and the revelations made by him, were the root and substance of their subsequent faith and knowledge. πάντα ὅσα] the revelation which he had to make *in terms*,

καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας. 9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι. 10 καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς. 11 καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρός σε ἔρχομαι· Πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου οὓς δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. 12 ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς

distinct from the manifestation of God in his incarnation. This is evident from what follows, *τὰ ῥήματα κ.τ.λ. ὅ τι τὰ ῥ.*] 'inasmuch as.' It would seem that the *possession* of the revelation made by Christ was in itself sufficient to prove its divine origin. Cf. *v.* 17, n. *δέδωκα*] must mean, 'given in trust to communicate,' as *δέδωκας* does; and so their Apostolical commission, together with their own acceptance and fulfilment of it, is represented as both cause and effect of their belief in him. Cf. Is. 44 : 8. See Collect for St. Bartholomew's day. *ἀληθῶς*] 'to a certainty;' not *ἀκριβῶς*, accurately. *παρὰ σοῦ ἐξ.*] see on 16 : 28, 29.

9. *περί*] 'concerning them.' They are the subject of my prayer. *τοῦ κόσμου*] the unbelieving world. *ὧν δέδ.*] generally, so as to include all who were his by the Father's gift, as, more explicitly, in *v.* 20. It follows from these words (and *v.* 20) that the subjects of Christ's intercession are the members, present and future, of his holy universal church, chosen out of the world.

10. *τὰ ἐμά*] spoken with immediate reference to men, the neuter being employed to give more emphasis and completeness to the expression of the idea 'all,' *v.* 2, n. A general truth is, however, stated in terms here, as in 16 : 15. *ἐν αὐτοῖς*] 'in them,' i. e. the spiritual beings just spoken of—'his own.' The glory resulting to Christ from these, is derived from their profession of faith in Him as their God and Saviour, from their holiness of life and their everlasting salvation.

11, 12. *καὶ οὐκ ἔτι ... καὶ οὗτοι*] i. e. while I am no longer in the world, these are there. The facts of his absence from the world, and their continuance in it, are put together as a ground for the next petition. *ἐγώ*] emphatic, as opposed to *οὗτοι*. *ἔρχομαι*] am coming. *αὐτοὺς ... οὓς*] 'keep them ... (those) whom, &c.' *ἐν τῷ ὀνόματί σου*] *in*, Tynd., Gen. (better than 'through,' A. V., Cr.) i. e. acting in thy known and revealed character. The 'name of God,' according to O. T. usage, generally signifying God as revealed, and made known to his people, *v.* 6. So *v.* 12, *ἐγὼ ἐτήρ. κ. τ. λ.* His object is to make them understand that God kept them *always*, that his keeping had been God's keeping, and that now they were to look for and expect God's keeping, even though deprived of their Master's personal visible presence with them. The reading *ᾧ δέδωκάς μοι* for *οὓς δ. μ.* in *v.* 11, 'thy name which thou hast given me,' makes no alteration in the sense of the passage, as just explained. With *ὀνόμ. σου ᾧ δ. μ.* cf. *ἐφανέρωσά σου τὸ ὀν. v.* 6. The name which the Father had 'given him' was, the manifestation of God by and in him. Ex. 23 : 20, 21. *ἵνα ὦσιν ἓν καθὼς ἥμ.*] This effect is ascribed to God's keeping, inasmuch as it would act as a 'bond' of union, *σύνδεσμος*; and unity would be like that of the Father and the Son, because it would be 'in the Spirit.' So, in language which reflects the sentiment of this petition, S. Paul bids the Ephesians *τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης*, and adds, *ἓν σῶμα καὶ ἓν πνεῦμα κ. τ. λ.* E. 4 : 3—6. *ὅτε ἤμην*] regarding his time on earth as now past, just as he in previous passages speaks of his whole work as already accomplished. *ἐτήρουν*] imperf. as referring to the whole time, and implying continuous action. *οὓς δεδ.*] He dwells on this idea with emphatic reiteration, *vv.* 2, 6 (*bis*), 9, 11. *ἐφύλαξα*] conveying more distinctly the notion of watchful defence. *εἰ μή*] *but only*, as in L. 4 : 26, 27. It is not implied that he was one of those whom the Father had given to the Son, but rather the contrary, 13 : 18. *ὁ υἱὸς τῆς ἀπωλείας*,] an Oriental form, common in O. T. The phrase means one devoted to destruction, L. 10 : 6. Cf. 2 Th. 2 : 3. Mk. 14 : 21. See M. 23 : 15, n. 'That

τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ. 13 νῦν δὲ πρός σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. 14 ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί. 17 Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι. 18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· 19 καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτὸν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ."

lost child,' Tynd., Cr. *ἡ γραφή*] see 13 : 18, and A. 1 : 20.

13. *νῦν δὲ . . . ἔρχ.*] this is not so much adversative to *ὅτε ἤμην κ. τ. λ.* as resumptive from *v.* 11, *ἐγὼ . . . ἔρχ.*, and introductory to the words which follow. *λαλῶ ἐν τ. κ.*] speak them in their hearing, while in my present state, and in style and language suitable to it. So a reason is given for the prayer in 11 : 42. *ἵνα . . . αὐτοῖς*] that they may fully and consciously share in the benefits of my intercession; may be certain that they reap the fruits of my suffering, and death, and resurrection. See 15 : 11, and cf. Is. 53 : 10, 11.

14. *τὸν λόγον σου*] committed to them the ministry of the Gospel, made them 'witnesses and keepers of the truth,' *v.* 8. *ἐμίσησεν*] The hatred of the world against them is spoken of as existing and in operation; its exhibition, however, would take place principally after his departure. The connexion between this and the previous declaration, *ἐγὼ δεδ. κ. τ. λ.* lies in the fact that they were to be ministers of the word to the world, *v.* 18. Cf. 15 : 20, and 8 : 47. *ὅτι οὐκ κ. τ. λ.*] Cf. 15 : 18, 19, n.; and see 1 J. 3 : 1. 5 : 19.

15. *ἵνα ἄρῃς*] they were hereby admonished not to expect to follow their Master into his glory until their work, like his, should be finished upon earth; also that their work lay *in* the world. *ἀλλ' ἵνα κ. τ. λ.*] S. Paul's language breathes the spirit of this prayer in 2 T. 4 : 18, *ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ*, and of the preceding sentiment in Ph. 1 : 22, 24, 25, and see 1 C. 5 : 10; *τὸ πονηρόν*] means, as in the above passage, any really evil effect of the malice of the world, as well as any contamination from its lusts.

16. *ἐκ τοῦ κ. . . . εἰμί*] by its solemn reiteration, this assertion is presented to us as a motive to holiness, a plea for preservation, and a ground of assurance.

17. *Ἁγίασον*] a prayer for the positive sanctification of the disciples follows naturally after the last petition that they may be kept from the corruptions and evils of the world. It also teaches them a necessary truth in addition to that taught in *vv.* 7, 8, as to the effect of 'the word' with which they were charged. Its reception and possession would produce holiness, as well as knowledge and faith, 15 : 3. *ἐν*] *by*, rather than 'through,' L. 1 : 77, n.; 'with,' Tynd. *ὁ λόγος κ.τ.λ.*] that which I speak of, namely, my Gospel, is truth; cf. Col. 1 : 5, *ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγέλιου*, E. 1 : 13.

18. *καθώς*] the necessity of their personal holiness, as qualifying them for their work, is implied in these words, taken in connexion with the following.

19. *ἁγιάζω*] The only difference between the signification of the term here and in *v.* 17 is that which arises from the change of its object, *ἐμαυτὸν* for *αὐτούς*. The Son of God was naturally and essentially holy; yet he may be said to have *made* himself holy—to have purified himself—inasmuch as perfect holiness was necessary to the constitution of his character as the Sacrifice, the High Priest, the Advocate. Cf. H. 9 : 14. 7 : 26, 27. 1 J. 2 : 1; so Article XV, 'He came *to be* the Lamb without spot, who,' &c. (*ut* Agnus . . . *esset*, in the original Forty-two Articles). Our Lord may be said to have 'sanctified himself' for his Apostles, as the first who should possess and preach the Gospel, 'that they might be also sanctified therein,' because he was to be personally the subject of their belief and teaching (E. 4 : 20, 21). In order that they, or any, may be sanctified in and by truth taught and received, the subject of that truth must be holy, and if

20 "Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, 21 ἵνα πάντες ἓν ὦσι, καθὼς σὺ πάτερ ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας. 22 καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν ἐσμεν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με

its subject be a holy *Being*, it will be all the more efficacious to sanctification. Hence the admonition, *κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι . . . γενήθητε*, 1 P. 1 : 15. Compare also such arguments for holiness as those in E. 4 : 32. 5 : 2. The whole passage is remarkably illustrated by E. 5 : 25–27, *καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν καὶ ἑαυτὸν πάρεδωκεν ὑπὲρ αὐτῆς· ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, κ.τ.λ.* *ἐν ἀληθείᾳ*] 'truly' (sanctified), A. V. (margin) and Meyer; but cf. 2 J. 4. 3 J. 1, 3, 4, 5, where the phrase evidently means, as here, 'in the truth of the Gospel;' 'in truth,' considered in its highest and fullest manifestation.

20. *περὶ τῶν π.*] as in 10 : 16, those 'other sheep, not of that fold, whom he must bring;' and, as in 11 : 52, 'the children of God yet scattered abroad, whom he will gather together in one;' all who at any time believe in Christ through the Gospel.

21. *ἓν ὦσι*] as in the passage just referred to, 'one flock, one shepherd,' 'gathered together in one' (*εἰς ἕν*) *v.* 23. *καθώς*] see on *v.* 11. 'In the unity of the same Spirit.' In the Spirit, the Father and the Son are essentially one; by the Spirit, one and the self-same, given to, possessed by, dwelling in believers, Christ, 'who is the image of the invisible God,' is 'formed in them'—'I in them, and Thou in Me.' *ἵνα κ.τ.λ.*] The unity of Christians in the Father and the Son (*κοινωνία*, 1 J. 1 : 3) would prove to the world the divine mission of their Master. It is equally plain that this must be a visible or perceptible unity, such as the world can recognise; and that it is not a formal, nominal, external unity, for that will *not* prove the divine origin of Christianity. The proof lies in the universal consent of all who truly exemplify the spirit and precepts of our religion, to honour, trust, and love Jesus Christ, to acknowledge Him as the sole author and giver of salvation. Formal differences among Christian communions only render this spiritual unity more manifest. Besides, such unity exists as a fact, and produces the effect designed, and so the prayer of our Lord is fulfilled; whereas formal unity does not exist.

22, 23. *τὴν δόξαν . . . . ἵνα κ.τ.λ.*] The glory here spoken of is clearly a means by which unity is to be effected; it is communicable glory, that which may be possessed by believers as well as by Christ, though in an inferior degree, and related to that incommunicable glory which they may *behold*, but cannot *share*, *v.* 24. What is meant, therefore, is probably the gift of the Holy Ghost, by which they would be brought into the glorious 'fellowship' of the Father and the Son, made sons of God, and one in him. Thus *τὸ τῆς δόξης καὶ τὸ τοῦ Θ. πνεῦμα*, 1 P. 4 : 14. The relation of this communicated, to the incommunicable glory of Christ, is the same as that of our union with God in him by the Spirit, to his union with the Father by the same Spirit. And we observe here also that connexion between the present and future, the life spiritual and the life eternal, the kingdom of grace and the kingdom of (heavenly) glory, which is so frequently to be noticed in our Lord's language, *v.* 2, 5 : 20, n. M. 5 : 19, 20. *ἵνα ὦσι τετ.*] The church is to progress towards the perfection of spiritual unity, and this, of course, by the influence of the indwelling Spirit. So S. Paul, 'till we all come *εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ . . . αὐξήσωμεν εἰς αὐτὸν . . . ὅς ἐστιν ἡ κεφαλή, ὁ Χ.,*' E. 4 : 13, 15. *καὶ ἠγάπ.*] From their possession of the Spirit, and its manifestation in them, the world should apprehend a truth, not only about their Master, the object of their faith, but also about themselves; it should recognise them as sons of God in Christ, 'accepted in the Beloved;' men, 'seeing their good works, should glorify their Father, which is in heaven' (M. 5 : 16, n.), ascribe their goodness to their distinctive *Christian* piety. Probably also, as our Lord was approaching the final expression of his will, in reference to the future and

ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας. 24 Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσι μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι· ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου. 25 Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας· 26 καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω· ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς."

18. ΤΑΥΤΑ εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάῤῥου τοῦ Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. 2 Ἤιδει δὲ καὶ Ἰούδας,

eternal state of his disciples, and had just been anticipating a distant period in the history of his church (ἵνα ὦσι τετ., and see E. 4 : 13,) there may be intended here the ultimate vindication of himself, his truth, and his people, to the conviction of the unbelieving world, when he shall have 'accomplished the number of his elect,' and brought in his kingdom.

24. θέλω] this is more than an earnest expression of desire; it is a demand, founded on right derived from his essential equality with the Father, and the satisfaction and merit of his atonement. ὅπου ... ἐμοῦ] 'that where I am they also may be with me,' Rheims V. 12 : 26. θεωρῶσι] it is implied that happiness and glory shall be thus conferred on them. This is the 'beatific vision,' cf. 2 C. 3 : 18. 1 C. 13 : 12. 1 J. 3 : 2. ὅτι ἠγάπ.] 'seeing that thou lovedst me.' Hence the *glory* rendered perceptible to them will consist in, or be manifest as the effluence of, the eternal and divine *love* subsisting between Him and the Father. There is a similar and derived connexion between the glory bestowed on *them* and God's love towards them, in the preceding *vv.*; and see *v.* 26. This addition, ὅτι ἠγάπ. ... also served to guard them against supposing that glory would now for the first time be given by the Father to the Son, *v.* 5.

25, 26. δίκαιε] an appropriate epithet. He appeals to the righteousness of God against the evil world, and in favour of his people; cf. 16 : 10. καί] introducing facts which were exhibited in conjunction; 'while.' ὁ κόσμος] 'the world,' as represented by the unbelieving of the Jewish nation. ἐγὼ δέ σε ἔγνων] meaning that his perfect knowledge of the Father was the source of the knowledge and belief to which his disciples had attained, as opposed to the world, which rejected the knowledge of God in rejecting Him. ἐγνώρισα ... γνωρίσω] by personal manifestation, by direct teaching, by communication of the Holy Ghost, he revealed to them the character and will of God. The future γνωρίσω implies that this revelation was not yet fully made; it was reserved for the mission of the Comforter, 14 : 26. 15 : 26. 16 : 13, 25. ἐν αὐτοῖς ᾖ] This must mean that they should possess in their spirits that which should be the pledge and effect of God's paternal love, R. 8 : 15, 16. By the indwelling Spirit, Christ would be formed in their hearts (κἀγὼ ἐν αὐτοῖς), 'the hope of glory;' see on *v.* 22. This would be a result of the manifestation made to them, would follow upon spiritual knowledge. See 14 : 21, and 2 C. 4 : 6. 1 J. 4 : 16.

XVIII. 1. ἐξῆλθε ... πέραν] The mention of the passage of the brook immediately after ἐξῆλθε strengthens the supposition that the discourse from 15 : 1 to 17 : 26 was held on the way from the supper-room to the place now named. χειμάῤῥου] 'storm-brook,' 'winter-torrent.' קִדְרוֹן, Kidron, 'turbid' (Job 6 : 16, Heb.) It is the channel of the Valley of Jehoshaphat, the bed of a wintry torrent; dry, except after rains. Robinson, 1. 402. The Greek name Κεδρὼν would seem to signify 'the cedar brook,' much more the common reading, τῶν Κέδρων, as in LXX. 2 Sam. 15 : 23. 1 Ki. 15 : 13. κῆπος] i.e. in Gethsemane, M. 26 : 36, probably a garden of herbs (as in L. 13 : 19), enclosed, and therefore private. εἰσῆλθεν] S. John omits the prayer in the garden, and the sleeping of the disciples.

2. πολλάκις] the remark coincides with the account given in M. 21 : 17 and L. 21 : 37, whence it appears that for several

ὁ παραδιδοὺς αὐτὸν, τὸν τόπον, ὅτι πολλάκις συνήχθη ὁ Ἰησοῦς ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ· 3 ὁ οὖν Ἰούδας, λαβὼν τὴν σπεῖραν, καὶ ἐκ τῶν ἀρχιερέων καὶ Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων καὶ ὅπλων.

4 Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ᾽ αὐτὸν, ἐξελθὼν εἶπεν αὐτοῖς, Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ, Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι. εἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν. 6 ὡς οὖν εἶπεν αὐτοῖς, Οτι ἐγώ εἰμι, ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπεσον χαμαί. 7 Πάλιν οὖν αὐτοὺς ἐπηρώτησε, Τίνα ζητεῖτε; οἱ δε εἶπον, Ἰησοῦν τὸν Ναζωραῖον. 8 ἀπεκρίθη ὁ Ἰησοῦς, Εἶπον ὑμῖν, ὅτι

nights during this last visit to Jerusalem he had lodged in Bethany, which was in the Mount of Olives district. Gethsemane was probably in the way to Bethany. *συνήχθη*] cf. *συναλιζόμενος*, A. 1:4. It may have been a place appointed for meeting on their return from the city every night.

3. *τὴν σπεῖραν*] the *detachment* of the Roman cohort, on duty at the festival, for the purpose of maintaining order; so the officer in charge is called *χιλίαρχος*, *v.* 12; cf. A. 21:31. This officer probably acted on his own responsibility, at the request of the High Priest, and in concert with the captains of the temple and their band of armed Levites (L. 22:4, 52. 2 Ki. 11:4, 11); and afterwards reported the case to Pilate, *vv.* 28, 29. *τὴν σπ.*] so *τῷ ἱερεῖ*, the priest in attendance, M. 8:4. *τῶν ἀρχ. κ. Φαρ.*] spoken of as acting together, and therefore as the same body (7:45). *ὑπηρέτας*] such as before had been sent to apprehend him, 7:32. *λαβὼν... ἔρχεται*] he is spoken of as the guide, not leader, of the party, *προήρχετο αὐτούς*, L. 22:47; *ὁδηγός*, A. 1:16. *φαν. κ. λαμπ.*] *λάμπας* is used generally for any kind of light, but in conjunction with *φανὸς* means, probably, a lamp or lanthorn; *φανός*, a torch or link; 'lanthorns and firebrands,' Tynd., Gen., Cr.; but 'Fackeln und Lampen,' Luther. The object of the lights was to enable them to search the dark glades of the hill in which they thought Jesus might secrete himself. They would be necessary for this purpose, although it was the time of full moon.

4. *εἰδὼς . . . αὐτόν*] This brief parenthetical remark greatly heightens the effect of the simple narrative; it displays the calmness, fortitude, and dignity of our Lord in the contemplation of his sufferings, the voluntariness of his sacrifice, his perfect submission to his Father's will (L. 22:41—44), and the omniscience of his Godhead. On the last point cf. 2:24, 25. It is also a remark natural to one who had heard, though at the time without understanding, his predictions of the details of his passion. Mk. 10:33, 34. *ἐξελθών*] probably quitting the enclosure of the garden, or the garden house. So in M. 26:46, *ἐγείρεσθε, ἄγωμεν.*

5. *εἱστήκει δέ*] S. John does not record the traitorous salutation of Judas. He introduces, however, a remark here which shows that this was unnecessary in order that the apprehension of Jesus might be effected. They had brought Judas to point him out to them; but he presents himself to them voluntarily, and, as it would seem almost certain, before Judas saluted him. The remark is, perhaps, made with a direct view to what follows, implying that Judas was involved in the repulse and overthrow of the band.

6. *ἀπῆλθον*] It does not mean that they turned and fled, but recoiled—drew back. *ἔπεσον χαμαί*] The plain meaning of the Evangelist is, that they were struck down miraculously. They were oppressed and overpowered with a sense of his Divine majesty, which produced an effect similar to that elsewhere related, e. g. Paul, and his companions, A. 26:14. Dan. 10:8, 17. Cf. L. 9:32. It was thus again proved that his surrender was voluntary, and that they 'could have no power at all over him,' except by his own permission. This incident probably encouraged Peter to the action next described, and gives much force to the remonstrance addressed to him by our Lord, 'Thinkest thou,' &c., M. 26:53.

8, 9. *ἄφετε τ. ὑπ.*] There was, as we know from the circumstance mentioned by S. Mark (14:51, 52), a disposition on the part of the officers, to seize the

ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε τούτους ὑπάγειν. 9 ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν, Ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα. 10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος. 11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν μάχαιράν σου εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέ μοι ὁ πατὴρ, οὐ μὴ πίω αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν, 13 καὶ ἀπήγαγον

disciples also. *ἵνα πληρ.*] The saying quoted as now fulfilled, and which occurs in the prayer (17 : 12), clearly was not uttered by our Lord in reference to the preservation of his immediate followers from temporal suffering by the sacrifice of himself for them. The meaning of it, doubtless, was, that he had lost, and would lose none of those whom the Father had given him, but would save their souls eternally (as in 10 : 28). The fulfilment which S. John attributes to it here must, therefore, be understood to be symbolical, or typical of the true and real fulfilment. Thus in speaking of Mary (L. 10 : 42), he had said, 'she hath chosen that good part which shall not be taken away from her;' meaning, not merely that she had chosen to listen to his discourse, and should not be deprived of her present privilege, but that she had made choice of spiritual discipleship, and should have its everlasting blessings secured to her. It was in accordance with God's previous dealings with his Church, the Israel of the O. T., and with the whole system of prophecy, that the promises of spiritual and eternal salvation should be typified and ratified by the fulfilment of their *terms*, soon after their utterance, in a partial and temporal sense. We may also compare the words of Caiaphas (11 : 49, 50), which expressed more and *greater* things than they meant as uttered by him, with these of our Lord which expressed more and *less* than their primary meaning. It is of some importance to the illustration that the saying of Caiaphas is quoted a few verses below (*v.* 14). See likewise our Lord's language in reference to the blind man, 9 : 5, where a statement of his spiritual character and office forms a reason for the bestowal of a temporal and physical benefit illustrative thereof. Also 6 : 27, 35. Comp. Zech. 13 : 7, as quoted on this occasion in M. 26 : 31, with J. 10 : 11.

10. S. John alone gives the name of the Apostle and of the servant. *ἔχων μάχ.*] See L. 22 : 38. *τὸν τοῦ ἀρχ. δοῦλον*] The article indicates not that this man was the only one of the *ὑπηρέται* who was especially attached to the high priest's service, for another, at least, of the high priest's servants was there (*v.* 26), but that he was conspicuous as that *ὑπηρέτης*, among those who were the high priest's servants, who acted as leader, and perhaps had the charge of the arrest. The *ὑπηρέται* and *δοῦλοι* are mentioned as two distinct classes in *v.* 18. The *ὑπηρέται* were recognised public officers, under the control of the chief priests (7 : 32; and cf. M. 5 : 25); but very naturally, *δοῦλοι* belonging to the chief priests would be employed as *ὑπηρέται*. *δεξιόν*] L. and J. He was most likely foremost of those who advanced to seize Jesus, and presented himself in the attitude of a combatant. Hence his right side would be exposed to attack. The blow of Peter was evidently aimed vertically at his head.

11. *τὸ ποτήριον*] Paley (*Evidences*, B. II. c. 4) notices the coincidence between this expression and our Lord's thrice-repeated prayer, 'If it be possible let this cup,' &c., immediately after offering which he had advanced to meet his enemies. The prayer is not recorded by S. John, which renders the coincidence more striking and valuable, as internal evidence of the truth of the narrative. See also on the reference to the angel, L. 22 : 43. M. 26 : 53.

13. *πρὸς Ἅ. πρῶτον*] This information is supplied by S. John. Annas and Caiaphas were high priests together at the beginning of our Lord's ministry, according to S. Luke (3 : 2), the former being mentioned first. Annas was at this time probably acting as Sagan or deputy to Caiaphas. The expression *τοῦ ἐν. ἐκ.* (11 : 49, 51) shows that the office was held for a limited period at this time. Jesus was taken to Annas's house first, as either near at hand, or as to a con-

αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. 14 ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ὁ ἄλλος μαθητής. ὁ δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· 16 ὁ δὲ Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ

venient and proper place of detention during the night, until the high priest's court could open. After an interval, the proceedings of which are not related by any Evangelist, Annas sent him to the palace of Caiaphas (*v.* 24), where also he had to wait for an hour or more (L. 22 : 59, 63) until it was day, and the council could assemble. Peter 'followed afar off' (L. 22 : 54) not to the house of Annas, but to that of Caiaphas.

14. *συμφ. ἕνα ἄνθ. ἀπόλ.*] in 11 : 50, *ἵνα εἷς ἀ. ἀποθάνῃ*, equivalent forms, but the latter more emphatic, and more suitable when the exact words of the speaker had to be quoted, M. 5 : 29, 30. These words, taken as Caiaphas meant them, account for the conveyance of Jesus to his father-in-law's house, and then to his own, as a thing concerted and ordered; it being the intention of Caiaphas to give effect to his own advice. Taken in the sense assigned to them by S. John, they keep before the mind the real object and intent of the Saviour's death. Cf. *v.* 9.

15. Caiaphas having been mentioned, and the preceding reference made to his counsel and plan, the Evangelist proceeds with his narrative as if he had told us that Jesus was taken before Caiaphas. Not having done so, however, on returning, in a subsequent passage, to the mention of the high priest, and being about to relate the denial of Peter, he carefully indicates the person and the place by a parenthetical remark, *v.* 24. *ἠκολούθει*] 'was following.' *ὁ ἄλλος μαθητής*] '*the* other disciple.' It is difficult to determine who is meant, though the expression implies that it was, or might be, well known. It has been maintained with much plausibility that it was Judas; (1) Because the article naturally refers us to the disciple who had been mentioned last before Peter, *v.* 5. (2) Because it is difficult to account for any other of the disciples being known to the high priest; whereas it is natural that Judas, having been for some days in communication with him, should be so spoken of, and should have access to his palace, and be well-known to the door-keeper. But the arguments in favour of S. John preponderate. For (1) In c. 20 he is spoken of repeatedly by this designation, *vv.* 3, 4, 8, after being thus introduced, *ἔρχεται πρὸς Σ. Π. καὶ πρὸς τὸν ἄλλον μ. ὃν ἐφίλει ὁ Ἰησοῦς.* (2) It is the habit of S. John to speak of himself in similar language, *ὁ μαθ. ὃν ἠγάπα ὁ Ἰ.* 13 : 23. 21 : 7, 20. And there is no reason why he should abstain from mentioning Judas by name if it had been he. (3) He describes what occurred in the hall with the particularity of a spectator. The account he gives is not of the public trial of our Lord, but of his previous examination by the High Priest, which is omitted by the other Evangelists. He tells us who first struck our Lord, and for what reason; mentions the portress as the first who charged Peter with being a disciple—a circumstance very corroborative of the supposition that he entered with him; and gives precise information concerning another of his accusers, and the words uttered by him, *v.* 26. (4) A great intimacy evidently subsisted between Peter and John, who are found acting together on many occasions, L. 22 : 8. J. 13 : 24. 20 : 3. 21 : 7, 20. A. 3 : 1. 8 : 14. Thus the article may have a special (implied) reference to Peter, as the one of a well-known pair, of which John was 'the other.' (5) It is entirely consistent with the character of S. John, and his affection for his Master, and the intimate friendly relation between them, that he should accompany him to his trial. Besides, we find him immediately after it, and alone of all the disciples, present at the crucifixion.

16. *ἐξῆλθεν . . . εἶπε*] It is sufficiently intimated by the remark made in *v.* 15, and here repeated (*γνωστὸς τῷ ἀρχ.*] that 'the other disciple' presented himself, and was admitted on the ground of his being known to the High Priest. It is natural

ἄλλος ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ καὶ εἰσήγαγε τὸν Πέτρον. 17 λέγει οὖν ἡ παιδίσκη ἡ θυρωρὸς τῷ Πέτρῳ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος, Οὐκ εἰμί. 18 εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ μετ' αὐτῶν ὁ Πέτρος ἑστὼς καὶ θερμαινόμενος.

19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοτε οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν. 21 τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοότας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. 22 Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ; 23 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

that he should not *at first* also make application for his friend; but, having secured his own admission, should return and make interest for Peter's.

17. ἡ παιδ. ἡ θυρ.] Cf. A. 12:13. μὴ καὶ σύ] The καί is appropriate to the fact, that 'the other' was known to her as a 'disciple' of Jesus. This denial seems to correspond with that related in M. 26:69. It has been well remarked, however, that there is no necessity for supposing that each Evangelist relates the *same three* denials. Our Lord had prophesied that Peter should deny him thrice within a certain time. Each Evangelist is careful, therefore, to record *three* distinct denials, to show that the prophecy was fulfilled. But Peter may have denied Jesus many more times than three. Mk. 14:68, 69, n. L. 22:60.

18. εἱστηκ.] 'were standing and warming themselves.' ἀνθρακίαν] S. John alone notices the materials (charcoal) of which the fire was made; and the reason for a fire—the coldness of the night. See on *v.* 15 (3). ἦν] connect with ἑστώς, Jelf, § 395. 4.

19. οὖν] connects this passage with *v.* 14. περὶ τῶν μαθητῶν] in J. only. An enquiry suggested perhaps by his acquaintance with one of them. The object may have been to ascertain who among the rulers favoured him. And see on *v.* 9, Mk. 14:51. Jesus answers only the question about his teaching.

20, 21. τῷ κόσμῳ] as in 7:4, 'the public.' ἐν κρ. ἐλ. οὐδέν] He means that he had been characteristically a public, not a private teacher. Whatever he had taught, he had taught openly. This is verified especially by S. John's Gospel, which contains so many of his public discourses on great truths. τί με] The principle of our judicature seems to be affirmed here—that an accused person should not be interrogated, but the proof of the charge against him sought from witnesses. οὗτοι] These would be impartial, since they might be selected from the public—the world—to which he had always spoken. Observe the aorists ἐλάλησα ἐδίδαξα, attention being called to the fact irrespective of the time.

22. ἔδωκε ῥάπισμα] 19:3, as in Eng., 'gave him a blow or slap.' The word originally meant a blow from a rod or stick, ῥάβδος, ῥαπίς. It signifies a blow from the open hand, distinguished from κόλαφος (M. 26:67), which means a blow with the fist. οὕτως ἀποκρ.] A. 23:4.

23. ἐλάλησα] 'I spoke,' i.e. in the remonstrance and appeal just uttered. μαρτύρησον] Another important principle: No one must prejudge, or take the law into his own hands, much less may an officer of the law. So A. 23:3. δέρεις] a word generally used for scourging, such smiting as tends to remove the skin. Our Lord's conduct here explains and qualifies his precepts in M. 5:39. See n.

24 Ἀπέστειλεν αὐτὸν ὁ Ἄννας δεδεμένον πρὸς Καϊάφαν τὸν
ἀρχιερέα. 25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος·
εἶπον οὖν αὐτῷ, Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; ἠρνήσατο
ἐκεῖνος, καὶ εἶπεν, Οὐκ εἰμί. 26 λέγει εἷς ἐκ τῶν δούλων τοῦ
ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψε Πέτρος τὸ ὠτίον, Οὐκ ἐγώ
σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν ἠρνήσατο ὁ
Πέτρος· καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ
πραιτώριον· ἦν δὲ πρωΐα. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώ-
ριον, ἵνα μὴ μιανθῶσιν ἀλλ' ἵνα φάγωσι τὸ πάσχα. 29 ἐξῆλθεν
οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε
κατὰ τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ
μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. 31 Εἶπεν

24, 25. Ἀπ. (οὖν)] Text. Recept. and so edited by Lachmann. οὖν explanatory —to show that this which had just been related, and that which follows, took place in the hall of Caiaphas. See on *v.* 15. ἦν δέ] The same words as in *v.* 18; repeated to carry on connectedly the story of his denial. The interval was taken up by the preliminary examination of Jesus, and corresponds to the space of 'about an hour,' in L. 22: 59. μὴ καὶ σύ] The repeated occurrence of καὶ (see on *v.* 17) in the questions addressed to Peter, has reference either to Judas, or to 'the other disciple,' or to the enquiry made concerning the disciples (see on *v.* 19.) It may be observed, that all the Evv. but S. Luke record a general charge against Peter, made by the body of persons standing round, and that they all mention a maid as one of the persons who singly detected him.

26, 27. εἷς ἐκ τῶν δ. κ. τ. λ.] not ὁ δοῦλος, as *v.* 10; see n. Four circumstances led to the detection of Peter. (1) The portress saw him introduced by one known to be a disciple of Jesus. (2) The other maid or maids had seen him in the city with Jesus (M. 26: 69. Mk. 14: 67. L. 22: 56). (3) Malchus's relative, and perhaps another man (L. 22: 58), had seen him in the garden. (4) His Galilean accent betrayed him. ἀλέκτ. ἐφ.] S. John alone does not relate the immediate repentance of Peter; but he alone gives a circumstantial account of his subsequent reconciliation to his Master.

28. The actual trial of our Lord is omitted, as well as the mockery of the officers of the Sanhedrim, while circumstances of the same nature with both, and introductory to them, are supplied in the examination by Caiaphas, and the blow inflicted by the officer. S. John omits also the consultation which, according to M. 27: 1, and Mk. 15: 1, followed the formal trial. He continues his narrative here with the result of it—the resolution to accuse Jesus of sedition. οὖν] 'so then.' ἀπὸ τοῦ K.] from (the palace of) Caiaphas. εἰς τὸ πρ.] Mk. 15: 16. Jesus was taken into the Prætorium, as is implied in the next sentence, and in *v.* 33. πρωΐα] The consultation had been held in the early morning, Mk. 27: 1. It would be perhaps about 7 A.M. when they arrived at the Prætorium. μιανθῶσιν] i.e. by contact with Gentiles; or mere presence in an apartment in which were exhibited idolatrous symbols. ἵνα φάγ. τὸ π.] The expression would seem to intimate that this was the day, on the evening of which the Passover was to be eaten: but see n. on 13: 1. φάγειν τὸ π. may be a phrase signifying 'to keep the Passover,' taken of course from the principal action of the season, the eating the Paschal lamb, M. 9: 13 (on θυσίαν). But ceremonial purity was not essential to the right performance of that action, for it was expressly enacted that even the unclean might eat the Passover. Num. 9: 10. Such purity, however, might be necessary to enable them legally to go through all the ceremonies of the season. See on 19: 14, 42.

29–32. ὁ Πιλάτος] In M., Mk., and J., Pilate is mentioned for the first time on this occasion, and in Mk. as well as here, thus abruptly. S. Matthew gives

οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. 32 ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

33 Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ; 35 ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; 36 ἀπεκρίθη ὁ Ἰησοῦς, Ἡ

his title, *ἡγεμών*. *τίνα κατηγ. κ. τ. λ.*] These introductory proceedings are only related by John. The answer in *v.* 30 seems to imply some expectation that Pilate would order the execution of Jesus upon the representation of the chief priests, and to gratify them (cf. A. 24 : 27. 25 : 9) without going into the case. Pilate's reply (*v.* 31) foiled them by its apparent conformity with their desire, *λάβετε . . . κρίνατε αὐτόν*. He may have had information from the *χιλίαρχος* (see on *v.* 3) as to the character of the charges brought against Jesus; or he may mean to allude to the fact that they had already tried the prisoner by their own law. *οὐκ ἔξεστι κ. τ. λ.*] 'We are not permitted;' i.e. by the Roman authority. Joseph. *Antiq.* xx. 9. 1. They afterwards explicitly accused Jesus of the crime the punishment of which was death by their law, 19 : 7. This charge they did not wish to put forward first, lest it should appear insufficient, or prejudice Pilate against the main charge which they intended to prefer, and to which they expected he would give most attention. *ἵνα ὁ λόγος*] 'to the effect that,' 12 : 33. The enemies of Jesus wished him to suffer the cruel and ignominious death of crucifixion, which was a Roman punishment, A. 2 : 23 : if they had possessed the power of putting him to death, the execution, according to their law, must have been by stoning.

33. The accusation of sedition which was now made by the priests and elders (L. 23 : 2) is omitted; but it is implied in the question addressed to Jesus by Pilate during the first private interrogation of his prisoner, which S. John now relates, supplying to the other accounts the whole portion of the narrative contained in *vv.* 34–37, with the exception of the answer *σὺ λέγεις . . . ἐγώ* (*v.* 37).

34. *ἀφ' ἑαυτοῦ κ. τ. λ.*] The object of this question probably was to remind Pilate that—(1) he had not, in the exercise of his vigilant and jealous government, discovered the kingly claim of Jesus, nor found any reason to apprehend him; and that (2) those who made this accusation were themselves disaffected and seditious, and, therefore, unlikely to give true information on such a subject. Tuâne, an accusationis causâ, quæris? Vater.

35. Pilate's answer intimates that he considers the whole affair 'a question of words and names, and of the Jewish law' (A. 18 : 15), and unworthy his notice, but for the accusation and clamour arising out of it. *τὸ ἔθνος τὸ σόν*] This probably made the case more remarkable and more perplexing to Pilate's mind. Generally, we may presume, the Jews were unwilling to accuse criminals of their own nation, especially political criminals, before the Roman Governor; and arrests, for the most part, took place by his order, and at the instance of his officers. *τί ἐποίησας*] This enquiry, privately addressed to the accused person, strongly marks Pilate's opinion of the case.

36. *ἐκ τοῦ κοσ. τ.*] i. q. *ἐντεῦθεν*. *ἐκ*, as originating in this world; dependent upon the powers of the world; composed of the elements of worldly kingdoms. *οἱ ὑπ. . . . οἱ ἐμοί*] emphatic; see 10 : 11, n. q. d. 'my servants, for I have servants.' *ὑπ.* ministers, attendants as upon a ruler, cf. L. 1 : 2. *ἂν . . . ἠγωνίζ.*] 'would fight,' or 'be fighting.' Fourth form of hyp. prop. Cf. 15 : 19. A very convincing argument; for if his servants did not fight to prevent their king from being delivered up to his enemies, much less would they use force for the establishment of his kingdom. The object of the saying was to show Pilate that in his official capacity of procurator, in the performance of his duty to his Emperor, there was no necessity or reason for him to entertain the charge against Jesus. *παραδ. τοῖς Ἰ.*] 'put into the power,' or 'come into the power,' of the

βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. 38 λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ. 39 ἔστι δὲ συνήθεια ὑμῖν ἵνα ἕνα ὑμῖν ἀπολύσω ἐν τῷ πάσχα· βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα τῶν Ἰουδαίων; 40 Ἐκραύγασαν οὖν πάλιν πάντες λέγοντες, Μὴ τοῦτον, ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.

19 Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε. 2 καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέ-

Jews, i.e. the ruling party; not by the act of Pilate: he refers to his seizure and condemnation by the chief priests. *νῦν δέ*] 'whereas,' 'but however,' 'but the fact is,' as in 9 : 41. 15 : 22. 1 C. 15 : 20.

37. *οὐκοῦν . . . σύ*] He means, 'Dost thou then so far admit the truth of the charge as to assert thy claim to the kingly character? *σὺ λέγ. ὅτι κ. τ. λ.*] In Eastern phraseology this means, 'I am what thou sayest' (Mk. 15 : 2, n.). *ἐλήλ. εἰς τ. κ.*] He adds this in conformity with the fact of his prior existence; a truth which, however, the phrase would not of itself convey to the mind of a hearer. In the words which follow, our Lord explained to Pilate that he claimed a dominion over the mind and spirit. Addressing himself to his hearer's comprehension, he declared that his supremacy was what Pilate would consider philosophical; his power arising from the truth of his doctrine, and its recognition by every one who had the faculty of discerning it. In this case, as in many others, more was meant by our Lord than was intelligible to the person addressed. *ὁ ὢν ἐκ τῆς ἀλ.*] Not, who knows the truth before, but who has a mind prepared by the Author of truth to receive it. Cf. 8 : 42, 47, and 3 : 11, 21, 33, 34.

38. *τί ἐστιν ἀλ.*] The question is undoubtedly sarcastic, and implies some acquaintance with the disputes among philosophers, on the subject of knowledge. Note the omission of the article. It is equivalent to saying, 'Can you define truth?' Abrumpitur examinatio quæstione omnino conveniente homini res terrenas curanti, et disquisitiones philosophorum vel contemnenti, vel nimis arduas tenenti. Vater. After going forth to the people, Pilate heard that Jesus was of Galilee, and sent him to Herod. It was on his return that he adopted the expedient related in *v.* 39.

39. See on M. 27 : 15. From the words here used it would appear that this custom was not originated by Pilate. See also L. 23 : 17. *τὸν β. τῶν Ἰ.*] He used the title in derision of the nation, as well as of the claims of Jesus. *μὴ (ἀπολύσῃς) τοῦτον*] The full description of Barabbas is given in Mk. 15 : 7, and L. 23 : 19, 25. The brief simplicity of S. John's statement is most effective and significant.

XIX. 1. *ἐμαστίγωσε*] This he had twice offered to do as preliminary to releasing Jesus, L. 23 : 16, 22. He now orders the scourging to take place, apparently in the hope that the Jews would be satisfied with that punishment. Philo Judæus, speaking of the persecution of the Jews in Alexandria, says of the scourges, *αἷς ἔθος τοὺς κακούργων πονηροτάτους προπηλακίζεσθαι*, Vol. II. p. 528.

2-5. The mockery of the soldiers (see on M. and Mk.) was their own act, not commanded by Pilate, though he afterwards took advantage of it to exhibit his contempt of the Jews, and to justify the

θηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν, 3 καὶ ἔλεγον, Χαῖρε ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδουν αὐτῷ ῥαπίσματα. 4 Ἐξῆλθεν οὖν πάλιν ἔξω ὁ Πιλάτος, καὶ λέγει αὐτοῖς, Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω. 5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος. 6 Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

8 Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη· 9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει

release of the prisoner, which he still contemplated, by exposing the ludicrousness of his pretensions to royalty. *ῥαπίσματα*] *ἔτυπτον . . . καλάμῳ*, Mk.; so M. *οὖν*] (*v.* 5) 'and so,' Wicl. *ἴδε ὁ ἄνθρ.*] Pilate had come out first, and announced his intention of bringing out Jesus; then, when Jesus appeared, he uttered these words, which are equivalent to 'Here is (voilà) the man.'

6. *οἱ ὑπηρ.*] These being under the control of the priests (18: 10) and acting by their instigation, led the mob in the cry for the crucifixion of Jesus. Cf. M. 27: 20. *λαβ. . . . κ. σταυρ.*] To understand the meaning and force of these words we must remember: (1) that the Jews were not permitted to inflict death (18: 31); (2) that the verbal permission would involve them in the actual responsibility; (3) that the infliction of this death by the Jews on a fellow-countryman, on a charge of sedition, would be a slavish acknowledgment of their subjection to Rome. Pilate spoke in irritation, and satirically; see 18: 31. *αἰτίαν*] as we say, 'I find no case.'

7. *ἡμεῖς νόμ. κ. τ. λ.*] *ἡμ.* emphatically, in rejoinder to *ὑμεῖς*, *v.* 6. An answer to the well-understood taunt of Pilate, which thus extorted from them the acknowledgment, that they had a reason for desiring the death of Jesus different from that alleged in their actual charge against him. *ἐποίησε*] as in 10: 33. *υἱὸν (τοῦ) Θεοῦ*] 'Son of God,' in a different sense from that in which the Messiah was popularly spoken of as the Son of the Blessed: for his assumption of the Messiahship would not have been held a crime worthy of death, as amounting to blasphemy. The Jews did not expect a Divine Messiah. The law to which they refer was not the law of blasphemy (Lev. 24: 16) which is directed against those who cursed profanely or reviled the name of Jehovah; but the law, Deut. 13: 1–5, which condemns to death any one who should entice them to the worship of any other than the one only God. It was when Jesus claimed the attributes of Deity that the High Priest condemned him for blasphemy. Cf. M. 26: 63–66. L. 22: 69–71. See M. 14: 33, n. *νἱ. τ. Θ.*] Many MSS. omit *τοῦ*.

8–10. *μᾶλλον ἐφοβ.*] not necessarily implying that he was afraid before. The meaning is that now fear, rather than any other emotion, actuated him. Like many of his time, and of his character in all times, though wicked and sceptical, he was probably superstitious. The patient, rational, and dignified demeanour of Jesus accounts for Pilate's feeling. Had he appeared a vulgar impostor or fanatic, no alleged pretension to a Divine origin could have produced this effect upon the mind of the Governor. *εἰσῆλθεν*] taking Jesus with him, for a second private hearing. *πόθεν*] The enquiry doubtless referred to the saying which had excited Pilate's alarm, and induced this second examination. *ἀποκρ. οὐκ ἐδ.*] Pilate ought to have released his prisoner on the ordinary principles of justice, as an innocent man; no case having been made out against him. Probably, also, no answer to Pilate's enquiry could have

τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. 10 λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε; 11 ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει. 12 Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. 13 Ὁ οὖν Πιλάτος ἀκούσας τοῦ-

produced in his mind a correct impression. *ἐμοί*] emphatic by position. Pilate's language indicates increased surprise at the conduct of his prisoner. He conveys to him also both a warning not to despise his authority, and an encouragement to say something which might induce him to grant his release.

11. *οὐκ εἶχες . . . εἰ μὴ ἦν*] see on 9 : 33. 'Thou hadst had no authority against me, but that it is granted thee (to have it) (*ἄνωθεν*) from heaven.' 3 : 27, 31. Ja. 1 : 17. *ὁ παραδ.*] not meaning any individual in particular, but personifying the Jewish priesthood and council. We cannot understand *διὰ τοῦτο* as introducing an immediate inference from the preceding declaration; there must be an ellipsis, which perhaps may be thus supplied:—'Such authority, however, is granted thee, and thou art acting in virtue of it. That thou art in a situation to pronounce sentence upon me, and able to execute it, is due to the Divine permission; but such *is* thy situation and thy power, whereas they who delivered me to thee acted gratuitously, took upon them to seek my condemnation, assumed without necessity the office of judges and accusers. Thou art acting under a decree which has constituted thee the ultimate instrument for effecting a certain purpose, for which some such instrument is necessary; the intermediate agent who sets thy permitted power in motion, not having himself such power, and who acts solely on the impulse of his own wicked will, is more to blame.' Or thus:—'The power thou hast against me is that which is directly bestowed by God: such an act as thine in condemning and crucifying me can only be performed by a creature, in consequence of the special and extraordinary permission of the Almighty; whereas their act proceeds from the wickedness and unbelief, the source of which is in themselves.' Pilate is, however, charged with guilt by the use of the term 'greater.' Or, again, our Lord may have meant to remind Pilate of his responsibility to Him by whom 'kings reign, and princes decree justice;' but if *he* ought to feel and acknowledge his subjection to Divine authority, and would be culpable for an act of injustice, for the same reason (*διὰ τοῦτο*) the priests and rulers of the Jews were under a heavier responsibility, and were incurring greater guilt. Lastly, it may be observed, that the whole force of our Lord's remark is due to the fact, unknown to Pilate, of his Divine nature and Almighty power. It was because he was the Lord of all, that Pilate could have no power against him, except by special permission. But as Pilate had comparatively small opportunity of knowing this, and the Jewish rulers abundant testimony to at least his Divine mission, their sin in voluntarily coming forward to accuse him was greater than Pilate's, in exercising and abusing the functions of his judicial office for his condemnation. This seems the most natural interpretation of the words.

12. *Ἐκ τούτου*] especially after hearing this, cf. 6 : 66. He was now actuated by a sense of the guilt of condemning the innocent, and a feeling of awe and reverence for his prisoner. *ἐὰν . . . Καίσαρι*] This was equivalent to a threat of impeachment, which we know was much dreaded by such officers as the *procurators*, especially if of the character of Pilate or Felix. It also consummates the treachery and disgrace of the Jewish rulers, who were willing, for the purpose of destroying Jesus, to affect a zeal for the supremacy of a foreign prince. See *v.* 15, and cf. A. 17 : 7.

13. *ἀκούσας . . . βήματος*] 'on hearing.' To show the effect produced upon him by this saying, he solemnly took his seat on the tribunal, which was placed

τον τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ· 14 *ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.* 15 *οἱ δὲ ἐκραύγασαν, Ἆρον ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.* 16 *Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.*

(perhaps for the occasion) on the *λιθόστρωτον*, to give effect to his condemnation of Jesus as 'King of the Jews,' and so exculpate himself, and retaliate upon the Jews by taking them at their word, and acting as for the service of the Emperor. *λιθόστ.*] a tessellated pavement. Such pavements are found in the atrium or court of nearly every house in Pompeii; several, very elaborately executed, have been found at well-known Roman stations in England, as Cirencester and Woodchester (castra), and seem to indicate the villas or private residences of Roman commanders or municipal officers of high rank. Pliny (*Nat. Hist.* XXXVI. 64) attributes the introduction of them to Sylla. Cæsar, according to Suetonius, always took a tessellated pavement with him on his military expeditions. The pavement here mentioned was most probably connected with Pilate's private residence, occupying, perhaps, part of the terrace running along one side of the prætorium, from which Pilate had now 'come forth' with Jesus (*vv.* 9, 13.) If so, he was conveniently situated for receiving the message from his wife, mentioned by S. Matthew alone (27: 19), which came to him when he was *ἐπὶ τοῦ βήματος*. Gabbatha, Syr. Chald. derived probably from Heb. גַּבָּה 'to be high,' cf. Gibeon, Gibbethon (1 Ki. 16:27. in LXX. Γαβαθών.) It denotes the terrace on which the pavement was, the *suggestus* or raised platform of the tribunal.

14. *παρασκ. τοῦ π.*] see on 13: 1. The day preceding the Passover-Sabbath. The day before that Sabbath which fell in the season of the Passover. What is said here parenthetically is expressed more fully at *v.* 31, where note the similar construction of *σαββάτου*. So in *v.* 42, *διὰ τὴν παρασκευήν*, meaning, evidently, 'Sabbath-eve.' In M. 27: 62, this Sabbath is described as *ἥτις ἐστὶ μετὰ τὴν παρασκευήν*, thus taking its designation from its important eve, which made it 'a high day.' S. Mark explains *παρασκευὴ* by *προσάββατον*. '*παρασκευὴ* tantum respectu Sabbathi dicitur.' Reland, IV. 11. *ἕκτη*] There is no reason to suppose that S. John adopts here a different mode of reckoning from that of the other Evv. to which he conforms in all other passages. See especially 11: 9. ('Are there not *twelve hours* in the day?') Mark says expressly that it was the third hour, or 9 A.M., when Jesus was crucified. The others notice the sixth and ninth hours as occurring during the crucifixion. And the narrative of preceding events given by each consists better with the earlier than the later hour for the commencement of the crucifixion. The probability is, therefore, that we have a corrupt reading in the textus receptus of S. John,—a probability strengthened by the occurrence of *ϛ* (3) instead of *ϛ* (6), in several good MSS., and the testimony of Petrus Alexandrinus in the *Chronicum Alexandrinum*, that the original reading was *τρίτη*. Mr. Birks considers that S. John reckoned as we do, from midnight to noon, and from noon to midnight, and supports his opinion by the passages 1: 39. 4: 6, 52, 53, in which he contends that 10 A.M., 6 P.M., and 7 P.M., agree better with the circumstances, than 4 P.M., 12 noon, and 1 P.M. He supposes that judgment having been given, in the present case, at 6 A.M., three hours were occupied in the arrangements, procession, and preliminaries to the crucifixion. *Hor. Evang.* p. 421. But see notes on the above passages. *ἴδε ὁ β.*] *v.* 5.

15. *τὸν β. ὑμ. στ.*] He dwells on the title, being determined to make this an occasion of humiliating them. *οἱ ἀρχιερεῖς*] When this answer was elicited from the chief priests, Pilate felt that on the one hand the humiliation of the Jews, which was his revenge, was complete, and on the other, that no excuse was left him for releasing Jesus, lest he should appear less zealous for the Emperor than they were.

16. *αὐτοῖς*] i. e. to those who would work

Παρέλαβον δὲ τὸν Ἰησοῦν καὶ ἀπήγαγον. 17 καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ· 18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν. 19 Ἔγραψε δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τῆς πόλεως ὁ τόπος ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλληνιστί, Ῥωμαϊστί. 21 ἔλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων, Μὴ γράφε, Ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε, Βασιλεύς εἰμι τῶν Ἰουδαίων. 22 ἀπεκρίθη ὁ Πιλάτος, Ὃ γέγραφα, γέγραφα.

'their will,' (L. 23:25) to his own soldiers, who, accompanied and urged on by the priests, began to mock and torture their prisoner. So A. 2:23. 3:15. 4:10. 13:29.

17. Pilate's washing his hands (M.), the release of Barabbas, the bearing of the cross by Simon, and the address of our Lord to the women who followed (L.), are omitted here. It is probable also that our Lord was now again exposed to the mockery of the soldiers, M. 27:31. *βαστάζων*] S. John alone expresses the fact that Jesus did, as was the custom for condemned prisoners, bear the cross himself at first. This was the lowest degree of ignominy, hence the epithet 'furcifer.' Plutarch says,—*καὶ τῷ μὲν σώματι τῶν κολαζομένων ἕκαστος κακούργων ἐκφέρει τὸν αὑτοῦ σταυρόν. τὸν λεγ. Κρανίου τόπον*] 'a place called (the place of dead men's) sculls,' Gen. In L. 23:33, *τὸν καλούμενον Κρανίον*. Calvaria, Calvary, Lat. Γολγ.] See Mk. 15:22, n.

18. *ἄλλους δύο*] robbers, *λῃσταί*, M. Mk. malefactors. *κακοῦργοι*, L. The position of the cross is mentioned by all the Evangg.

19. *τίτλον*] called by M. *τὴν αἰτίαν αὐτοῦ γεγραμμένην*, by Mk. *ἡ ἐπιγραφὴ τῆς αἰτ. αὐτ.*, by L. *ἐπιγραφή*. See on M. 27:37. S. John alone states that it was written by Pilate, and objected to by the chief priests.

20. *ὅτι ἐγγὺς ἦν τ. π.*] also it seems to have been near a road, M. 27:39 (Mk.) and see Mk. 15:22, n. *Ἑβρ. κ.τ.λ.*] in L. 23:38, *γράμμασιν Ἑλληνικοῖς κ.τ.λ.* In the three languages, not their characters merely. This fact sufficiently accounts for the variations of the inscription as reported by the Evv. Each was not a mere copy of the others, but composed in accordance with the idiom of its own language. As S. John mentions Hebrew first, and S. Luke Greek first, we may conjecture, not unreasonably, that S. John has given the rendering of the Hebrew, and S. Luke the actual Greek. The occurrence of *ὁ Ναζωραῖος* is natural in an inscription meant and felt (as recorded by this Evangelist) to be peculiarly insulting to the Jews: while the use of the demonstrative pronoun in such a composition is more suitable to the Greek than either of the other two languages (Mk. 15:26, n.) S. Mark, if he wrote for Romans, would naturally give the Latin inscription, the shortest, and peculiarly Latin, 'Rex Judæorum.' This also concisely brings together the two ideas which would most excite the derision of the Romans. The very close correspondence of the words in M. with those in L. is some confirmation of the opinion that the former wrote in Greek. And if the Heb. stood first with the name Jesus by itself as the first line, the introduction of the name by M. into the Greek inscription, which might follow next, is accounted for.

21, 22. *ἔλεγον κ.τ.λ.*] whether after it was affixed, or before, does not appear. *μὴ γράφε*] the use of the pres. imp. gives the sense, 'let it not continue written.' *Ὃ γέγ. γέγ.*] the expression of an irritated man, meaning, 'what I have written I do not mean to alter.' Cf. Gen. 43:14. Pilate was angry with himself and with

23 Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα· ἦν δὲ ὁ χιτὼν ἄρραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· 24 εἶπον οὖν πρὸς ἀλλήλους, Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα, Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν. 25 εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ, καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ, Γύναι, ἰδοὺ ὁ υἱός σου. 27 εἶτα λέγει τῷ μαθητῇ, Ἰδοὺ ἡ μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται,

the Jews. He both gratified his resentment, and acted with policy, in offering the insult to the nation implied in the superscription.

23, 24. The number of soldiers employed, and the exact fulfilment of the prophecy in reference to the 'coat,' are given by S. John alone. *τὰ ἱμάτια*] 'his clothes' generally. *τέσσαρα μέρη*] they rent the *ἱμάτιον*, or large folding upper garment, as would appear from *v.* 24. The four parts would be made up of this and perhaps the under garment worn next the skin, and the girdle (*ζωνή*) and sandals, cf. A. 12 : 8. *χιτῶνα*] close fitting vest, *tunica* of the Romans. *ἄρραφος*] 'unsewn,' but more correctly 'without seam.' *ἐκ τῶν ἄνωθεν*] perhaps denoting considerable skill and labour as necessary to produce such a garment, the work, probably, of one or more of the women who ministered in such things unto him, L. 8 : 3. Cf. M. 25 : 36, and A. 9 : 39. *Διεμέρ.*] The quotation is given also by M. as the words of 'the prophet,' Ps. 22 : 18. The distinction is perhaps more marked in the Heb. than the Greek version, between the raiment generally בְּגָדַי and the particular garment לְבוּשִׁי on which lots were cast. לְבוּשׁ a vest or coat; distinguished in Dan. 3 : 21 (Chald.) from 'mantles' and 'hosen.'

25. *εἱστήκ.*] 'were standing.' *ἡ ἀδελφὴ ... Μαρία ἡ τ. Κ.*] called in M. 27 : 56 and Mk. 15 : 40, *ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ*, and this James we know was *ἀδελφὸς*, 'brother,' i.e. cousin of the Lord, G. 1 : 19. He is called (M. 10 : 3) son of Alpheus, the Hellenized form of חַלְפַּי Chalpai (so Syr.) Clopas. See L. 24 : 13, 18. Salome, wife of Zebedee, was also present (Mk. 15 : 40).

26, 27. *ἰδού*] 'Lo.' En, 'see (this is).' The address to each, severally, rendered the transfer and charge more solemn and affecting. It also more impressively reminded each of the duties towards the other involved in their new relationship. *εἰς τὰ ἴδια*] 'in to his modir,' Wiclif.; 'for his own,' Tynd., Cran.; 'home unto him,' Gen. S. John's own mother was living, and indeed was present. The Gen. V. is perhaps the best. It is not implied that the Apostle had a settled home or a house, though doubtless his parents had.

28. *εἰδώς*] He was conscious that everything which had happened was in fulfilment of S.S., and that the end drew nigh, and that one thing more remained for the accomplishment of prophecy, dependent upon his own act or words. This reference to our Lord's knowledge is characteristic of S. John. Cf. 2 : 24, 25. 6 : 6. 18 : 4. *ἡ γραφή*] 'the passage,' i.e. Ps. 69 : 21. So *vv.* 24, 36, 37.

ἵνα τελειωθῇ ἡ γραφὴ, λέγει, Διψῶ. 29 σκεῦος οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. 30 ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε, Τετέλεσται· καὶ κλίνας τὴν κεφαλὴν παρέδωκε τὸ πνεῦμα.

31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἐπεὶ παρασκευὴ ἦν· ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου· ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. 32 ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· 33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· 34 ἀλλ' εἷς

29. The circumstances of this incident are related by S. John with the accuracy of a personal observer. The exclamation of our Lord—the presence of the vessel—the precise material of the implement. The vessel contained the usual drink of Roman soldiers, *posca*, exceedingly sour wine, and had been brought for the use of the guard. The hyssop produces long wiry stalks very suitable for the purpose described. καλάμῳ, M. Mk. On the offerings of vinegar see on Mk. 15 : 36.

30. τετέλεσται] in the same sense as in *v.* 28, including necessarily the accomplishment of the great object for which his fore-ordained and predicted sufferings were endured. It is not said by the Evang. that this was our Lord's last utterance. Most probably the words followed which are recorded as uttered 'with a loud voice,' (L. 23 : 46) 'Father, into thy hands,' &c., and formed the 'loud cry' mentioned by M. and Mk. κλίνας] the dropping of the head would be the natural effect of the cessation of vital power, or consciousness. The form of expression represents even this as the conscious act of our Lord. παρέδωκε] ἀφῆκε, M. παρεδ. is more expressive of his voluntary surrender of life. Cf. παραθήσομαι τὸ πν. L. Thus he died to God, yielded to his will even in regard to death, 'was obedient unto (as far as) death,' Ph. 2 : 8.

31. παρασκευή] i.e. προσάββατον, Mk. 15 : 42. The eve of the Sabbath, and that the Passover-eve ; see on *v.* 14. The peculiar sanctity of the approaching Sabbath made them increasingly anxious that the law of Moses should be observed, which enacted that the bodies of executed criminals should not be exposed after sunset, Deut. 21 : 23. μεγάλη] according to Greswell, the union of two Sabbaths, the ordinary seventh day of the week, and also the extraordinary Sabbath on the 15th of Nisan. Cf. שַׁבַּת שַׁבָּתוֹן, Lev. 16 : 31. 23 : 32. Ex. 31 : 15. 'a great holiday,' Gesen. κατεαγ.] this was, of course, a *coup de grâce*, intended to cause immediate or very speedy death. The fatal effect would be produced probably by the sudden access of pain, the sufferer being already in a state of great exhaustion. αὐτῷ] i.e. with Jesus; so Tynd., Gen.

34. αἷμα καὶ ὕδωρ] It is now well known that the effect of long continued and intense agony is frequently to produce a secretion of a colourless lymph within the pericardium, amounting in many cases to a very considerable quantity. 'A similar effusion in all probability takes place in many chronic diseases when the agony has been long, and is one of the last phenomena of waning life.' —*Encycl. Metrop.* Medicine, On Hydrops Pericardii. The strong asseverations of the Evang. show that he regarded the circumstance as very extraordinary, perhaps as supernatural. He writes of it like a person who hardly expected to be believed. Yet the effect he describes is exactly that which we now know was most likely to result from preceding causes. Thus his accuracy of observation and the honesty and veracity of his testimony are most remarkably corroborated. The infliction of a fatal wound was an important part of the evidence for the reality of Christ's death, and so, of his resurrection. That the wound was deep and wide as made by the thrust of a spear, is also apparent from

τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. 35 καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· κἀκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα ὑμεῖς πιστεύσητε. 36 ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ, Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. 37 καὶ πάλιν ἑτέρα γραφὴ λέγει, Ὄψονται εἰς ὃν ἐξεκέντησαν.

38 Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος· ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. 39 ἦλθε δὲ καὶ Νικόδημος ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λίτρας ἑκατόν. 40 ἔλαβον

20 : 25, 27. Perhaps this is intended also to meet the rising heresy of the Docetæ who denied the reality of our Lord's humanity and passion. See Introduction.

35, 36. ὁ ἑωρακ. μεμ.] equivalent to saying, 'he who here testifies the fact was an eye-witness.' κἀκεῖνος οἶδεν.... ἵνα] an appeal to his own consciousness of the certainty of the fact, as a ground for the belief of those who regarded him as a true and honest witness. Cf. 8 : 14, n. 21 : 24. πιστεύσητε] believe, not merely the fact, but the fulfilment of prophecy which it and its concomitant circumstances afforded. ἐγένετο γάρ] The reference to Exod. 12 : 46, and Num. 9 : 12, LXX. ὀστοῦν οὐ συντρίψουσιν ἀπ' αὐτοῦ (συντρίψεται, Var. Lect. Grabii), assumes that the Paschal lamb was to be understood as typical of Christ, and its immolation and attendant ceremonies prophetic of his death, as well as symbolic of its cause, object, and results. Cf. 1 C. 5 : 7, 8. 1 P. 1 : 19. Rev. 5 : 6, 12.

37. The second quotation is from the Heb. of Zech. 12 : 10, with the omission of the word '*me* (whom),' an omission designedly made, since the Evang. refers to the passage as predictive of the *piercing* of Christ, designated as 'the person whom' they pierced. The LXX. is altogether different, ἀνθ' ὧν κατωρχήσαντο, 'for the insults which they have offered me.' The word הִבִּיטוּ rendered ὄψονται, means 'regard with reverence or love.' The passage is again referred to, and the next clause of it quoted, in Rev. 1 : 7. For the connexion of this prophecy with our Lord's incarnation, see on L. 3 : 23.

38–40. μετὰ δὲ ταῦτα] A difficulty has been raised as to the time of Joseph's request, which is represented by S. John as made *after* the soldiers had commenced taking away the bodies, and by S. Mark as made some time after the death of Jesus, but before the command was issued to destroy the sufferers (cf. with 31–38 Mk. 15 : 42, 44). But it is surely hypercritical to insist upon so closely literal an acceptation of the words μετὰ ταῦτα. The narrative is sufficiently exact and faithful if, as seems probable enough, Joseph's request preceded, or accompanied, that of the Jews, *v.* 31. What the Evang. evidently means to relate as the next thing, μετὰ ταῦτα, is, the honourable removal and interment of our Lord's body, effected by the intervention and pious care of Joseph. We learn from S. Matthew, that Joseph was rich, and had been a disciple of Jesus; from S. Luke, that he was a counsellor, i. e. one of the Sanhedrim, and a man of high religious character; from S. Mark, that his request was made with boldness, and granted after some delay; S. John supplies the fact of his secret discipleship, and his very natural association with Nicodemus on this occasion. They were of the class mentioned in 12 : 42. διὰ τὸν φ. τῶν Ἰ]—διὰ τοὺς Φαρισαίους, 12 : 42. ὁ ἐλθών] this remark corresponds to that just made upon Joseph, and calls attention to the similarity of their previous character and conduct, and the remarkable change which had now taken place. τὸ πρῶτον] i. e. in the beginning of his ministry. σμ. καὶ ἀλόης] not for embalming, which was not at this time a Jewish practice; nor was it so much an antiseptic preparation, as one intended to counteract as long as possible the natural effects of corruption (11 : 39); and used probably with a view to the future opening of the

οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. 42 ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

20 ΤΗι δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωΐ, σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν

tomb and exposure of the remains when perfectly decayed. *λίτρας ἑκ.*] see on 12 : 3. *ὀθονίοις*] *σινδόνι καθαρᾷ*, M.; *σινδόνι*, Mk., L.; *ἐνταφιάζειν*] cf. 12 : 7. Mk. 14 : 8.

41, 42. *ἐν τῷ τόπῳ*] *τόπος* here means region, district, as in M. 14 : 15, Mk. 1 : 35. *μνημ. κ.*] belonging to Joseph, and just made by him, M. 27 : 60. *οὐδέπω*] indicating high honour, and regard to the sacredness of his person. Cf. L. 19 : 30. *ὅτι*] 'seeing that the sepulchre was near,' and therefore they could avoid infringing on the sanctity of the Sabbath, by depositing the body before it commenced; 'because,' Rheims; 'and because,' Gen. malè. It is not meant that the sepulchre was chosen because of its nearness, but that because the sepulchre was near, therefore they could place the body in it partially enswathed, and ready for the last attentions which, it is implied, there was not, 'on account of the Preparation,' time to render. See L. 23 : 56. 24 : 1. The tomb was intended as the final resting-place of the body; but their placing it there, wrapped in the linen with the spices prepared by Joseph and Nicodemus, was not intended as its final obsequies. *παρασκ.*] 'the Jews' sabbath-even,' Tynd. See on *v.* 14.

XX. 1. The general account which may be collected from the four Evv. of the movements of the parties who visited the sepulchre, and discovered the resurrection, is, that first a number of women, probably in two companies, repaired early to the sepulchre, found it empty, and saw a vision of angels; that they then, as commanded, returned to the city to give information to the Apostles; that Peter and John, on hearing the tidings, ran to the sepulchre, and Mary Magdalene, who had been one of the first visitants, returned, after Peter and John, alone, and remaining in the garden, was favoured with the first appearance of the Lord, M. 28 : 1, n. The chief difficulty in harmonizing the narratives arises from the assertion of S. Matthew (28 : 9), that Jesus appeared to the women whom he names, i. e. Mary Magdalene, and Mary the mother of James and Joses, *as they went* to announce the angelic message to the disciples. It seems probable, since S. Matthew only mentions two women, one of whom was Mary Magdalene, as having been met on their way by the Lord, that the rest had proceeded to the company of Apostles, while Mary Magdalene, who had gone on first and met with Peter and John, returned, and, without 'the other Mary,' whom perhaps she 'outran,' revisited the garden; that then our Lord appeared to Mary, as related by S. John, after she had seen the angels in the tomb; and that, before Jesus left her, she was rejoined by 'the other Mary.' It is some corroboration of this view that while S. Matthew tells us that the two women 'held him by the feet,' S. John relates the prohibition addressed to Mary Magdalene, one of these same women, 'touch me not.' It may be objected that the language of Mary, addressed to the angels (*v.* 13) is irreconcilable with the fact of her having heard of the resurrection from the angels first seen at the tomb (M. 28 : 5–7). But inconsistency of language and actions, and much fluctuation of belief are perfectly natural, and what we might expect, on so stupendous an occasion. Let it be noticed that the report of the witnesses of the first angelic vision which announced the resurrection was set aside as 'an idle tale' by the disciples, and its practical rejection exhibited in the departure of two of them for Emmaus; also that Mary's positive testimony respecting our Lord's appearance to herself was disbelieved (Mk. 16 : 11), yet the evidence in this last instance was as cogent as that afforded to her by the vision of angels. Incredulity expressed, not improbably, by Peter and John, may have affected her mind. These circumstantial discrepancies establish the independence of each of the Gospel narratives, and create far less difficulty in believing them than minute and perfect agreement would have done. *σκοτίας ἔτι οὔσης*] The expression marks the earliness of the hour

λίθον ἠρμένον ἐκ τοῦ μνημείου. 2 τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς, Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον, 5 καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. 8 τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε, καὶ ἐπίστευσεν. 9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι.

more strongly than the words of M., *τῇ ἐπιφωσκούσῃ εἰς . . . .* or of L., *ὄρθρου βαθέος*, and agrees with the supposition that Mary Magdalene preceded the rest. *τὸν λίθον*] see on L. 24 : 2.

2. *πρὸς Σ. Πέτρον*] According to Mk. 16 : 7, the angels especially charged the women with a message to Peter. The fact that Mary Magdalene went first to Peter is consistent with the supposition that she had already seen the angels; yet S. John does not relate any report of the vision as made to Peter and himself. Possibly she was restrained from communication of all she had witnessed by fear of being disbelieved; and this may be the meaning of the words, Mk. 16 : 8, *οὐδενὶ οὐδὲν εἶπον, ἐφοβοῦντο γάρ*. Peter and John were probably lodging together, and apart from the rest, in some place well known to Mary. Their association is natural from what we read of them elsewhere. On the expression, *τὸν ἄλλον μ.* see on 18 : 15. *οἴδαμεν*] (in *v.* 13, *οἶδα*.) not necessarily implying that she had been accompanied by others, but agreeing with the fact stated by M., that she went to the tomb with 'the other Mary.'

3–5. *ἤρχοντο*] 'went their way to,' 'proceeded to.' *ἔτρεχον δέ*] 'now the two were running together, but the other disciple got foremost by running more quickly than Peter.' *παρακύψας... ὀθόν.*] these words, in L. 24 : 12, describe the action of *Peter*, and that with sufficient historical accuracy; but S. John goes into further particulars, giving the subsequent action of Peter.

6, 7. *καὶ τὸ σουδ. κ.τ.λ. τόπον*] This corresponds exactly and remarkably with the single word *μόνα*, added to *ὀθόν. κείμενα*, by S. Luke. It is clear from these circumstances, that our Lord left the tomb deliberately and calmly, and, as is obviously implied by the description, like a person awaking from his ordinary night's sleep. Observe the difference in the account of Lazarus, 11 : 44. One object of this orderly disposition of the vestments was to convince the disciples that the body had not been carried off either by enemies or friends; since in neither case would any thought or care have been bestowed upon the grave-clothes. *ὃ ἦν*] 'which had been,' Rh. A. 4 : 13 (*ἦσαν*). The imperfect sense, however, is natural in the narrative of an eye-witness of the entombment, cf. *v.* 12. *εἰς ἕνα τ.*] 'a place by itself,' A. V. from Tynd.

8, 9. *τότε οὖν*] 'so then.' Having seen Peter go in, and heard his account of what he witnessed. *ἐπίστευσε*] 'believed' that Jesus had risen indeed, convinced by what he witnessed, as just described. His belief is especially noted, though not obtrusively, as having been perhaps more decided than that of S. Peter. This is quite in accordance with the energy, susceptibility, and simplicity of his character. And see *v.* 29. *οὐδέπω γὰρ κ. τ. λ.*] The remark is introduced to account for their not believing the resurrection until evidence of the actual fact was before their eyes. For a similar use of *γὰρ*, see M. 1 : 18. Mk. 11 : 13. 16 : 4. *ᾔδεισαν*] understood, comprehended.

10 Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί. 11 Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, 12 καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσὶν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. 13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι, Γύναι, τί κλαίεις; λέγει αὐτοῖς, Ὅτι ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. 14 Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστί. 15 λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ, Κύριε, εἰ σὺ ἐβάστασας αὐτὸν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ. 16 λέγει αὐτῇ ὁ Ἰησοῦς, Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ, Ῥαββουνί· ὃ λέγεται, διδάσκαλε. 17 λέγει αὐτῇ ὁ Ἰησοῦς, Μή μου ἅπτου· οὔπω γὰρ

10—12. *πρὸς ἑαυτούς*] see on L. 24 : 12. To their own home, or place of sojourn. *λευκοῖς*] sc. *ἱματίοις*. The idiom is nearly the same as our own, 'in white.' *ὅπου*] the exact place being marked by the linen clothes; hence *κεφ.* and *ποσίν*. The angel seen by the women, as related by S. Mark, was sitting *ἐν τοῖς δεξιοῖς*. The position taken by the angels corresponds with their words as given by M. and Mk. *ἴδετε τὸν τόπον ὅπου ἔκειτο ὁ Κύριος*. They probably said more to Mary than S. John has reported.

14, 15. *ἐστράφη*] either hearing a sound, or obeying directions given her by the angels. *οὐκ ᾔδει*] so the two disciples in L. 24 : 16; and the apostles, J. 21 : 4. *κηπουρός*] is rather the *keeper*, than *cultivator* of a garden : or perhaps it means the *occupier*, tenant, to whom, as such, it may be said to have belonged, and who, Mary seems to have thought, objected to the interment of the body within its precincts. *αὐτὸν ἀρῶ*] i. e. will have him removed. There is much pathos in the repeated use of *αὐτόν*.

16. *στραφεῖσα*] turning so as to look at him directly and steadfastly. *Ῥαββουνί*,] 'my great Master.' The termination, ־וֹן or ־ֻן, has an intensive signification, אוֹן or הוֹן, *strength, power, wealth*, being probably the root; e. g. אֵל עֶלְיוֹן. The *most* High God. Gen. 14 : 18, &c. Lee, *Heb. Gr.* Art. 168. The seven most famous Jewish rabbis have the title Rabban. Before Ῥαββ. Syr. V. inserts 'in Hebrew;' and gives the interpretation ܡܠܦܢ (from ܝܠܦ *didicit*). The word represents the sense in which a man was called rab or rabbi at that time. The term denoted one who was a literary or spiritual master. Jesus, however, was called 'master' in the sense of *chief* or *ruler*, *καθηγητής*, a word used as equivalent to *ῥαββί* by M. (23 : 8); so *ἐπιστάτης*, L. 9 : 33. Cf. L. 5 : 5, n.

17. *μή μου ἅπτου*] It is clear that the reason for this prohibition must be looked for in the circumstances. The touch itself was not absolutely forbidden; as we learn from *v.* 27, and L. 24 : 39. If we connect the words with the account given in M. 28 : 9, 'they *held him* by the feet and *worshipped* him,' the most probable interpretation is, 'Do not cling to me now to detain me for your satisfaction as to my real bodily presence, and the indulgence of your natural feelings of joy and affection; for you will see me again and again before my ascension. Do not hold me here for the purpose of worshipping me, and obtaining my blessing. My bodily presence is not necessary for that. Your worship and prayers are henceforth to be offered to me as in that glorified state with the Father in which I have promised to receive and answer them (14 : 12—14), but which I have not yet assumed.' *ἀναβέβηκα*] 'am not ascended,' A. V., &c., from Tynd., rightly expressing the sense of the præterite, J. 3 : 13, n. Paley thinks that some previous conversation is referred to, for want of knowing which the meaning of these words is hidden from us. He considers their obscurity a proof of the reality of the occurrence. *Evidences*, Pt. II. c. 3. *ἀδελφούς μου*] his Apostles and *other* disciples. Cf. M. 28 : 10. L. 24 : 9. H. 2 : 11, 17. *πρὸς τὸν*

ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἰπὲ αὐτοῖς, Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. 18 Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακε τὸν Κύριον καὶ ταῦτα εἶπεν αὐτῇ.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ τῶν σαββάτων, καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ συνηγμένοι, διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς, Εἰρήνη ὑμῖν. 20 καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῦ. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν Κύριον. 21 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν, Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέ με ὁ πατὴρ κἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς, Λάβετε

πατ. κ.τ.λ.] His object clearly was to re-assure them of their interest in him, and to remove an oppressive sense of awe and fear with regard to him, which it is evident they all now felt, and which it was very natural they should feel. By the first part of this sentence he raises them to a participation in his 'fellowship with the Father' (1 J. 1 : 3); by the latter, he descends to a participation with them in a human relation to God. In these words is involved the great fact and truth of his mediatorship. For their full exposition read H. 1—10. The single art. (τὸν) denotes the union in one Being of the characters and relations spoken of.

18. See Mk. 16 : 10, 11, where it is said that they 'believed (her) not.' The remark applies to the class, the whole body. One or two may have believed, *v.* 8.

19, 20. τῇ μιᾷ τ. σ.] added to mark distinctly and emphatically the fact of our Lord's appearance to the Apostles on the very day of his resurrection. τῶν θυρῶν κεκλ.] This circumstance is doubtless mentioned to increase the wonder of our Lord's appearance on this occasion. It is needless to enquire whether he presented himself suddenly, while the doors were still closed, or caused them to open before him, as in A. 12 : 10. The word ἦλθεν here and in *v.* 24, accords best with the latter supposition, but the arrangement in *v.* 26 with the former. διὰ τὸν φόβ. τ. Ἰ.] increased perhaps by the feeling that the enemies of Jesus, hearing of the resurrection, would proceed to arrest them as persons most likely to spread the report. Or they might have heard the account given by the soldiers (M. 28 : 13), and might, therefore, naturally expect to be seized and examined. ἔστη . . . ὑμῖν] It was on this occasion that they were filled with extreme terror, as described by L. 24 : 37. τὴν πλευράν] for which in L. τοὺς πόδας. ἐχάρησαν] See 16 : 20, 22. And yet, for very joy, they hardly yet believed. See L. 24 : 41, n.

21, 22. πάλιν, Εἰρ. ὑμ.] He confirms the salutation which he made on appearing, in the full significance of the words, as a real promise and blessing, not as a mere form of speech; and so reminding them of his recent discourse, 14 : 27. 16 : 33. καθώς] He here brings into comparison the direct, immediate, personal nature of their mission and his, and the source from which they and he derived authority and qualification. The mission and commission, not the work and office, of Christ and his Apostles are the things compared. Nor can we without presumption extend the comparison to the mission and commission of others who have not been personally, or by revelation, appointed by the Lord himself. See on *v.* 23. We find no such language used by the Apostles in reference to their ordination of succeeding ministers. ἀπέσταλκε] 'hath sent,' i.e. sent on a mission which continues. ἐνεφύσησε] This symbolic and highly significant act (cf. Gen. 2 : 7) is most expressive of the truth concerning the Holy Ghost embodied in the creeds of the western Church, '*proceeding* from the Father *and the Son*' (see Rev. 5 : 6). Λάβετε] said in anticipation of the effusion of the Spirit on the day of Pentecost; and in connexion with the exercise of the powers which he proceeds to confer. πν. ἁγ.] cf. 7 : 39, n. and M. 1 : 18, n.

πνεῦμα ἅγιον. 23 ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἄν τινων κρατῆτε, κεκράτηνται.

24 Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. 25 ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταὶ, Ἑωράκαμεν τὸν Κύριον. ὁ δὲ εἶπεν αὐτοῖς, Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω. 26 Καὶ μεθ' ἡμέρας

23. ἀφῆτε . . . κρατῆτε] The explanation and limitation of the authority conveyed in this declaration is to be found in the history of its exercise. Peter retained Simon Magus's sin when he pronounced him 'to have neither part nor lot in the matter' of salvation (A. 8 : 20–23); also that of Ananias and Sapphira, when at his word they were punished with death (A. 5 : 3, 4, 9). Paul retained sin, and gave directions for its retention by the Church, in the case of the incestuous person (1 C. 5 : 3–5); and in the same case remitted it (2 C. 2 : 6–10), confirming, generally, in virtue of his Apostolical commission received direct from Christ, the remission of the Church, or whole Christian community, of Corinth (*v.* 10). So he retained the sins of Hymeneus and Alexander, 1 T. 1 : 20. Inferior authority seems to have been delegated to the class of ministers next succeeding the Apostles, none of whom were their successors *as Apostles*. Still they *had* authority over sinners in the Church. Thus Paul directs Timothy to '*rebuke* (ἔλεγχε) before all' those that sin (1 T. 5 : 20) : to 'withdraw himself' (ἀφίστασο) from (1 T. 6 : 5); 'turn away from,' or, turn away from him (ἀποτρέπου, 2 T. 3 : 5) false teachers and ungodly persons. Similar directions were also given to Churches collectively. Comp. M. 18 : 17. R. 16 : 17. 2 Th. 3 : 6. He bids Timothy 'reprove, rebuke (ἐπιτίμησον) with all long suffering,' 2 T. 4 : 2; and charges Titus to 'rebuke sharply' (ἀποτόμως) certain vain talkers, and generally to rebuke with all authority (ἐπιταγῆ) Tit. 1 : 13. 2 : 15; also, 'to reject' (παραιτοῦ) a heretic after a first and second admonition, 3 : 10. Diotrephes seems to have had the power of 'casting out' persons; but his decisions were evidently overruled, and reversed, and punishment threatened him by an Apostle, 3 J. 9, 10. It follows, from these examples, that no individuals except Apostles had authority to remit and retain sins; for if Timothy and Titus had it not, to whom may it be assigned? also, that a Christian society possessed this authority when acting in concurrence with an Apostle, and under his sanction; but that the power entrusted to individual ministers, not being Apostles, and Churches not in special communication with Apostles, in regard to sin and sinners, was far short of remission and retention. Even in the case of the Apostles we must, of course, understand the terms 'remit' and 'retain' in a qualified sense. The absolute power of forgiveness, or condemnation, was not vested in them, any more than the power to perform miracles, though this was conferred in similarly unqualified terms. M. 10 : 1, 8. Their remission was an infallible *declaration* of remission, and *vice versâ*. See on M. 16 : 19; and cf. Jer. 1 : 10. On the employment of these words in our Ordination Service, see M. 10 : 12, 13, n.

24. Θωμᾶς . . . Δίδυμος] The Syr. V. here, as at 11 : 16, inserts the explanation of the name (cf. 4 : 25. 9 : 7); the noun proper ܬܐܘܡܐ being slightly varied from ܬܘܡܐ a twin. Heb. תְּאוֹמִים twins. Gen. 38 : 27. The word is used in A. 28 : 11 for Διοσκοῦροι, Gemini.

25. An instance of the candour of the Evangelic writers in not concealing the difficulty which men felt in believing the fact of the resurrection, however well attested. Thomas is especially noticed as one who witnessed the resurrection of Lazarus (11 : 16); but the violent nature of the death to which our Lord had been subjected evidently increases, in his mind, the improbability of a recurrence of the miracle on the present occasion. Ἐὰν μή] They probably told him that Jesus had shown them his hands and side, *v.* 20. He requires not only the same, but a further and stronger proof. τὴν χεῖρα] as into a very large scar. See on 19 : 34.

26, 27. μεθ' ἡμέρας ὀκτώ] meaning on the eighth day, or the first day of the week next ensuing. The choice of this day for their meeting by the Apostles, and for

ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον, καὶ εἶπεν, Εἰρήνη ὑμῖν. 27 εἶτα λέγει τῷ Θωμᾷ, Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. 28 καὶ ἀπεκρίθη ὁ Θωμᾶς καὶ εἶπεν αὐτῷ, Ὁ Κύριός μου καὶ ὁ Θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς, Ὅτι ἑώρακάς με, Θωμᾶ, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· 31 ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς

his second appearance by our Lord, is an evident prelude to the sanctity afterwards to be attached to it. It is S. John who calls it, *ἡ κυριακὴ ἡμέρα*, Rev 1 : 10. *ἔσω*] in a house; not necessarily the same as before. Some have supposed that this was in Galilee, as the Apostles were ordered to proceed thither. Yet it would seem as if the Evang. meant to describe the Galilean appearance as distinct from this, in the next chapter, 21 : 1. *ἐρχ. τῶν θ. κ.*] It certainly appears from the order of the words as if the Evang. meant to say that Jesus, the doors *remaining shut*, appeared in the midst of them. *βάλε*] 'put' Wic. better than 'thrust.' *ἄπιστος*] 'unbelieving.' *πιστός*] 'believing.' Both words are used indifferently in N. T. in the active and passive sense.

28. Ὁ Κ. *μου κ. ὁ Θεός μου*] That Thomas meant to acknowledge Jesus (*εἶπεν αὐτῷ*) as his Lord and his God, and that Jesus accepted his words (*v.* 29; cf. M. 16 : 16, 17) as a confession of his belief in Him, must be clear to every honest reader. It was not merely our Lord's resurrection (R. 1 : 4), but the mode of his appearance, and the proof given of his Omniscience, that convinced Thomas of his Deity.

29. *μακάριοι κ. τ. λ.*] Possibly with some reference to S. John, *v.* 8; but putting the case (*μὴ ἰδ.*) of the great mass of those who should at any time (Aor.) believe on him. 'Blessed,' above Thomas, are they, in the possession of such enlightened minds as to be able to believe on sufficient evidence like that which had been offered to him, but which he had rejected, requiring to be convinced by his own personal experience, the testimony of his bodily senses. Hume's argument upon 'Experience,' and the modifications of it by modern Rationalists, sufficiently attest the value of the blessing here pronounced, the necessity for it, and the provision made in it against the unbelief of a future and distant age. See 4 : 48.

30. *σημεῖα*] miraculous 'signs;' but not the same as *τεκμηρία*, proofs of his resurrection, A. 1 : 3. The word *ἐποίησε* would hardly be used with *σημεῖα* in this sense. The expression *καὶ ἄλλα*, as referring to miracles not reported by John, may readily be accounted for by the consideration that the resurrection just related was a great miracle, accompanied by other miracles; and this sentence, with the following, is evidently an epilogue, or summary of the contents and object of the whole Gospel. It is also inconsistent with the interpretation 'proofs,' for the Evang. goes on to relate other evidences and proofs of the resurrection. And the words are clearly parallel to those which occur in the concluding paragraph, and which refer to the great works of our Lord, 21 : 25. The observation that follows can hardly apply to the mere 'signs,' or evidences of the resurrection.

31. This verse gives the reason why the miracles of Christ were recorded. It is the same as that for which they were wrought—to prove his Messiahship and Divinity, to attest whatever he revealed concerning himself and his mission. It is implied that enough is written for the purpose alleged. *ὁ Υἱὸς τοῦ Θ.*] L. 22 : 70; used as synonymous with *ὁ Χριστὸς*, M. 26 : 63. Mk. 14 : 61. and cf. M. 16 : 16. Yet, as a title claimed by Jesus, importing a nearer relation to Deity than the Jews attributed to the promised Messiah. *ἵνα πιστ. ἔχ. κ. τ. λ.*] 'That so believing (being believers) ye may have

ἐστιν ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέρωσε δὲ οὕτως. 2 ἦσαν ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Ναθαναὴλ ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος, Ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ, Ἐρχόμεθα καὶ ἡμεῖς σύν σοι. ἐξῆλθον καὶ ἀνέβησαν εἰς τὸ πλοῖον εὐθὺς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. 4 Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστί. 5 λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὔ. 6 ὁ δὲ εἶπεν αὐτοῖς, Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκ ἔτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. 7 λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ, Ὁ

life,' &c. To believe is to have life, i. e. spiritual and eternal life (17 : 3). *ἐν τῷ ὀν.*] 'in his name.' Eternal life is obtained by believers in virtue of Him, upon the claim established by Him in whom they believe.

XXI. The authenticity of this chapter has been doubted, but upon very insufficient grounds. External and internal evidence are both in its favour. The doubt appears to be suggested by the apparent conclusion of the Gospel in 20 : 30, 31. But the author himself might naturally add an appendix before publishing, without withdrawing his concluding paragraph. And it is in character for S. John thus to make two conclusions, who, in his introduction, made several beginnings. See on 1 : 6.

1. *ἐφανέρωσε*] Mk. 16 : 12, 14. The term is in correspondence with the altered state in which our Lord was after the resurrection; a kind of transition state from his previous earthly life to the spiritual and glorified corporeity of his heavenly life. M. 17 : 1. 1 C. 15 : 44–50. Ph. 3 : 21. Though in the body, he became visible as an apparition, and as such again became instantaneously invisible. L. 24 : 31, *ἄφαντος ἐγένετο.*

2. *ἦσαν ὁμοῦ*] the eleven disciples, we know, went away into Galilee, M. 28 : 16. There were seven present on this occasion. Perhaps they had been some time in Galilee, and separated into parties by the necessity of procuring subsistence. *Ναθαναήλ*] the same as Bartholomew; see on 1 : 45. His place of abode or birth is mentioned here only. It was the same with that of Simon Zelotes, *Καναν*ί*της.*

3. It appears hence that though they were said to have forsaken all to follow Jesus, they still had their boat, *τὸ πλοῖον*, and nets, and whole equipment (*v.* 7) at their disposal. *νυκτ*ί] the usual time for fishing in the lake (L. 5 : 5) as in many other countries. *ἐπίασαν*] a word used in N. T. most frequently by S. John, indicative, therefore, of his authorship here.

4, 5. *ἔστη... εἰς τ. αἰγ.*] Cf. 20 : 19, 26. *οὐ μ. ᾔδ.*] as they did not recognise his voice, it is more probable that their ignorance was supernatural than occasioned by the darkness or mist of the morning. *παιδία*] a word which might be used equally by a stranger to inferiors, and by a master or teacher to his disciples. S. John employs it in 1 J. 2 : 13, 18; in other passages *τεκνία*, as in 13 : 33, a word of greater endearment. *προσφάγιον*] used probably like *ὀψάριον*, *v.* 9 (see on 6 : 9), principally to denote fish, in a country where fish was a staple article of diet.

6, 7. *ἀπό*] 'on account of;' so in M. 13 : 44. L. 19 : 3. Similarly the Heb. מִן. The similarity of circumstances to those of a former occasion in L. 5 : 5–7, as well as the mere fact of the miracle, convinced S. John immediately that the

Κύριος ἐστί. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριος ἐστὶ,
τὸν ἐπενδύτην διεζώσατο· ἦν γὰρ γυμνός· καὶ ἔβαλεν ἑαυτὸν εἰς
τὴν θάλασσαν. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, (οὐ
γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων,)
σύροντες τὸ δίκτυον τῶν ἰχθύων. 9 Ὡς οὖν ἀπέβησαν εἰς τὴν
γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον καὶ
ἄρτον. 10 λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐνέγκατε ἀπὸ τῶν ὀψαρίων
ὧν ἐπιάσατε νῦν. 11 ἀνέβη Σίμων Πέτρος καὶ εἵλκυσε τὸ δίκ-
τυον ἐπὶ τῆς γῆς, μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν·
καὶ τοσούτων ὄντων, οὐκ ἐσχίσθη τὸ δίκτυον. 12 λέγει αὐτοῖς ὁ
Ἰησοῦς, Δεῦτε ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν
ἐξετάσαι αὐτὸν, Σὺ τίς εἶ; εἰδότες ὅτι ὁ Κύριος ἐστίν. 13 ἔρ-
χεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς,

stranger was Jesus. His superior quickness of perception is in accordance with his character, his peculiar relation to our Lord, and his previous ready belief at the tomb (20 : 8.) ἐπενδύτην] this was not the ἱμάτιον, but an upper garment corresponding to the χιτὼν, or tunic, and opposed to the ὑποδύτης, or garment worn next the skin; not necessarily a *fisherman's* coat. Syr. ܟܘܬܝܢܗ i.e. the word χιτών. διεζώσατο] strapped the garment with a belt or girdle on himself; see 13:4, 5. He was then περιζωσμένος; see on A. 12:8. γυμνός] i.e. had on only the ὑποδύτης. εἰς τὴν θ.] It has been supposed that on this occasion Peter miraculously walked on the water to go to Jesus; εἰς being interpreted *on to*, as in *v.* 9, and as ἐπὶ in ἐπὶ τὰ ὕδατα, M. 14 : 28, 29. Peter, it is argued, could not reach Jesus sooner by wading or swimming than by means of the boat; and if his purpose had been to wade or swim he would rather have taken off than put on clothes. But the boat was fully occupied with securing the draught of fish, a work of some time; and the garment which Peter assumed, out of respect for Jesus, would not much impede his movements, especially as it seems most likely, from *v.* 8, that he waded through shallow water. εἰς τὴν θ. with βάλλω is constantly used for 'into the sea,' M. 4 : 18. Mk. 9 : 42. A. 27 : 38.

8. τῷ πλοιαρίῳ] 'by means of the boat;' 'by ship,' Tynd., Cr., Gen. This is the same with τὸ πλοῖον mentioned in *vv.* 3 and 6; the words being used indifferently for the vessel occupied by the disciples. οὐ γάρ] the parenthesis accounts for their not shipping the cargo of fish; they were so near land that it was unnecessary, *v.* 11. τὸ δίκτυον τῶν ἰχ.] so ποτήριον ὕδατος, Mk. 9 : 41. The idiom corresponds to our own, 'the net of fish.'

9–11. ἀπέβησαν] 'they had disembarked.' ἀνθρακιάν] 18:18. It is implied that this had been provided without any visible agency. Cf. 1 Ki. 19 : 6. Jesus caused the fire and bread to be there on the same principle as that on which he wrought the first miracle at Cana, to save his friends inconvenience and perplexity. They were also reminded, by this provision, of other miracles performed by Jesus, and so confirmed in their belief that he was really present with them. ἀνέβη] 'went up,' i.e. into the boat. ἐπὶ τῆς γ.] 'hauled it (so as to be) on the (dry) land;' it had been left in the water, *v.* 8. οὐκ ἐσχίσθη] a reference, though scarcely expressed, to the former miracle, of which this reminded them, and which was wrought on the occasion of the Evangelist's call to discipleship. Then the net *did* break, or 'began to break,' as is recorded L. 5 : 6.

12–14. ἀριστήσατε] the invitation was to the morning meal—breakfast, not the principal meal of the day. ἐτόλμα . . . εἰδότες] their conviction that the evidence before them was a sufficient ground of belief, made them feel that they would justly be open to reproof if they asked any such question. They were restrained also by their former sense of awe while in his company, increased by the fact of his resurrection. εἰδότες] not a nom. absol., nor an anacoluthon for εἰδότων, but in rational concord with the plural involved in οὐδεὶς . . . τῶν μαθ. ἔρχεται] the expression denotes some preparation, and a visible formal assumption of the character in which he proceeded to act—

καὶ τὸ ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ
Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς,
Σίμων Ἰωνᾶ, ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ, Ναὶ Κύριε·
σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Βόσκε τὰ ἀρνία μου.
16 Λέγει αὐτῷ πάλιν δεύτερον, Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει
αὐτῷ, Ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ, Ποίμαινε
τὰ πρόβατά μου. 17 Λέγει αὐτῷ τὸ τρίτον, Σίμων Ἰωνᾶ,
φιλεῖς με; ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον,
Φιλεῖς με; καὶ εἶπεν αὐτῷ, Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις
ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς, Βόσκε τὰ πρόβατά μου.
18 ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ

that of master or head of a household, οἰκοδεσπότης. λαμβ. . . . καὶ διδ.] reminding them, not improbably, of the solemn rite, which at the time of its institution was predictive, but henceforth was to be commemorative, of his death and passion. τὸν ἄρτον] '*the* bread' provided, *v.* 9. τὸ ὀψ. ὁμοίως] remarked with the particularity of an eye-witness. τοῖς μαθ.] i.e. to the main body of the Apostles, the class.

15. ἀγαπᾷς] used synonymously with φιλεῖς; see *v.* 17. τούτων] i.e. the others who were present. That this was our Lord's meaning may be inferred from the obvious reference made in these questions to Peter's denial of his master. He had been foremost in promising fidelity, and had asserted that 'though *all* should be offended because of Jesus, yet would he never be offended,' M. 26 : 33. It is confirmatory of this interpretation that Peter does not answer the whole question, says nothing about his *greater* love, but only affirms the fact that he did love his master. Βόσκε] feed, ποίμαινε, tend as shepherd. A. 20 : 28. 1 P. 5 : 1. The words are used synonymously. ἀρνία] the word is not employed to distinguish one part of Christ's flock from the rest, but being a diminutive expresses affection—is a term of endearment. This is very naturally given first; then in the repetition of the charge the less emphatic term πρόβατα. In Syr. V. there are three different words. ܐܶܡܪܳܐ lamb, or sheep, *v.* 15; ܥܶܪܒܳܐ a word of doubtful derivation and origin, but meaning 'sheep,' *v.* 16, and M. 12 : 11. 25 : 32; ܢܶܩܝܳܐ sheep, or lamb, *v.* 17. In A. 8 : 32, the *first* of these is given as equivalent to πρόβατον, the last to ἀμνός. By 'lambs and sheep' we must understand those who were, or should become, believers in Christ. Cf. 10 : 1–16, 26–29.

17. ἐλυπήθη] He could not but feel that the reiterated question implied a caution to him not to speak too confidently, and so a reference to his recent denial. σὺ πάντα οἶδας] He appeals to Him as the searcher of hearts (Jer. 17 : 10). The knowledge of the thoughts and feelings is uniformly represented in Scripture as the most wonderful exercise of Omniscience. Ps. 44 : 21. 139 : 2. 1 Chr. 28 : 9. R. 8 : 27, &c. This attribute, so displayed, is claimed by our Lord in Rev. 2 : 23. For the sentiment, as frequently occurring in S. John's writings, see 19 : 28, n.—Some make here a distinction between ἀγαπᾷν and φιλεῖν. ἀγαπᾷν is the result of the deliberate exercise of the judgment, such as is expressed by *diligere*, the giving a decided preference to one object or person out of many. φιλεῖν, like *amare*, denotes greater strength of feeling, springing from passion or instinct. Possibly the words may be employed here with an intentional difference of meaning; the stronger term φιλεῖν being ascribed to Peter all along, but to our Lord only on his putting the question for the third time. Similarly by the different words βόσκε, 'feed,' ποίμαινε, 'tend as shepherd,' 'manage the flock:' it may be intended that Peter's attention was called by each to the analogous duty of a Minister of Christ, and especially that of giving spiritual instruction and comfort. See Trench's *Synonyms of N. T.* In both cases, however, the Syr. V., like the A. V., regards the terms as synonymous.

18. ἦς νεώτερος] used as denoting not a state of life past and gone, but his past and present state as compared with

περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει ὅπου οὐ θέλεις. 19 τοῦτο δὲ εἶπε, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν Θεόν. καὶ τοῦτο εἰπὼν, λέγει αὐτῷ, Ἀκολούθει μοι. 20 Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπε, Κύριε, τίς ἐστιν ὁ παραδιδούς σε; 21 τοῦτον ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ, Κύριε, οὗτος δὲ τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς, Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός σε; σὺ ἀκολούθει μοι. 23 Ἐξῆλθεν οὖν ὁ λόγος οὗτος εἰς τοὺς ἀδελφοὺς, Ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· καὶ οὐκ εἶπεν αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει· ἀλλ', Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρός

that in the speaker's point of view. These ordinary actions of every day life being chosen as significant, partly by comparison, and partly by contrast, of the circumstances of Peter's death, would necessarily be in his mind thenceforward connected with the same, perpetually reminding him of the prophecy, and admonishing him to prepare for its fulfilment. Thus they would be to himself, in a manner, sacramental of his death, consecrated symbols of the last stage and scene of his apostolical course; see 2 P. 1 : 14. *ἐκτενεῖς*] the tradition of Peter's crucifixion has attached to this word a meaning which it probably was not intended to convey. It describes the action of a prisoner submitting to be bound for execution, cf. A. 22 : 25. With *ἄλλος σε ζώσει* and *ἐζώνν. σεαυτ.* cf. the action of the prophet Agabus, A. 21 : 11.

19. *σημαίνων*] indicating, pointing out by a sign, symbolizing. *ποίῳ*] 'by what kind,' i.e. by a violent death, martyrdom. *δοξάσει τὸν Θ.*] i.e. attest the truth of the Gospel; so Ph. 1 : 20, *μεγαλυνθήσεται* X. *ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.* *ἀκολούθει μοι*] in the spiritual sense; just as at the beginning of his ministry Jesus addressed this command to his Apostles, when he called them, in the literal sense, 1 : 43. M. 4 : 19. 8 : 22. Mk. 2 : 14. Having said these words, Jesus seems to have moved onward, and the disciples in his train.

20–22. *ὃς καὶ ἀνέπ. . . . καὶ εἶπε κ.τ.λ.*] These circumstances are introduced in connexion with the words *ὃν ἠγάπα*, illustrating the intimate and confidential nature of the love subsisting between our Lord and John. A reference is also made to the fact that it was Peter who had prompted the question asked by John. *ἀνέπεσεν...ἐπί*] see on *ἐπιπεσὼν*, 13 : 25. *ἐν τῷ δ.*] 'at *the* supper.' *οὗτος δὲ τί*] 'what shall become of him?' So *τί ὁ Πέτρος ἐγένετο*, A. 12 : 18. *μένειν*] 'to abide (*ἐπιμένειν*) in the flesh (Ph. 1 : 24) in life,' 1 C. 15 : 6. *ἕως ἔρχομαι*] this coming can hardly mean anything but the event elsewhere predicted by similar phrases; the visitation by which the kingdom of God was finally set up with power, the old dispensation destroyed, the unbelieving Jewish nation punished in the destruction of Jerusalem. See M. 16 : 28. Mk. 9 : 1. L. 9 : 27, compared with H. 12 : 25–29. Ja. 5 : 7–9; also M. 10 : 23. Mk. 12 : 9. L. 12 : 36–43. *σύ*] emphatic, intimating the necessity of fixing our attention primarily and principally upon our own spiritual duties and interests.

23. *οὐκ ἀποθνήσκει*] præs. for fut., 'is not going to die.' A similar mistake was made by the Thessalonians on reading S. Paul's first Epistle. Cf. 1 Th. 4 : 13—5 : 1–4, with 2 Th. 2 : 1–10. It was evidently a prevalent belief for a long time, that the visible personal return of our Lord to judgment was near. If this Gospel was written, as is most probable, after the destruction of Jerusalem, and that event was known among Christians to have been predicted by Christ as 'his coming,' the explanation here given by S. John would be quite sufficient to be intelligible to all readers in his age; but otherwise, certainly not. *τοὺς ἀδελφούς*] the term in common use among Christians to denote believers in general, or any particular body or community of believers; see A. 9 : 30, n. *καί*] 'however,' 'withal.' *τί πρός σε*] see M. 27 : 4.

σε; 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα· καὶ οἴδαμεν ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ. 25 Ἔστι δὲ καὶ ἄλλα πολλὰ ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

24. οὗτος κ.τ.λ.] Nothing can be more natural, or more in the style and spirit of S. John, than a conclusion such as this; see on 20 : 30, 31, and with οἴδαμεν κ.τ.λ. cf. 3 : 11. 19 : 35. 3 J. 12, and similar asseverations by S. Paul, R. 9 : 1. 1 T. 2 : 7.

25. ἄλλα πολλά] as in 20 : 30. οὐδὲ αὐτόν] the expression is evidently hyperbolical, and probably proverbial. Cf. 12 : 19. χωρῆσαι] contain, have place for, 2 : 6. Divine wisdom is as apparent in the limitation of the number and magnitude of the 'books that have been written' by authority concerning 'the things which Jesus did,' as it is in the plurality and variety of them. There are several, that we might have sufficiency of independent testimony; many acts and words of Jesus are recorded, that we may become thoroughly acquainted with him and his blessed will; more have not been recorded, lest the memory should be overburdened and confused, and lest the books should become the property of a few, or of a class, instead of being accessible and intelligible to all.—The term *Synoptic* has been applied to the first three Gospels, to express their relation to each other as having a common origin, taking the same view of the character and actions of Jesus, and admitting a parallel arrangement or classification of the facts and discourses which they record. It is implied that S. John's Gospel is from a different source, presents a different idea of Jesus, and is incapable of being reduced to any historical harmony with the rest. Now it is quite true that this Gospel is more marked by peculiarity than either of the others, and by independence than those of S. Mark and S. Luke. The writer's general choice of subjects indicates his originality of information: while it suggests, at the same time, equally by its omissions and additions, an acquaintance with the previously-published Gospels. But satisfactory evidence may be gathered from almost every page of this Gospel that the character of Jesus, as described by S. John, is identical with that presented by the other Evv. (see notes on 10 : 1, 2, 6. 12 : 23. 15 : 20. 16 : 17). And considering that it was the object of this Evang., or necessary to his object, to relate facts which had not found a place in the other Gospels, the general arrangement of events in his life of Jesus by means of the marks of time which he has supplied, and the occurrences common to all the histories, coincides much more nearly than might have been expected with that of his predecessors. Mr. Birks has successfully shown (*Hor. Evang.*) that *each* of the Gospels possesses a *special* character, has a special object in view. If this be established as a fact, we are in possession of a principle which must of necessity have regulated the introduction or omission, the arrangement and classification of the subjects of the evangelic history. And it is a principle clearly unfavourable to the Synoptic theory with regard to the first three Gospels, and fully explanatory of the striking peculiarity belonging to the fourth. The degrees of diversity among these writers will vary with the difference of design. Now, if S. John's *special* purpose was (see Introd.) to set forth the manifestation of Deity in Christ, to present Jesus as the Son *of God*, this purpose will account for the selection of many of those facts, and the introduction of many of those remarks which most distinguish him from his fellow Evv. And if the *occasion* for this speciality of purpose was the promulgation of a false system of Christianity (Gnosticism) founded upon false notions of the nature and person of Christ, it became necessary for S. John to show that what we understand by the doctrinal truths of Christianity—its scheme of grace and salvation—had been laid down didactically by its Author, was closely connected in his own discourses, as well as by his presence and actions, with his personal manifestation, was made *by Himself* a logical deduction from the revelation of God in the flesh. In this all will readily recognize an important element of design, sufficient to account for the peculiarity of character in S. John's Gospel as compared with the rest.

INTRODUCTION TO ACTS.

THE authorship of the Acts of the Apostles has been ascribed to S. Luke by a remarkable, though not an absolutely unanimous consent, among annotators, both in ancient and modern times. In support of this opinion, the similarity of style between this book and the πρῶτος λόγος dedicated also to Theophilus, as well the universal testimony of the ancient church, is mainly relied upon. The same conclusion may be established by a number of undesigned coincidences to which Mr. Birks has called attention, *Hor. Apostol.* ii. 25. The following is an outline of his argument:

The writer was clearly with S. Paul during his journey from Troas to Philippi, 16 : 10–17, gives no intimation of his presence with him at Corinth and Ephesus, 18 : 1, 11, 19 : 1–10, 20 : 1–3, but certainly joined him again at Philippi, 20 : 5, and continued with him to the end of his narrative, which terminates by recording a two years' confinement at Rome.

Now six of the Pauline Epistles were written when the writer of the Acts was not present with him, i.e., in the interval occupied by his double stay at Corinth and Ephesus, 16 : 18 and 20 : 4. These Epistles are those to the Thessalonians, to the Galatians, to the Corinthians, and to the Romans. In none of these is the name of Luke mentioned as among the friends who were present with Paul, and who joined in the salutations.

During the imprisonment at Rome (28 : 30, 31) were written the Epistles to the Ephesians, Colossians, Philemon, and Philippians. We can hardly suppose that the writer of the Acts, who had been a companion of S. Paul for three years previous to that imprisonment, who had accompanied him also to Rome, would forsake him on his arrival in that city. We may then confidently expect to find the historian named among the ten persons who are mentioned in the salutations of these four letters.

Of these ten, Timothy, Tychicus, and Aristarchus, are clearly distinguished from the historian in A. 20 : 4, 5, We cannot attribute the history to Onesimus, as he was converted by S. Paul, during the imprisonment at Rome, Phil. 10. Neither can we attribute it to Mark, who was rejected by S. Paul, 15 : 38, as a companion for the journey in which the writer became his associate. Epaphroditus and Epaphras did not travel to Rome with the Apostle; they joined him during his imprisonment, the former from Philippi, the latter from Colosse. The only three names which remain are those of Jesus Justus, Demas, and Luke. Jesus Justus is mentioned but once in the four Epistles, (Col. 4 : 11) and he was a Jew by birth. The writer of the Acts seems to have been a Greek proselyte rather than a native Jew. The choice then is limited to Demas and Luke; but from the desertion of the one and the steadfastness of the other, as recorded in 2 T. 4 : 10, 11, we are inevitably led to adopt the conclusion that Luke was the real author of the Gospel and of the Book of the Acts.

The testimony of Eusebius (A.D. 325) is the following, *Hist.* iii. 4. 'Luke a native of Antioch, by profession a physician, was generally Paul's companion,

but associated designedly (*οὐ περιεργῶς*) with the rest of the Apostles. Of the skill which he acquired from them, in the art of healing souls, he has left us proofs in two divinely inspired books, in the gospel which he states he received from the eye-witnesses and ministers of the word, L. 1 : 2, 3, and in the Acts of the Apostles, which he composed not from hearsay, but from what he learnt by his own eyes, *ἃς οὐκέτι δι' ἀκοῆς, ὀφθαλμοῖς δὲ αὐτοῖς παραλαβὼν, συνετάξατο.*'

The design of S. Luke in writing the Acts was to supply, by select and suitable instances, an illustration of the power and working of Christianity. Having set forth in his first narrative the person, character, and works of its great founder, he now shows how his religion operated when committed to the hands of the Apostles. This book teaches us not by dogmatical statement, but by instructive narrative. We here see the foundations on which Christianity rests, by what means its influence is most extensively to be promoted, and how the blessings it offers can be most widely and most fully enjoyed.

This narrative was probably completed at the expiration of the two years mentioned at its close; but we may reasonably conceive that S. Luke was employed in collecting materials during his residence at Cæsarea, or its neighbourhood, when Paul was kept in custody by Felix. This locality afforded him many advantages for making personal enquiries into the events which took place at Jerusalem, where he had access to James and other Apostles. Moreover, there resided at Cæsarea several who could give information as to the earlier events detailed in his narrative; such as Philip the Evangelist, one of the seven, and some of those who had borne part in the history of Cornelius.

The work may be divided into the four following parts :—

I. The facts upon which Christianity is founded; the resurrection and ascension of Christ, and the descent of the Holy Spirit. Ch. I–II.

II. An account of the spreading of Christianity among the Jews. Ch. II–IX. A.D. 33–40.

III. The proclamation of the Gospel among the *devout Gentiles*, together with its further progress among the Jews. Ch. X–XII. A.D. 40–45.

IV. The offer of salvation to the *Idolatrous Gentiles*. Ch. XIII–XXVIII. A.D. 44–62.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΓΙΩΝ

ΑΠΟΣΤΟΛΩΝ.

1 ΤΟΝ μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ὦ Θεόφιλε,
ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, 2 ἄχρι ἧς
ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὓς
ἐξελέξατο, ἀνελήφθη· 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα
ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ.
4 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν

I. A.D. 30. 1. *πρῶτον*] for *πρότερον*. So *Il.* XIII. 502. XVIII. 92. Hdt. II. 2. IX. 27. Cf. J. 1 : 30, *πρῶτος μου ἦν*; and Col. 1 : 15, *πρωτότοκος πάσης κτίσεως*, 'begotten before.' *τὰ πρῶτα ἀπῆλθον*, Rev. 21 : 4. See L. 2 : 2, n. *λόγον*] *narrative.* λόγοι in Hdt. *history, chronicles*, I. 106, 184. λόγος, *a section* or *part of such a work*, like the later *βίβλος*, Hdt. II. 38. Xen. *Anab.* II. 1, 1. III. 1. &c. So λογογράφος, λογοποιός, *an historian*. Philo Judæus commences a treatise in a similar way, with *μὲν* not followed by *δέ*. Ὁ *μὲν πρότερος λόγος ἦν ἡμῖν κ.τ.λ.*, vol. II. p. 445. *ὧν ἦρξ ... διδ.*] 'of his words and deeds, his miracles and discourses, from the beginning of his ministry till the day when,' *v.* 2. *Θεόφιλε*] See on L. 1 : 4.

2. *διὰ πνεύματος ἁγίου*] to be taken with *ἐντειλάμενος*, (but see on *v.* 10) and to be understood of the charge recorded in M. 28 : 19, 20. Mk. 16 : 15–18. L. 24 : 44–49. Cf. J. 20 : 22. 1 : 33. 3 : 34; *ἀνελήφθη*] used by Mk. 16 : 19. *ἀνεφέρετο* in L. 24 : 51.

3. *παθεῖν*] an euphemism for the death of our Lord, L. 22 : 15. 3 : 18. 17 : 3. 26 : 23. H. 9 : 26. 13 : 12. 1 P. 2 : 23. 3 : 18. Compare the Homeric phrase, *μή τι πάθῃ, lest he suffer any ill;* and the Attic expression, *εἴ τι πάθοιμι, if aught were to happen to me;* like Latin, *si humani quid acciderit.* *ἐν π. τεκμήριοις*] '*infallible* proofs;' ('many tokens' Tynd., Cr.), 'infallible' introduced by Gen. V.; 'proofs' by A. V.; rightly, according to Aristotle's definition of *τεκμήριον* as distinguished from the generic *σημεῖον*. *τούτων δὲ τὸ μὲν ἀναγκαῖον, τεκμήριον*· and again, *τεκμήριον ὡς δεδειγμένον καὶ πεπερασμένον*· (demonstrated and concluded); deriving *τεκμ.* from *τέκμαρ*, which he says in the old language is the same as *πέρας, boundary, Rhet.* I. 2, 16, 17. *ἐν*, not a mere Hebraism. The proofs involved and contained the fact of which they were evidence. L. 1 : 77, n. *ὀπτανόμενος*] *offering himself to be seen.* The intercourse of our Lord with the disciples after his resurrection was not continuous and regular, as before, but only at intervals. *δι' ἡμερῶν τεσσαρ.*] His recorded appearances are to Mary Magdalene and the other Mary, M. 28 : 1–9; to the disciples on their way to Emmaus, L. 24 : 15; to Peter, L. 24 : 34; to the ten Apostles, J. 20 : 19; to the eleven, J. 20 : 26; to seven disciples at the Sea of Tiberias, J. 21 : 1—5; to above 500 brethren at once, 1 C. 15 : 6; to James, *v.* 7; to all the Apostles before and at his ascension.

4. *συναλιζόμενος*] Cf. *συνηγάγετε με*, M. 25 : 35. J. 18 : 2, 'assembled with them' for the last time previous to his ascension. Or 'collecting them,' cf. *συνελθόντες*, *v.* 6. Vulg. has *convescens illis* (as if from ἅλς *salt*), which is the rendering of the A. V. in the margin. So Syr. V. Beza *conveniens.* *τὴν ἐπαγγελίαν*] *the promised gift* of the Holy Spirit, the distinguishing and prominent feature of the new dispensation. Joel 2 : 28. Is. 32 : 15. 44 : 3. M. 10 : 20. L. 24 : 49. J. 14 : 16, 17, 26. 15 : 26. 16 : 7. The earlier dispensation is termed the ministration of the letter, and of death, in contradistinction to the later, which is called the ministration of the Spirit, 2 C. 3 : 6–8. S. John (c. 13–17) has supplied the full in-

ἠκούσατέ μου· 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. 6 Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγοντες, Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ; 7 εἶπε δὲ πρὸς αὐτούς, Οὐχ ὑμῶν ἐστι γνῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· 8 ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. 9 Καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν. 10 Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν

formation which our Lord gave on this subject before his death. *ἣν ἠκούσατε*] a similar change from the oblique to the direct occurs 17 : 3. L. 5 : 14.

5. *Ἰωάννης μέν*] our Lord thus confirms the words of the Baptist at M. 3 : 11, J. 1 : 33, recorded too in L. 3 : 16. *οὐ μετὰ πολλάς*] i.e. ten days after the ascension.

6. *Οἱ μὲν οὖν*] resumptive from *v.* 4, *συναλιζόμενος*· 'it was then on this occasion that.' This is the beginning of the Acts of the Apostles. The previous verses are introductory, and contain the preliminary information necessary for the regular narrative. *ἀποκαθιστάνεις*] *restore again, re-establish.* The enquiry shows not merely the earthly views which the disciples entertained, but also their expectation that the Lord would still continue with them, though he had asserted the contrary, J. 20 : 17. See L. 24 : 21. *τῷ Ἰσ.*] not *τοῦ*, give to Israel a monarchical independent constitution by ascending the throne of David. This our Lord was about to do, but not in the literal, temporal, or national sense of the words.

7, 8. *χρόνους ἢ καιρούς*] mark the omission of the article, '(such matters as) times or seasons.' *ἔθετο ἐν*] 'settled by his own proper power.' 19 : 21. 'You are not to receive superhuman knowledge on such subjects, but miraculous power, *v.* 8; the knowledge which you are to display is that of witnesses testifying to the past, rather than of prophets declaring the future.' Being still 'inferior to the Father as touching his manhood' our Lord speaks upon this subject after his resurrection nearly as he had done before his death. Cf. Mk. 13 : 32. See W. G. Humphry *in loc.* Chrysostom observes, Διδασκάλου τοῦτο ἐστι, μὴ ἃ βούλεται ὁ μαθητὴς, ἀλλ' ἃ συμφέρει μαθεῖν, διδάσκειν. *λήψεσθε δ.*] *ἐνδύσησθε δυν. ἐξ ὕψους*, L. 24 : 49. Supernatural endowments of various kinds, inclusive of inspiration, which is therefore here distinguished (*ἀλλὰ λ. δ.*) from Divine knowledge, or Omniscience. Cf. A. 19 : 6. *Ἰερουσαλὴμ κ.τ.λ.*] The subsequent history divides itself naturally into this order: (1) The Church is founded at Jerusalem; (2) next it spreads to the cities round about, *πάσῃ τῇ Ἰουδ.*; (3) after the martyrdom of Stephen it extends to Samaria and the *devout* Gentiles; (4) by the commission given to Paul provision is made for the reception of the *idolatrous* Gentiles, *ἕως ἐσχάτου τῆς γῆς*. On the first mission of the Apostles, M. 10 : 5, the Samaritans and the Gentiles were expressly excluded. *ἐσχάτου*] sc. *μέρους*. It appears from Ps. 2 : 8. Is. 49 : 6. M. 28 : 19. that this expression is to be understood of the whole world.

9. *ὑπέλαβεν*] *took him up.* Hdt. 1. 24 applies the word to the Dolphin which was said to have carried away Arion. So in Arrian, *ὑπολαβὸν τὸ κῦμα ἐξήνεγκεν εἰς τὴν ἤιονα καὶ συνέτριψεν.* The manner of our Lord's ascension was an appropriate display of his majesty, Ps. 104 : 3. There was no assisting angel, no chariot of fire, as in the case of Elijah, perhaps to show his disciples that he ascended into heaven by his own power. Yet the heavenly hierarchies may be understood from Ps. 24 : 7–10. 68 : 17, 18, to have celebrated his triumphant return to the realms of bliss by personal attendance and ministry.

10. *εἰς τὸν οὐρανόν*] (*v.* 11) these words are to be taken with each of the participles, between which they here stand. Cf. *πίστει τῇ εἰς ἐμὲ*, 26 : 18, n.; and per-

ἐσθῆτι λευκῇ, 11 οἳ καὶ εἶπον, Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

12 Τότε ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ, σαββάτου ἔχον ὁδόν. 13 καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὗ ἦσαν καταμένοντες ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτὴς, καὶ Ἰούδας Ἰακώβου. 14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ καὶ τῇ δεήσει, σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ, καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

haps διὰ πνεύματος ἁγίου, *v.* 2. The threefold repetition of εἰς τὸν οὐρανὸν in *v.* 11, is merely designed to impress upon us the reality of this great event, in order that 'we may also in heart and mind thither ascend, and with Him continually dwell.'—(Collect for Ascension Day.) ἄνδρες δύο] Œcumen. *in loc.* ἀκριβῶς ἑαυτοὺς εἰς τύπον ἀνθρώπων ἐσχημάτισαν, ὡς μὴ πτοηθῆναι τοὺς ἤδη τῷ ξένῳ τῆς ἀναλήψεως ἐκπεπληγμένους. They were in white apparel, as emblematic of purity. So 10 : 30. M. 17 : 2. L. 24 : 4. Rev. 4 : 4.

11. Ἄνδρες Γαλ.] 'Galileans.' Perhaps this address was employed to recal them from their lofty desires and ambitious expectations. τί ἑστήκ. ἐμβλ.] they were inclined to remain and gaze as if expecting some token like the mantle of Elijah, some remarkable appearance in the highest heavens, or possibly his speedy return in glory. See *Christian Year*, Ascension Day. ὁ ἀναληφθείς] these words afford a strong argument against the Romish notion of the *Corporeal Presence*, and are as such referred to in the Post Communion, at the note. They show that 'the man Christ Jesus,' in the *personality* of his human nature, remains in heaven till 'from thence he shall come (as man, J. 5 : 27) to judge the quick and the dead.' The attention and hope of the Church are *now* directed to this second appearance. See Dan. 7 : 13. M. 24 : 30. Tit. 2 : 13, and the Collects for the First and Third Sundays in Advent. ὃν τρόπον] visibly, in the form of a man, and in a cloud; not, however, in a cloud of darkness, but in a flood of light and glory, M. 17 : 4. 24 : 30.

12. Ἐλαιῶνος] the Mount of Olives is mentioned in Ezek. 11 : 23, as the scene of Divine manifestation, and especially of the Messiah, Zech. 14 : 4.—Nouns in ὼν –ῶνος, formed from other substantives are *collective*. The corresponding termination in Latin is –etum. Thus δενδρὼν, ἀμπελὼν, ῥοδὼν, ἐλαιὼν, *arboretum, vinetum, rosetum, olivetum.* σαββάτου... ὁδόν] this was determined by the distance of the tabernacle from the camp in the wilderness, Josh. 3 : 4. The nearest point was seven stadia, the farthest about fifteen. Josephus says that the Mount of Olives was five stadia from Jerusalem, *Ant.* xx. 8, 6, i.e. measuring from the foot of the hill.

13. τὸ ὑπερῷον] sc. δῶμα. *The upper room*, probably the ἀνωγέον μέγα, L. 22 : 12, where they celebrated the passover. Some interpret it of a chamber in the temple, Jer. 36 : 10. Josephus mentions such chambers. But this takes away the force of L. 24 : 53. Ζηλωτής] see on L. 6 : 15. Ἰούδας Ἰακ.] Thus named in L. 6 : 16; in M. 10 : 3, Λεββαῖος, surnamed Θαδδαῖος; in Mk. 3 : 18, Θαδδ. only.

14. προσκαρτερ. τῇ προσευχῇ] the word is used in similar connections by S. Paul, R. 12 : 12. Col. 4 : 2. Μαρίᾳ] this is the last mention of the Blessed Virgin in Scripture, which is so made as to exclude the idea of her having any pre-eminence over the disciples. We find her uniting with the rest in prayer to her glorified Son. γυναιξὶ] probably Mary Magdalene, Mary the mother of James, Salome, Joanna, and others who had attended our Lord's ministry. ἀδελφοῖς] see on M. 13 : 55. These are distinct from James and Jude; of the same connexion, if not

15 Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν· ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἴκοσιν· 16 "Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν· 17 ὅτι κατηριθμημένος ἦν σὺν ἡμῖν, καὶ ἔλαχε τὸν κλῆρον τῆς διακονίας ταύτης. 18 (οὗτος μὲν οὖν ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμά, τουτέστι χωρίον αἵματος.) 20 γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν,

the same persons as those in J. 7 : 5, who at one time did not believe in him.

15. Πέτρος] perhaps Peter's natural ardour was quickened by the charge, L. 22 : 32. Chrysostom remarks, ὅρα δὲ αὐτὸν μετὰ κοινῆς πάντων ποιοῦντα γνώμης· οὐδὲν αὐθεντικῶς, οὐδὲ ἀρχικῶς. ὀνομάτων] *persons*, as Rev. 3 : 4. 11 : 13. These merely included the disciples at Jerusalem. Many of the five hundred brethren, 1 C. 15 : 6, remained in Galilee. ἐπὶ τὸ αὐτό] this expression signifies, (1.) at the same time ; (2.) to the same place ; (3.) with the same object.

16, 17. Ἄνδρ. ἀδ.] 'brethren.' So ἄνδρες Ἀθηναῖοι. ἄνδρες δικασταί. See 2 : 14, 29. ὅτι] *inasmuch as, seeing that.* See the usage of ὅτι, L. 7 : 47. 23 : 40, n. It was necessary, seeing that Judas had been numbered with the Apostles, &c. The words of David referred to at *v.* 16 are given at *v.* 20. ἔλαχε τ. κλῆρον] *v.* 25, *obtained the appointment*, 'fellowship,' Tynd., Cr., Gen. κλῆρος, 'allotment;' in Col. 1 : 12, i.q. κληρονομία, inheritance; distinguished from μερίς, part or share, in 8 : 21.

18, 19. These two verses should be in a parenthesis as containing the remark of S. Luke, and not part of S. Peter's speech. The explanation would be unnecessary for the Apostle's hearers, but is quite appropriate in the historian writing for Gentiles. οὗτος μὲν οὖν] q.d. 'you must understand then.' ἐκτήσατο] *was the occasion of purchasing.* M. 27 : 7. The third use of the middle verb, where a person is said to do himself what he does by means of others, as cf. Chryses, λυσόμενος θύγατρα, *Il.* I. 13, to get his daughter released. Jelf, § 362. 6. πρηνής] after he had strangled himself, ἀπήγξατο, M. 27 : 5, (cf. Hdt. II. 131.) he fell with his face to the ground ; πρηνὴς, the reverse of ὕπτιος, *pronus* as well as *præceps*. In rapid narration circumstances are omitted, or classed together. So 13 : 29. 21 : 11, and 28 : 17. Cf. 9 : 24 with 2 C. 11 : 32, and Gen. 43 : 21 with Gen. 42 : 27, 35. So Shakspeare in *K. Lear*, A. v. Sc. 3, 'Your eldest daughters have foredoomed themselves, and desperately are dead,' whereas only one had committed suicide, after poisoning the other. Ἀκελδαμά] חֶקֶל דְּמָא *portion, division*, later Chaldaic form of חֶלְקָ Ruth 4 : 3. Ezra 4 : 16. Dan. 4 : 12, 20. S. Matthew ascribes the name to the circumstance of the purchase money having been the price of blood ; S. Luke seems to ascribe it to the death of the purchaser. Perhaps the two facts so remarkably combined were equally the occasion of the name. The only portion which Judas obtained by his covetousness was an ignominious burying-place, a proverb of reproach to all the dwellers in Jerusalem.

20. Adapted from LXX. Ps. 69 : 25. 109 : 8. which refer *primarily* to the enemies of David, but *secondarily* and *typically* to those of the Messiah. S. Peter argues that as the first passage had been fulfilled by the death of Judas, the other directs them to supply his place. The first quotation varies both from the LXX. and Hebrew, ἡ ἔπαυλις αὐτῶν. Hoc in omnibus sanctis Scripturis observandum est, apostolos et apostolicos viros in ponendis testimoniis de Veteri Testamento non *verba* considerare, sed *sensum*, nec eadem sermonum calcare vestigia

Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν
αὐτῇ· καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος. 21 *Δεῖ οὖν τῶν*
συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ἐν ᾧ εἰσῆλθε καὶ ἐξῆλ-
θεν ἐφ' ἡμᾶς ὁ Κύριος Ἰησοῦς, 22 *ἀρξάμενος ἀπὸ τοῦ βαπτί-*
σματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη ἀφ' ἡμῶν, μάρτυρα
τῆς ἀναστάσεως αὐτοῦ γενέσθαι σὺν ἡμῖν ἕνα τούτων." 23 *Καὶ*
ἔστησαν δύο, Ἰωσὴφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη
Ἰοῦστος, καὶ Ματθίαν. 24 *καὶ προσευξάμενοι εἶπον, Σὺ Κύριε*
καρδιογνῶστα πάντων, ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξε-
λέξω, 25 *λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς,*

dummodo a sententiis non recedant. Jerome on Amos 5 : 27. *Op.* VI. p. 306.

21. *τῶν συνελθόντων*] the same qualification of having been with Jesus from the commencement is required of the new apostle as that which the eleven possessed. Mk. 3 : 14. The object of this qualification was that the individual selected might be a competent witness, in the ordinary sense, of the great fact of the resurrection; one who could speak on sure grounds to the identity of Jesus. *ἐφ' ἡμᾶς*] *ἐπὶ* properly belongs to *εἰσῆλθε*, but the two words *εἰσῆλθε, ἐξῆλθε* are to be taken as one expressive of constant and familiar intercourse (9 : 28), and so the preposition proper to the first is used.

22. *ἀρξάμενος*] 'making his beginning;' 'and began,' Wicl. The word is not used absolutely or adverbially as in L. 24 : 47, but so as to refer to special positive actions of our Lord as the commencement of the intercourse spoken of. So in L. 23 : 5. *βαπτίσμ.* Ἰωάν.] this date is given (1) as that of our Lord's earliest manifestation by means of John's testimony; (2) as the time when his disciples became personally acquainted with him, and began to be much in his company, J. 1 : 35—51. *βάπτισμα* includes the preaching of John, with the initiatory rite which he administered to his disciples, L. 20 : 4. A. 18 : 25, as *ἡ περιτομὴ* is a complex term for the dispensation and subjects of the Mosaic law, 10 : 45. G. 2 : 12. *ἀναστάσεως*] *τοῦτο γὰρ μάλιστα τοῦ Ἰησοῦ θειότητος κεφάλαιον, a leading evidence of Christ's divinity*, Œcumen. p. 8. See R. 1 : 4. This was attested by all the Apostles as an undoubted fact, and the great demonstration of the truth of the Gospel, 1 C. 15 : 14. *γενέσθαι*] 'become,' 'be made,' 'fieri,' Vulg., Beza; 'ordained,' Tynd., A. V. *ἐποίησε δώδεκα*, Mk. 3 : 14. The twelve were not ordained or designated Apostles till some time after they had become disciples, L. 6 : 13. Previously to their ordination they had probably not much more opportunity of intercourse with Jesus than such as Barsabas and Matthias enjoyed.

23. *ἔστησαν*] so we say 'put up.' It is not clear who nominated the two; but there could not be a very large choice. *Βαρσαβᾶν*] 'son of Sabas,' to distinguish him from other Josephs, as Simon Barjona, Bartimæus. In 15 : 22 we have *Ἰούδαν τὸν ἐπικαλ. Βαρσαβᾶν*. Joseph and Matthias are both reported to have been among the seventy disciples. *Ἰοῦστος*] this surname possibly was given to Judas by the Romans in Judæa for his integrity. Thus James, the Lord's brother, is known by the traditional name, 'the Just.' The repeated mention of double names, and the agreement of the names and surnames with the probable circumstances is noticed by Mr. Birks, (*Hor. Apost.* II. 11) as a striking mark of real history.

24. *Κύριος*] This appellation is usually applied to Christ, 10 : 36. 11 : 21, 23. Prayer is expressly made to him, 7 : 59, 60. 2 C. 12 : 8. The epithet *καρδιογνώστης* ascribes to him an unquestionable attribute of Deity, as J. 21 : 17. Rev. 2 : 23, and cf. 15 : 8. This, too, is one of those attributes which Jehovah claims peculiarly for himself, Jer. 17 : 10. *ὃν ἐξελέξω*] compared with *v.* 2, proves that the prayer is addressed to Christ. *ἀνάδειξον*] 'appoint;' cf. L. 10 : 1, *ἀνέδειξεν ὁ Κύριος ἑτέρους ἑβδ.*, n. *ἕνα*] to mark the necessity of adding *one*, and no more to their number; 'of these two, one whom,' Rh. V.

25. *τῆς δ. τ. κ. ἀποστ.*] Hendiadys for 'this service of the apostleship.' *τὸν τόπ. τ. ἴδ.*] *the place appointed for him.* An euphemism. So Ignatius *ad Magnes.* 5. *Ἐπεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπίκειται τὰ δύο ὁμοῦ ὅ τε θάνατος καὶ ἡ*

ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

2 ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. 2 Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι· 3 καὶ ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρὸς, ἐκάθισέ τε ἐφ' ἕνα ἕκαστον

ζωὴ, καὶ ἕκαστος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν. Plato, *Phædo*, § 131, ψυχὴ, καθαρῶς καὶ μετρίως τὸν βίον διεξελθοῦσα, ᾤκησε τὸν αὐτῇ ἑκάστῃ τόπον προσήκοντα. Virg. *Æn.* VI. 152, Sedibus hunc refer ante suis et conde sepulcro. παρέβη] the zeugma in sense is well given in Tynd., Cr., A. V. 'by transgression fell.' Gen. 'hath gone astray.' In 2 J. 9, ὁ παραβαίνων, *intrans.*, 'He who apostatizes.'

26. αὐτῶν] i.e. of Matthias and Joses. In Alex. MS. αὐτοῖς. So Lachmann. κλῆρος ἐμός, *Il.* VII. 191. ἔπεσεν] so Jonah 1:7, ἔπεσεν ὁ κλῆρος ἐπὶ Ἰωνᾶν. The mode of electing by lot, and especially to the priest's office, was resorted to both by Jews and Gentiles from the earliest times. See 1 Chr. 24:5, 7, &c. 25:8, &c., and the choice of the scape-goat, Lev. 16:8–10. *Æn.* II. 201. As the other Apostles had been chosen by the Lord immediately, it was necessary that the substitute for Judas should be chosen as nearly as possible in the same manner. No other instance of similar appointment occurs in the apostolic age, or in the first three centuries. The word κλῆρος was subsequently applied to all who entered the ministry, and in 1 P. 5:3 to the Christian congregation. The word ἔπεσε gave rise to the term in elections, 'the choice fell.' See the mode described in *Il.* VII. 182, ἐκ δ' ἔθορε κλῆρος κυνέης. Hor. *Od.* II. 3, 26, omnium Versatur urnâ serius ocius Sors exitura. So 'excidit' in Livy XXIII. 3. 'evenit,' XXI. 17. Heb. 'went up upon,' (Lev.) 'went out,' (Chr.) συγκατεψηφίσθη] 'was voted in.' If any kind of popular election is implied in this term, it must be the preliminary election of the two, as Cic. *in Verr.* II. 51, respecting the appointment of a priest of Jupiter at Syracuse, quum suffragiis tres ex tribus generibus creati sunt, res revocatur ad sortem.

II. Πεντηκοστῆς] this feast was celebrated on the fiftieth day after the 16th of Nisan. It was the last day of the feast of weeks, i.e. seven weeks after the passover. At this feast the Jews celebrated the delivery of the law from Mount Sinai, which was on the fiftieth day after the Israelites left Egypt. It was also called the *feast of harvest*, Ex. 23:16, because the barley-harvest which began at the passover ended at this time; and *the day of the first fruits*, Num. 28:26, because on that day a meat offering of new corn was offered. It is now commemorated as the day on which the new dispensation was first promulgated, and the first fruits of the Christian harvest were dedicated to God, Ja. 1:18. ὁμοθυμαδόν] not as expecting the descent of the Spirit on that particular day, but having met by *agreement* from its peculiar sanctity. The frequent use of ὁμοθυμαδόν on such occasions is perhaps intended to remind us of their dependance upon the Saviour's promise (M. 18:19, 20). Hence its employment in the prayer of S. Chrysostom, 'who hast given us grace at this time with one accord to make our common, &c.'

2. ὅλον τὸν οἶκον] probably the ὑπερῷον, 1:13. If S. Luke had intended anything but a private house he would have used words less liable to be misunderstood by a Gentile. The wind, powerful yet invisible, was an emblem of the Divine presence, Ps. 18:10, and of the agency of the Holy Spirit, J. 3:8. As the strong wind, earthquake, and fire were harbingers of the Almighty presence, 1 Ki. 19:11, 12, and prepared Elijah to hear the still small voice, so the sound and wind prepared the Apostles to receive the gifts of the Holy Spirit. φερομένης] 'carried,' 'brought,' expressing the kind of wind which comes on with a thunderstorm. ἐπλήρωσεν] i.e. the sensation of the rushing wind.

3. διαμεριζόμεναι] *distributed* or *dispersed among them*, referring to the common source; H. 2:4, πν. ἁγ. μερίσμοι, *distributions* of the Holy Ghost. γλωσ-

αὐτῶν· 4 καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. 5 Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. 6 γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθε τὸ πλῆθος, καὶ συνεχύθη, ὅτι ἤκουον εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. 7 ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν,

σαι πυρός] pointed flames, called in Hebrew *tongues of fire*, Is. 5:24. Fire was the symbol of the Divine presence with Abraham, Gen. 15:17, Moses, Ex. 3:2, 3, at the delivery of the law, Ex. 19:16–20. ἐκάθισε] 'the thing' just described, τοῦτο ὃ νῦν ὑμεῖς βλέπετε, *v.* 33. Cf. *Æn.* II. 682:—

Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora pasci.

4. ἑτέραις] of which they had hitherto been ignorant. In Mk. 16:17 it is καιναῖς. The miraculous effect at Babel is now reversed: ὥσπερ ἐν καιρῷ τῆς πυργοποιΐας ἡ μία γλῶττα εἰς πολλὰς διετέμνετο, οὕτω τότε αἱ πολλαὶ γλῶτται εἰς ἕνα ἄνθρωπον ἦσαν. Theophylact, p. 22, B. πνεύματος ἁγίου] the Holy Spirit generally. τὸ πνεῦμα, in regard to some particular instance of his operation. This distinction, however, is not always preserved, M. 1:18, n. καθὼς . . . ἀποφθέγγεσθαι] as successively they felt themselves empowered to speak in any particular language; or merely, each in the language which the Holy Spirit enabled him to speak, for we are not to suppose that each spoke all the tongues. Cf. 1 C. 12:11. 14:30, 33. With this accords the imperf. ἐδίδου, 'kept giving.'

5. εὐλαβεῖς] *religious men*, Jews of the dispersion in 8:2, Jews who were converts to Christianity. The term *devout* in the A. V. is so frequently the rendering of εὐσεβεῖς and σεβόμενοι that it had better be confined to proselytes to the Jewish faith; and some other word, as *pious* or *religious*, be affixed to εὐλαβεῖς; 'religious,' Wicl.; 'who feared God,' Gen. κατοικοῦντες] *sojourning*, having come up for the feast; though Lightfoot thinks that they had settled there from the general expectation of the Messiah's appearance. παντὸς ἔθνους] there is reason to suppose that at this period Jews were to be found in every part of the known world, Jos. *B. J.* II. 16. 4. Their principal dispersions were under Shalmaneser, B.C. 721 (2 Ki. 17:6. 18:11), under Nebuchadnezzar, B.C. 606 (2 Ki. 24:10. 25:11), under Ptolemy Lagus, B.C. 320, who carried great numbers into Ægypt (see also Jer. 44:1), and thus ultimately gave rise to the Septuagint version of the Old Testament. Hastings Robinson.

6. φωνῆς] as the rumour was suddenly and loudly spread. φωνὴ frequently occurs for φήμη in the LXX., a sense in accordance with the A. V. (M. 9:26, n.) Others refer it to the *sound*, ἦχος, *v.* 2 (see J. 3:8) which was heard by the multitude, *v.* 33, assembled in the temple for prayer; 'when this voice was made,' Wicl., Rh. συνεχύθη] Lat. confundo, 19:29, 32. 21:31. διαλέκτῳ] *language*, as in Joseph. *Ant.* XX. 1, 2, παρ' ἡμῖν γὰρ οὐκ ἐκείνους ἀποδέχονται τοὺς πολλῶν ἐθνῶν διάλεκτον ἐκμαθόντας, . . . διὰ τὸ κοινὸν εἶναι νομίζειν τὸ ἐπιτήδευμα, *because they looked upon that attainment as polluting.* In the miraculous gift of tongues it was one design of God to break down Jewish prejudices, and to show that salvation was now equally to be offered to Jew and Gentile. H. R.

7. πάντες . . . Γαλιλαῖοι] all from one country, and that country Galilee, which was despised by the Jews, J. 7:52, though perhaps without reason, for Josephus speaks highly of the courage and industry of its inhabitants (*B.J.* III. 3). Its corrupt dialect (Mk. 14:70) may have resulted from their frequent intercourse with foreigners. The disciples appear at this time to have been chiefly Galileans, but it is not clear that they were distinguished as a sect by that name, 11:26. W.G.H.

9, 10. These verses seem to be in a

Πόντον καὶ τὴν Ἀσίαν, [10] Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, [11] Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. [12] Ἐξίσταντο δὲ πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες, Τί ἂν θέλοι τοῦτο εἶναι; [13] Ἕτεροι δὲ χλευάζοντες ἔλεγον, Ὅτι γλεύκους μεμεστωμένοι εἰσί.

[14] Σταθεὶς δὲ Πέτρος σὺν τοῖς ἕνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγξατο αὐτοῖς, Ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. [15] οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε,

parenthesis, and were probably added by S. Luke. Πάρθοι] *Parthi, Scytharum exules fuerunt*, Justin 41. The country was east of Media. Ἐλαμῖται] *Persians*. See Is. 21 : 2. These, and the preceding, were probably descended from the ten tribes who had been carried away by successive kings of Assyria, 1 Chr. 5 : 26. 2 Ki. 17 : 6. Am. 5 : 27. Μεσοποταμίαν] the country between the Tigris and the Euphrates, divided on the north from Armenia by Mount Taurus. It is now Algezira in Asiatic Turkey. Ἰουδαίαν] it seems singular that Judæa should be mentioned at all, as the persons spoken of are foreign Jews. It has been proposed to read Ἰδουμαίαν, Λυδίαν, or Ἰνδίαν, but it was a marvellous thing for *Galilæans* to speak the ordinary dialect of Judæa, and if we conceive that the countries are enumerated in regular order, beginning from the East, Judæa is rightly placed. Its insertion is also natural from the hand of one who was in the habit of considering the language of Judæa a foreign language. Ἀσίαν] the proconsular Asia, or the province of which Ephesus was the capital. See 16 : 6. Αἴγυπτον] perhaps in no country had the Jews established themselves in greater numbers than in Ægypt, especially in Alexandria, where they formed two-fifths of the population. Philo in *Flacc.* p. 973. They had been encouraged to settle there by Alexander, and afterwards by Ptolemy Lagus. Their influence was such that they had ethnarchs of their own, Joseph. *Ant.* XIX. 7. 2. Κυρήνην] a Greek colony. The Jews formed an independent body, with their own governor, like a free republic. Joseph. *Ant.* XIV. 7, 2. See 6 : 9. οἱ ἐπιδημοῦντ. Ῥωμ. κ.τ.λ.] *Romans who are sojourners, Jews as well as proselytes.* Two classes of Roman strangers are clearly denoted. Some think that they were Jews who had been banished from Rome by Tiberius, and were not suffered to return till about this period. προσήλυτοι] the zeal of the Jews in making proselytes was well known. M. 23 : 15. So Horat. *Sat.* I. 4. 142, Ac veluti te Judæi cogemus in hanc concedere turbam.

11—13. τὰ μεγαλεῖα] the announcement of the promised Messiah, salvation in his name, the resurrection of Jesus.—Persons from a particular country would probably hear several languages spoken by some of the Apostles before they discovered that one of them was speaking their own. In this case they might naturally imagine that the speakers were uttering mere jargon, and the effect would be similar to that which S. Paul describes, 1 C. 14 : 23. διηπόρουν] implies to be at a loss in consequence of a dilemma, to be perplexed between two alternatives. γλεύκους] wine of last year's vintage still sweet and strong. 'It was possible for the spectators even of this miracle to shut their hearts against it, and attribute the phenomenon to a cause with which they themselves were familiar. It cannot be doubted that they would have done the same had Christ appeared to them after his resurrection.' See L. 11 : 15. A. 26 : 24. W.G.H.

14. ἀπεφθέγξατο] *v.* 4, and 26 : 25. 'To deliver a speech.' σὺν τοῖς ἕνδεκα] The eleven, as well as Peter, delivered this, or a similar address, in the various languages. See *v.* 37. Peter probably spoke in the Aramaic, or Jewish vernacular. οἱ κατοικ. Ἱερ.] The foreign Jews are here meant. 13 : 16. ἐνωτίσασθε] used by LXX. from the Hebrew. Gen. 4 : 23. Job 37 : 14.

15. The earliest instance of ὥρα in the sense of hour is found in the writings of the astronomer Hipparchus, B.C. 140. The division of the day into twenty-four parts is ascribed to the Babylonians,

οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· 16 ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωὴλ, 17 Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται· 18 καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεύσουσι. 19 καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἷμα, πρὶν ἢ ἐλθεῖν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. 21 καὶ ἔσται, πᾶς ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται. 22 Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἴδατε, 23 τοῦτον τῇ

Hdt. II. 109. *τριτη*] see 1 Th. 5:7. Is. 5:11. Cf. Hor. *Sat.* I. 4. 51. Ebrius et, *magnum quod dedecus*, ambulet ante Noctem cum facibus.

17, 18. This is quoted from Joel 2:28, LXX. with slight variations, of which the principal is *ἐν ταῖς ἐσχάταις ἡμέραις* for *μετὰ ταῦτα*. The time of the Messiah's advent, being both the end of the old era, and the beginning of a new, was chiefly regarded by the Jews in the former light, and called 'the latter days.' See H. 1:2. 9:26. 1 P. 1:20. W. G. H. *ἐπὶ πᾶσαν σάρκα*] i.e. all men, everywhere, should be eligible for God's spiritual favours and influences. This was a part of the prophecy not yet fully understood by the Apostles. *οἱ υἱ. . . . αἱ θυγ. . . . οἱ νεαν. . . . οἱ πρεσβ. δούλους . . . δούλας μου*] implying that there shall be no distinction of age, or sex, rank, or nation. This is more obvious in the Heb. by the absence of *μου* after *δουλ.* See G. 3:28. Col. 3:11.

19–21. *τέρατα*] those which preceded the destruction of Jerusalem. See L. 21:11. M. 24:24–26. *αἷμα κ. πῦρ*] the slaughter and burning in the city at its siege and capture. *ὁ ἡλ. . . . ἡ σελ.*] See M. 24:29. Is. 13:10. 24:23. Ezek. 32:7. Rev. 6:12. The connexion between the time of vengeance and the day of redemption may be traced in Is. 59:16—18. 63:4, interpreted by L. 21:22, 28. *Κυρίου σωθήσ.*] Peter immediately proceeds to state who is the Lord, and what is salvation.

22. *ἀποδεδειγμένον*] *proved to you to be from God; demonstrated*, 25:7. cf. J. 3:2. *δυνάμεσι*] the results of supernatural powers. See on 1:8. 10:38. 19:11. L. 4:26, cf. L. 5:17. 1 C. 12:10, 29. Some distinguish *τέρας* as *τὸ παρὰ φύσιν, οἷον τὸ ἀνοῖξαι ὀφθαλμοὺς τυφλῶν, καὶ ἐγεῖραι νεκρόν· σημεῖον* as *τὸ οὐκ ἔξω τῆς φύσεως, οἷον ἐστιν ἰάσασθαι ἄῤῥωστον. σημεῖον* should always be rendered *sign*, seals of power set to the person who accomplishes them. Thus God furnished Moses with *τέρατα* which were *σημεῖα*, as credentials of his mission. Ex. 4:1—8. 7:9, LXX.

23. *ὡρισμένῃ*] definite; limited to this event. The issue not being the result of the general will and foreknowledge of God, but of his special, particular design to this effect. The word occurs L. 22:22. Diodorus Sic. speaks of events as taking place *οὐχ ὡς ἔτυχεν, οὐδ' αὐτομάτως, ἀλλ' ὡρισμένῃ τινὶ καὶ βεβαίως κεκυρωμένῃ Θεῶν κρίσει.* The *βουλὴ* and *πρόγνωσις* of God relate to *ἕκδοτον. ἀνόμων*] *without law*, 'by the hands of Gentiles,' who knew not the law, 'profane.' So in 1 C. 9:21. 'By the hands of wicked men.' Wicl., Rh. 'Of unrighteous persons.' Tynd., Cr., Gen. See 3:13, 15. 6:52. 13:28.

ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες, διὰ
χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· 24 ὃν ὁ Θεὸς ἀνέστησε
λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι
αὐτὸν ὑπ' αὐτοῦ. 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν, Προωρώμην
τὸν Κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν, ἵνα
μὴ σαλευθῶ. 26 διὰ τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλιά-
σατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ'
ἐλπίδι· 27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδου, οὐδὲ
δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 28 ἐγνώρισάς μοι ὁδοὺς
ζωῆς, πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.
29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παῤῥησίας πρὸς ὑμᾶς περὶ
τοῦ πατριάρχου Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ
μνῆμα αὐτοῦ ἐστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. 30 προφήτης
οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ
τῆς ὀσφύος αὐτοῦ τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστὸν,
καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, 31 προϊδὼν ἐλάλησε περὶ τῆς
ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς

24, 25. *τὰς ὠδῖνας*] *the bands of death.* So in Ps. 18:5. LXX. The Hebrew חֶבְלֵי has two cognate senses,—(1) cords or bands; (2) pains of childbirth; q. d. constrictive pains. *οὐκ ἦν δύνατον*] having poured out his soul unto death, he had vindicated Divine law, and purchased a spiritual seed, and 'through death destroyed (*καταργήσῃ*, H. 2:14) him that had the power of death.' The impossibility lay also in his own Omnipotence. J. 10:18. *εἰς αὐτόν*] in words that relate to him, indicating him. So *πρός* 'with a view to,' H. 1:7. The quotation is exact from LXX. Ps. 15:9—11.

26—28. *γλῶσσα*] Heb. *my glory*, the tongue being so called as the chief organ which distinguishes man from the brute creation, and enables him to give praise to God, Ps. 57:8. 108:1. *κατασκηνώσει*] a word implying a temporary sojourn. See J. 1:14. *ἐπ' ἐλπίδι*] 'hopefully,' 'with a good hope maintained,' R. 4:18. 1 C. 9:10. *ᾅδου*] see on L. 16:23. From this the article of the Creed, 'He descended into hell,' is clearly deduced. Before his resurrection the soul of Christ was in hell (Hades); but it was not there before his death; therefore, upon or after his death, the soul of Christ 'descended into hell.' *δώσεις*] *allow, permit.* Heb. תִּתֵּן. Cf. 19:31. Xen. *Cyr.* v. *δός μοι τοὺς ἐμὲ τιμῶντας νικῆσαι εὖ ποιοῦντα.* Hor. *Epist.* 1. 16, 61. Da mihi fallere, da justo sanctoque videri. *μετὰ τοῦ πρόσ.*] cf. J. 17:5, *δόξασόν με σύ πάτερ παρὰ σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.*

29. *ἄνδρες ἀδελφοί*] 'brethren.' See on 1:16. *ἐξόν*] 'I may speak,' licet. David is called *πατριάρχης*, as the founder of the royal family. His sepulchre in Mount Sion remained till the time of Adrian, though it had been pillaged by Hyrcanus and Herod. *παῤῥησίας*] *boldness, a freedom of utterance, ἡ ἐπὶ τοῖς καλλίστοις εὔτολμος ἀπολογία*, Isidore Pelus. He means that no one could find fault with him for maintaining that David did not speak of himself in this passage. See 13:35, 36.

30, 31. *ἐκ καρποῦ*] a Hebraism. See Ps. 132:11. *τὸ κατὰ σάρκα*] These words evidently imply that Christ had another nature besides the human. Cf. R. 1:3, 4. 9:5. *ἀναστήσειν*] has probably no reference to the *resurrection* of Christ, but to God's causing him to appear among the Jews. See 3:22, 26. 7:37; and cf. Deut. 18:18 (LXX.) *θρόνον δὲ Δαβὶδ ἀκούων, μὴ αἰσθητὴν βασιλείαν νόμιζε, ἀλλὰ θείαν· ἦν ἐβασίλευσεν ἐπὶ πάντα τὰ ἔθνη διὰ τοῦ θείου κηρύγματος.* Theophyl. *προϊδὼν ἐλαλ.*] spoke in the spirit of prophecy concerning, &c., i. e. so spoke when he said this.

ᾅδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. 32 Τοῦτον τὸν Ἰησοῦν
ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. 33 Τῇ δεξιᾷ
οὖν τοῦ Θεοῦ ὑψωθεὶς, τήν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος
λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο ὃ νῦν ὑμεῖς βλέπετε καὶ
ἀκούετε. 34 οὐ γὰρ Δαβὶδ ἀνέβη εἰς τοὺς οὐρανούς, λέγει δὲ
αὐτὸς, Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, Κάθου ἐκ δεξιῶν μου,
35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.
36 Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι Κύριον καὶ
Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς
ἐσταυρώσατε."

37 Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἶπόν τε πρὸς
τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους, Τί ποιήσομεν, ἄνδρες
ἀδελφοί; 38 Πέτρος δὲ ἔφη πρὸς αὐτοὺς, "Μετανοήσατε, καὶ

32. *ἀνέστησεν*] and so has proved him to be the person of whom David spake. *οὗ*] probably *whose*, referring to *ὁ θεός*; see 5:32, *ἐσμὲν αὐτοῦ μάρτυρες τῶν ῥημάτων τούτων*. Cf. 3:15. 1 C. 15:15; 'to whom,' Wicl., i.e. Jesus, 13:31.

33. *Τῇ δεξιᾷ*] *to the right hand*, denoting his exaltation to glory, authority, and absolute power; a Hebraism. See *v.* 34, 5:31. 7:55. E. 1:20. H. 1:3. Theophylact remarks, *οὐχ ὅτι τόπῳ περικλείεται ὁ Θεὸς, ἀλλ' ἵνα τὸ ὁμότιμον αὐτοῦ δειχθῇ τὸ πρὸς τὸν πατέρα*. This is Peter's interpretation of Ps. 15:11 quoted in *v.* 28, but of the Heb. rather than LXX., also of *καθίσαι ἐπὶ τ. θρ. αὐτ. v.* 30. Ps. 132:11. *ἐξέχεε*] Peter now plainly attributes to Jesus that effusion of the Spirit which at *v.* 17 is ascribed to God. *τὴν ἐπαγγελίαν*] the *fulfilment* of the promise, 1:4. H. 11:39.

34. See on M. 22:43. S. Peter presents to the Jews the facts rather than the doctrines of the new dispensation, and insists more on their agreement with prophecy than on the miraculous nature of these facts, exhibiting Christianity as the fulfilment and carrying out of the old dispensation. S. Paul, the Apostle of the Gentiles, rather contrasts Christianity with the law of Moses (13:38, 39), and shows its inferiority; but neither of them enters upon a full and systematic exposition of doctrine, which would have perplexed their hearers. *ἀνέβη*] His body was in the tomb; his soul in *ᾅδης*, the place of departed spirits. *αὐτός*] i.e. the very person who had spoken as of himself in *vv.* 27, 28, here speaks of *another* under the title of his Lord, who should be thus exalted.

36. *ἐποίησε*] *hath appointed*. Chrysost. *κατέστησεν*, as H. 3:2. Cf. Mk. 3:14. So in Latin, *facere consules*. The Apostle speaks of the *office* of Christ and the dignity attending it. (See R. 14:9.) S. Peter testifies, (1) the resurrection of Christ, *v.* 24; (2) his ascension and the subsequent descent of the Holy Ghost, *v.* 33; (3) his Messiahship and universal dominion, *v.* 36. These proofs from prophecies and facts left the Jews without reply and excuse. *αὐτόν*] him, and then to fix in their minds the personality and identity of him of whom he spoke he adds, *τοῦτον τὸν Ἰησοῦν*. *ὑμεῖς*] emphatic. He charges the guilt of the crucifixion upon the whole nation.

37. *κατενύγησαν*] this word, like *δάκνω, πλήσσω*, is used to express the emotions of vehement passion, *were deeply pierced*. *ψυχὴ δηχθεῖσα κακοῖσιν, Med.* 109. *οἶδ' οὐ γὰρ ἄκρας καρδίας ἔψαυσέ μου, Hec.* 242; and see 7:54. Our Lord's language, J. 16:8, 9, was now beginning to be fulfilled, and the bystanders were convicted of sin, in having crucified the Lord of glory.

38. *Μετανοήσατε*] see on M. 3:2, 'Repent and let each one of you get baptised.' Wiclif and Rh. V. render this, *do penance*, from a mistranslation of the Vulgate, *agite pœnitentiam*, which is correct enough, being a common Latin idiom, of which we have instances in agere vitam, *to live*; agere gratias, *to thank*; agere silentium, *to be silent*. *βαπτισθήτω*] the rite of baptism is here and elsewhere prescribed and submitted to, apparently without explanation on the one side, or surprise on the other, as a practice with which the Jews were familiar. *ἐπὶ τῷ ὀνόματι* 'I. X.] with the name for the basis of profession, belief, trust; see L.

βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν· καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος. 39 ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσηται Κύριος ὁ Θεὸς ἡμῶν." 40 Ἑτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων, Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.

41 Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ τρισχίλιαι. 42 ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς. 43 Ἐγένετο δὲ πάσῃ ψυχῇ φόβος, πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο. 44 Πάντες δὲ οἱ πιστεύον-

24 : 47. The name of Jesus is mentioned emphatically to show that they were to receive his baptism and no other, R. 6 : 3. Χριστοῦ is added because it had been the object of Peter's speech to prove, and it was essential for the Jews to believe that Jesus was the Messiah. In 8 : 16. 19 : 5, 1 C. 1 : 13, 15, *εἰς τὸ ὄνομα*, 'to the profession of.' In R. 6 : 3, G. 3 : 27, *εἰς Χρ.* 'to be Christ's.' *εἰς ἄφεσιν*] the forgiveness of sins being the end; the object to be kept in view; that for which you believe in Jesus Christ, 3 : 19, 22 : 16. 'remission,' putting away, cf. Ps. 103 : 12.

39. *ἡ ἐπαγγελία*] i.e. the promise quoted from Joel. *τοῖς εἰς μακράν*] it has been doubted whether this means the Gentiles, or the remote posterity of the Jews. It is certainly applied to the Gentiles in E. 2 : 13, 17. S. Peter, however, could hardly at this time have contemplated the conversion of the Gentiles. The Jews perhaps believed in the future admission of the Gentiles, as proselytes to Judaism, but not as 'heirs of the promise,' *πᾶσι*] corresponds with *πᾶσα σὰρξ*, *v.* 17. The words *ὅσους ἂν π.* imply an obscurity in the speaker's mind as to the parties spoken of. *προσκαλέσηται*] 'call to himself,' J. 10 : 16.

40. *ἑτέροις τὲ λόγοις*] from the summary given, these other words appear to have been words of exhortation and entreaty, founded upon the facts of his previous address. *διεμαρτύρετο*] this word has the meaning of the Latin *obtestor* as well as *testificor;* so used in L. 16 : 28. *σώθητε*] 'get saved.' *ἀπό*] separate yourselves from their wickedness and their communion; become a different generation that you may be saved, 2 C. 6 : 17. Ph. 2 : 15. *σκολιᾶς*] Deut. 32 · 5, literally *crooked,* figuratively *wicked, depraved, perverse,* as *διεστραμμένος*, with which it is found in apposition, Ph. 2 : 15. *σκολιαὶ θέμιστες, Il.* XVI. 387. *σκολιὰ πράττειν*, Plato, *Theæt.* § 77.

41. *ἀσμένως*] correctly denoting the feeling of men who had experienced the deep compunction of heart described in *v.* 37, and received in faith the consolatory assurance of the Apostle in *vv.* 38, 39. *προσετέθ.*] were added, i.e. by the grace of God; see *v.* 47, and cf. *προσκαλ. v.* 39. *ψυχαί*] *persons, v.* 43. 3 : 23. 7 : 14. 27 : 37. Gen. 46 : 27. Plutarch, *ψυχὴν καὶ κεφαλὴν τὸν ἄνθρωπον εἰώθαμεν ἀπὸ τῶν κυριωτάτων ὑποκορίζεσθαι.*

42. *διδαχῇ*] receiving continual instruction from the Apostles. *κοινωνίᾳ*] 'partnership,' Christian intercourse extending also to a mutual participation in their worldly property, which is its meaning in R. 15 : 26. 2 C. 8 : 4. H. 13 : 16. *τῇ κλάσει*] this indicates something characteristic of the disciples. It is not likely to be the Agapè, as there is no clear instance in N. T. of the term being applied to a meal, but it rather means that Christian ceremony which began with breaking bread, the celebration of the Lord's Supper, see 20 : 7. 1 C. 10 : 16. This probably was at first associated in most cases with their *συσσίτια*, or meals taken in common, *v.* 46; see 1 C. 11 : 20–22. *ταῖς προσευχαῖς*] the plural seems to imply regular stated times of prayer.

43, 44. *φόβος*] there was fear or awe among the people in general. *ἐγίνετο*] the tense denotes that the miracles were frequent, habitual. Observe the change from *ἐγένετο φόβος*. *ἐπὶ τὸ αὐτό*] 1 : 15, n. i.q. *τῇ κοινωνίᾳ* (*v.* 42), as is described in *v.* 46.

τες ἦσαν ἐπὶ τὸ αὐτὸ καὶ εἶχον ἅπαντα κοινά, 45 καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρείαν εἶχε. 46 καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, 47 αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

3 Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. 2 Καί τις ἀνὴρ

45. ἐπίπρασκον] From 5 : 4, it is evident that these acts were voluntary. By κτήματα is signified *immoveable*, and by ὑπάρξεις *moveable* property. They perhaps interpreted literally the words of our Lord, L. 12 : 33.

46. ἐν τῷ ἱερῷ] 5 : 12. L. 24 : 53. κλῶντες τε κατ' οἶκον ἄρτ.] celebrating the Holy Communion in the different places or apartments where the Christians assembled. See 5 : 42. 8 : 3. 20 : 20. ἐκκλήσιαι κατ' οἶκον are mentioned, R. 16 : 5, 1 C. 16 : 19. μετελάμβ. τροφῆς] partook of food. Cf. δαιτὸς εἴσης Hom. This refers to their ordinary, though perhaps common meals. See on 20 : 7, 11. ἀφελότητι καρδίας] The expression occurs Col. 3 : 22. Œcumen. explains it of their humility, μηδὲν ὑψηλὸν φρονοῦντες ἐφ' αἷς ἔπραττον ἀγαθοεργίαις καὶ ἐλεημοσύναις, ὅπερ μάλιστα ἦν Ἰουδαϊκον. Bengel says, 'sine invidiâ quod ad ditiores, sine pudore perverso quod ad pauperiores attinet.' Cf. 2 C. 9 : 13, ἁπλότητι τῆς κοινωνίας, liberality, disinterestedness.

47. προσετίθει] 'kept adding,' as ἐγίνετο, *v.* 43. And obs. the imperfects in the passage, denoting contemporaneous and continuous action. τοὺς σωζομένους] 'those who were saved,' who complied with the exhortation σώθητε, *v.* 40, and embraced the Gospel as the power of God unto salvation. (R. 1 : 16.) L. 13 : 23, n. 1 C. 1 : 18. 2 C. 2 : 15. τῇ ἐκκλησίᾳ] is here first used of the Christian community actually existing. *Vv.* 42—47 may be considered as a general account of the events consequent upon the day of Pentecost, of which the detailed narrative is given in the following chapters.

III. 1. We frequently find Peter and John associated. They went together to prepare the Passover, L. 22 : 8. Peter at the last supper beckoned to John to ask who should be the betrayer, J. 13 : 24. John, perhaps, was the other disciple who brought in Peter to the High Priest's palace, J. 18 : 15. Peter and John ran together to the sepulchre, J. 20 : 3. Peter enquired about the future charge and destiny of John, J. 21 : 20. They were deputed together to go to Samaria, A. 8 : 14. These are coincidences which corroborate the narratives. They were both fishermen on the sea of Galilee, and partners in their trade, L. 5 : 10. It may be that an intimate friendship was formed then, which was further cemented when they became fishers of men. ἐπὶ τὴν ὥραν] sub horam. 4 : 5. Mk. 15 : 1. The general meaning of ἐπὶ applied to time is *up to, until; for, during;* as ἐπ' ἠώ, ἐπὶ χρόνον. τὴν ἐννάτην] The time of the evening sacrifice was between the two evenings, Num. 28 : 4, (marg.)—i. e. between three and six. See Exod. 29 : 41—43. The Jews prayed at the third, sixth, and ninth hour. Clement of Alexandria, at the close of the second century, mentions the observance of the same hours in the church. Clemens Rom., in the first century (if the passage be not an interpolation), speaks of certain fixed hours, though we are not told what they were. 1. 40, τὰς προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῇ ἢ ἀτάκτως . . . ἀλλ' ὡρισμένοις καιροῖς καὶ ὥραις. ἀνέβαινον] were going; were on their way to. This probably happened very soon after the day of Pentecost.

2. ἐβαστάζετο] *was in the habit of being carried.* ἐτίθουν] *used to place.* Both Jews and Gentiles placed their sick at the entrance of the temples. This man had continued a cripple more than forty years, 4 : 22. The cure was consequently more unlooked for, and the person cured a more credible and conspicuous witness of the fact. τὴν Ὡραίαν] Josephus speaks of nine gates that were covered over with silver and gold. Probably this was the gate of Corinthian brass. *B. J.* v. 5. 3. It was

χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὡραίαν, τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν· 3 ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε, Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ ἐπεῖχεν αὐτοῖς, προσδοκῶν τι παρ' αὐτῶν λαβεῖν. 6 εἶπε δὲ Πέτρος, Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγειραι καὶ περιπάτει. 7 καὶ πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά· 8 καὶ ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν Θεόν. 9 καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν· 10 ἐπεγίνωσκόν τε αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ ὡραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

erected by Herod the Great, and separated the court of the Gentiles from the inner court, *μία δ' ἡ ἔξωθεν τοῦ νεὼ Κορινθίου χαλκοῦ, πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα.* The blind man (J. 9 : 1) was probably at the temple gate. Cf. J. 8 : 59. 9 : 1.

3—5. *λαβεῖν*] This is redundant as in Aristoph. *Plut.* 240, *Αἰτῶν λαβεῖν τι.* Soph. *Aj.* 825, *Αἰτήσομαι δὲ σ' οὐ μακρὸν γεράς λαβεῖν.* *ἀτεν. . . . ἡμᾶς*] The steadfast gaze of the Apostles, and their demand that the cripple should look fixedly on them, were for the purpose of ensuring attention to the words they were going to utter; of impressing his mind with the authority of Him by whom they were about to perform the miracle. 14 : 9. *ἐπεῖχε*] sc. *τὸν νοῦν.* L. 14 : 7.

6. *εἶπε δὲ Πέτρος*] Chrysostom. *ὁ Ἰωάννης πανταχοῦ σιγᾷ, ὁ δὲ Πέτρος καὶ ὑπὲρ αὐτοῦ ἀπολογεῖται.* So Paul for himself and Barnabas, 13 : 45, 46. John, as became the younger, was the more reserved, Peter the elder and bolder of the two. *ὑπάρχει*] sing.; as the two nominatives imply one thing,—i.e. money. This declaration of S. Peter, made after some of the possessions had been sold and placed at the disposal of the Apostles, shows how far they were from enriching themselves with the money which they received. These words are profanely and falsely used by the Pope on certain occasions, when he pretends to bestow the Apostolical benediction. He has what he denies, and he has not what he claims. The pseudo-successor of Peter cannot say 'Arise and walk.' *ἐν τῷ ὀνόματι*] by the authority. 4 : 7, 10.

7, 8. *πιάσας*] The Apostles, like our Lord, generally employ some outward action in the performance of miracles, but they take care to make it understood that the power which they exercise is not their own. *βάσεις*] properly *steps; σφυρά*] *ankle bones;* from their resemblance to *σφῦρα, a hammer,* Lat. *malleolus.* S. Luke particularizes the parts, as his medical knowledge enabled him to do, and hence affords an undesigned testimony of his being the author of this book. See 9 : 18. L. 1 : 7. 8 : 43, 44. *ἐξαλλόμενος*] expresses the eagerness and joy, as well as the perfection, with which he began to exercise his newly-acquired power. He first leapt up, then stood upon his legs, and then walked about, and frequently leapt, to convince himself of his cure. The naturalness of his actions corroborates the truth of the record. 'He praised God, not the Apostles. To conceal God's mercies is ingratitude, to attribute them to others is sacrilege.'—H. R.

10. *τὴν ἐλεημόσ.*] The article is used to remind us of the object alluded to in *v.* 2, where the art. is omitted.

11 Κρατοῦντος δὲ τοῦ ἰαθέντος χωλοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶντος, ἔκθαμβοι. 12 ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν, "Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; 13 ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν· 14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. 16 καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον, ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσε τὸ ὄνομα

11. *κρατοῦντος*] literally 'holding,' 'keeping fast,' a most natural action. *ἐπὶ τῇ*] 'at.' They made for this place, and when there, the crowd gathered round them. *στοᾷ...Σολομ.*] In the destruction of Solomon's temple by Nebuchadnezzar, the groundwork of these cloisters had escaped; and Zerubbabel, when he built the temple, preserved it as a monument of antiquity. The portico was also called *ἀνατολική*. Joseph. *Ant.* XX. 9. 7. See on J. 10: 23. *ἔκθαμβοι*] an instance of *rational* concord, agreeing with the sense of *λαός*. So 5: 16. L. 2: 13.

12. *ἀπεκρίνατο*] see on M. 11: 25. He responded to the occasion; he answered the feelings and thoughts of his audience. 5: 8. *ἰδίᾳ*] The Apostles thus directly contravene the idea that God confers upon us any benefits *by virtue of the merits of the saints*. They would not take the honour of the miracle to themselves, but expressly attributed it to Christ. 14: 15. 2 C. 4: 5, 7. *πεποιηκόσι*] is here equivalent to *ποιηταῖς οὖσιν*, 7: 19. 27: 1. It was a Jewish notion that if a man arrived at a high degree of holiness, he would be able to work miracles. See the Rabbinical interpretation of Is. 59: 2. *Old Paths*, p. 103. This is the origin of the Romish doctrine of the merits of the saints.

13. By ascribing this miracle to Jehovah, provision was made against the errors of the Manichæans, and other Gnostics, who refused to acknowledge Him as the good and supreme God. *πατέρων*] By this emphatic and reiterated designation of God as the God of the O. T., Peter vindicates himself from the suspicion of teaching a new and strange religion. *ἐδόξασε*] by his resurrection, J. 13: 32, ascension, J. 12: 16, and the performance of miracles in his name, J. 16: 14. Our Lord is termed *παῖς Θεοῦ* with reference to his mediatorial office or ministry, 4: 27, as *υἱὸς Θεοῦ* indicates his divine nature. *ὑμεῖς μέν*] opposed to *ἐκείνου*. *ἠρνήσασθε*] rejected as your Messiah. *κρίναντος*] had delivered his judgment, or come to the decision. L. 23: 14—16.

14, 15. *τὸν Ἅγ. κ. δικ.*] The words are evidently used as a title which the audience would recognise; and probably as the title of the Messiah. Ps. 16: 10. L. 4: 34. A. 7: 52. 22: 14. *ἄνδρα φονέα*] so 1: 16. 2: 14. Like *ἀνὴρ δικαστής, ἄρχων, φιλόσοφος, ἁλιεύς*. So *δμωαὶ γυναῖκες*. It is also a Heb. idiom, Judg. 6: 8 (marg.). *ἀνὴρ* alone means a man in the prime of life; a man indeed. *χαρισθῆναι*] as a gratuity; for your gratification. See 25: 11, 16. 27: 24. *ἀρχηγὸν τῆς ζωῆς*] Vulg. *auctorem vitæ*, as the first to rise from the dead, and by that means the cause of all men rising again. See the whole passage, 1 C. 15: 20—23, 45—49. "Ἀρχηγὸς properly means a *leader* of soldiers; and in this sense is applicable to Christ, called *ἀρχηγὸς τῆς σωτηρίας* (H. 2: 10), by whom his followers are conducted to life and glory.'—H. R. *οὗ*] see 2: 32.

16. *ἐπὶ τῇ πίστει*] 'His name *on the ground* of faith (our faith) in his name. Faith was required that the power of his name might be exercised (Mk. 11: 23, 24); so he goes on, *καὶ ἡ πίστις κ.τ.λ.* I repeat it (*καὶ*) faith, &c. See M. 19: 9, *ἐπὶ πορνείᾳ*, and cf. Ph. 3: 9. *δι' αὐτοῦ*] 'by him,'

αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. 17 *Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν.* 18 *ὁ δὲ Θεὸς ἃ προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν ἐπλήρωσεν οὕτω.* 19 *Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου,* 20 *καὶ ἀποστείλῃ τὸν προκεκηρυγμένον ὑμῖν Ἰησοῦν Χριστὸν,* 21 *ὃν δεῖ οὐρανὸν μὲν*

i. e. which owes its existence and effect to him; to what He is, and has done. The Apostles, like our Lord, did not at the first require faith on the part of those for whom the miracle was wrought. Chrysostom compares this with the healing of Æneas (9 : 34), *καθάπερ ὁ Χριστὸς ἀρχόμενος τῶν σημείων* (J. 2) *οὐκ ἀπήτει πίστιν, οὕτως οὐδὲ οὗτοι.* ὁλοκληρίαν] LXX. Is. 1 : 6. ὁλόκληρος, *complete* in every part, integer. *τέλειοι καὶ ὁλοκλ.* Ja. 1 : 4.

17, 18. ἀδελφοί] *πεφοβημένας αὐτῶν τὰς ψυχὰς εὐθέως τῇ τῶν ἀδελφῶν προσηγορίᾳ παρεμυθήσατο.* Chrysost. κατ' ἄγνοιαν] Our Lord pleaded a like excuse for his murderers. L. 23 : 34. S. Paul alleges the same plea in 1 C. 2 : 8, and for himself in 1 T. 1 : 13. With this and *v.* 18, cf. Gen. 45 : 5. Such ignorance, the fruit of pride and prejudice, did not justify their conduct; their ignorance was in itself criminal; but the offence would have been more heinous had it been committed against clearer light and knowledge; and we must remember that even the most favoured, and best disposed, in the time of our Lord's personal ministry, did not thoroughly apprehend his divine nature or the character of his mission. πάντων] i. e. all who have spoken of the Messiah, *v.* 24. 10 : 43. παθεῖν τὸν X.] may be taken as in apposition to ἃ, 'what God before had announced (namely), that the Christ should suffer.' Thus the fact of the Messiah's suffering, and not the details or incidents of his passion, will be represented as the subject of prophecy. παθεῖν is used intransitively in 17 : 3. L. 22 : 15, et al. So here Wicl., Tynd., and all E. V. but A. V.

19, 20. ἐπιστρέψατε] στρέφω and ἐπιστρέφω are used by our Lord to denote that change of course and walk, object and action, which is the effect of true repentance, turning the back upon sin (*v.* 26) and the face to God. The phrase is taken from the Heb. Is. 6 : 10, quoted M. 13 : 15, שׁוּב *turn, return,* a word often used in O. T. in exhortations to repentance and reform. εἰς] looking to this as the object and end to be gained, 2 : 38. L. 3 : 3. ἐξαλειφθῆναι] refers to the mode of expunging from a book or tablet, the cancelling a debt; 'wiped out,' 'smeared out.' So Col. 2 : 14. See Ex. 32 : 32, 33. Is. 44 : 22 (obs. connexion with ἐπιστρέφω). Ps. 51 : 10. ὅπως ἄν] 'with the effect that;' 'so that, this being the case,' as in L. 2 : 35. 16 : 26. Hesychius explains ἀνάψυξις by ἀνάπαυσις. This applied to the individual believer, denotes the comfort and consolation springing up in the soul from the sense of pardoned sin, and of acceptance in Christ. ἀπὸ προσώπου] Heb. מִפְּנֵי *from;* at the sending of. See 2 Th. 1 : 9, 10. ἀποστείλῃ] in allusion to the second coming of Christ. There is here a succinct prophecy of the course of events under the Gospel dispensation. (1) Faith in Him who *was* promised, *has* come, and *is* preached, repentance, conversion, reformation fully carried out (R. 11 : 26), will usher in (2) 'times of refreshing' a millennium of religion and peace, 'the kingdom come on earth; then will follow (3) the second advent, the coming of Christ to judgment, and (4) 'the times of restitution' or reconstitution of all things; 'a new heaven and a new earth.'

21. ὃν δεῖ οὐρανὸν δέξασθαι] *quem cœlum oportet receptum continere.* So Syr. V., 'which must receive heaven,' Tynd., Cr., Luth., wrongly. ἀποκαταστάσεως] see M. 17 : 11. παλιγγενεσία, M. 19 : 28. διόρθωσις, H. 9 : 20. The *re-constitution* of all things, the same as is described in 2 P. 3 : 13, Rev. 21 : 1—5. If the heaven must retain our Lord till the period here mentioned, he cannot be *corporally* present in the Sacrament of the Lord's Supper. See on 1 : 11. 'The natural Body and Blood of our Saviour Christ are in Heaven, and not here.' (Post Communion Note.) ὃν] may refer to χρόνων, or πάντων: if we prefer the latter, the meaning is, 'which God

δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ Θεὸς διὰ στόματος πάντων ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. 22 Μωσῆς μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν, Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ, πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. 24 Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν, καὶ προκατήγγειλαν τὰς ἡμέρας ταύτας. 25 Ὑμεῖς ἐστε υἱοὶ τῶν προφητῶν, καὶ τῆς διαθήκης ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ, Καὶ τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς. 26 Ὑμῖν πρῶτον ὁ Θεὸς

has spoken of that they should be reconstituted by a Redeemer.' *ἀπ' αἰῶνος*] L. 1 : 70.

22, 23. *Μωσῆς*] The apostle appeals to Moses, in whom the Jews trusted, to warn them of the dreadful consequences of their continued unbelief, J. 5 : 45–47. *ὡς ἐμέ*] The similarity between our Lord and Moses may thus be traced. Both were raised up from a quarter least likely to furnish help; both were wonderfully preserved in infancy, when the lives of others were sacrificed; both were rejected by those whom they came to deliver; both became the founders of a new order of things. Moses was a deliverer, a mediator (G. 3 : 19), a lawgiver (head of a dispensation), a ruler, *ἄρχων καὶ λυτρωτής*, A. 7: 35. *ἀκούσεσθε*] *obey*, as in 4 : 19. 7 : 37. *ἔσται δέ*] In LXX. Deut. 18 : 19, *καὶ ὁ ἄνθρωπος, ὃς ἐὰν μὴ ἀκούσῃ ὅσα ἂν λαλήσῃ ὁ προφήτης ἐκεῖνος ἐπὶ τῷ ὀνόματί μου, ἐγὼ ἐκδικήσω ἐξ αὐτοῦ*. Bede observes, Et hic ergo et multis aliis in locis ubi apostoli et evangelistæ de veteri testamento exempla posuerunt, perspicuum est eos Scripturarum sensum quæsisse, non verba, nec magnopere de ordine sermonibusque curâsse, ut intellectui res pateret. Cf. 1 : 20, n. *ἐξολοθρευθήσεται*] This form of the verb, after the Macedonian and Alexandrine idiom (*ὄλοθρος* for *ὄλεθρος*), occurs in the LXX., Ex. 30 : 33.

24. The literal construction is perhaps thus: *And to the same effect spoke all the prophets, from Samuel downwards, as many as spoke and predicted these days.* Burton. Samuel is expressly mentioned, as he was the first after Moses who *wrote* his prophecies, and from his being appointed over the company of the prophets, 1 Sam. 19 : 20. No great prophets intervened between Moses and Samuel; only two are spoken of in Scripture, Judg. 6 : 8–10. 1 Sam. 2 : 27. As they delivered but an occasional message, their names are not recorded. Samuel may also be mentioned to suggest that neither he nor any one of his successors was the great prophet like Moses, foretold by him; from Samuel downwards, the days of this great prophet have been the subject of prophecy. After the application of this prediction to our Lord, the Rabbis were anxious to prove its previous fulfilment in the case of some preceding prophet; though in our Lord's time it was universally allowed that the great prophet had not yet appeared, J. 1 : 21. 6 : 14. *τῶν καθεξῆς*] L. 1 : 3. The continuity of the series is implied; the prophetical succession.

25. *Ὑμεῖς . . . διαθήκης*] *Ye* (as well as others your ancestors) have the character, are in the position of sons. Cf. R. 9 : 4, 5. *υἱοί*] without the article, as L. 20 : 36, *τῆς ἀναστάσεως υἱοὶ ὄντες*. Chrysostom says *τούτεστι κληρονόμοι καὶ διαδόχοι*. *τῷ σπέρματι σου*] G. 3 : 29. 4 : 1–7. *πατριαί*] *φυλαὶ* in Gen. 12 : 3, 28 : 14. *ἔθνη* in Gen. 18 : 18, 22 : 18, 26 : 4. *τῷ σπέρματί σου*] i. e. *ἐν τοῖς υἱοῖς τῆς διαθήκης*. Cf. G. 3 : 16, with 1 C. 12 : 12 : and for the extension of the right to sonship and the covenant, R. 9 : 6–9. G. 3 : 29. 4 : 1–7.

26. *ἀναστήσας*] as *ἀναστήσει*, in *v.* 22. This is spoken of Christ as to his human nature, of the seed of Abraham and David. So 2 : 30. *εὐλογοῦντα*] not necessarily with a future sense; 'sent him (to be, to act as, in the character of) one who should bless you,' i.e. with words of peace and grace, the bestower of absolution and acceptance. *ἀποστρέφειν*] the compounds of *στρέφω* are nearly al-

ἀναστήσας τὸν παῖδα αὐτοῦ Ἰησοῦν ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν."

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, 2 διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν· 3 καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. 4 Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὡσεὶ χιλιάδες πέντε.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἰερουσαλὴμ, 6 καὶ Ἄνναν τὸν ἀρχιερέα καὶ Καϊάφαν καὶ Ἰωάννην καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ· 7 καὶ στήσαντες αὐτοὺς

ways intransitive; ἕκαστον is therefore the subject of ἀποστρέφειν, 'in the case of (or fact of) each one turning away.' Intrans. Syr. V., Wicl., Tynd., Cr., Luth. ἐπιστρέφω, trans. L. 1:16. Ja. 5:19, 20. For the sentiment, cf. A. 5:31, δοῦναι μετανοίαν. πονηριῶν] corruptions, depravities, 'naughtiness,' Rh., Mk. 7:22, 23.

IV. 1. ὁ στρατηγός] The captain of the band of Levites who kept guard in and around the Temple. Num. 1:53. 2 Ki. 11:5, 7. 1 Chr. 26:12–13. L. 22:4, n. Phinehas seems to have held an office equivalent to that of the στρατ. τ. ἱερ. 1 Chr. 9:19, 20; cf. Num. 25:7. The priests and the officer of the watch objected to the disturbance, the Sadducees to the doctrine. Our Lord was assailed chiefly by the Pharisees, as his teaching diminished their influence with the people; the apostles were bitterly attacked by the Sadducees, because they gave witness to the resurrection. Subsequently, when the disciples were charged with disaffection to the law of Moses, 6:11, the Pharisees joined in the persecution. Hence the activity of Saul, 8:3. 22:3, 4. 26:9. ἐπέστησαν] See 6:12.

2–4. καταγγέλλειν] 'announced, declared,' here first used, but frequent in Acts, and used by S. Paul with εὐαγγέλιον Χριστοῦ as its object, cognate in sense with κηρύσσειν. ἐν τῷ Ἰησοῦ] so also *v.* 12, ἐν ἄλλῳ . . . ἐν ᾧ. Cf. 1 C. 15:22. Hence 'through' is very expressive of the true meaning; in Him as an example or proof (1 C. 15:12–19), and also as the procuring cause of the resurrection. τήρησιν] 'custody,' as 5:18; any means of keeping in safety, Thuc. VII. 86. ἑσπέρα] about six p.m. The Apostles had been preaching probably an hour or more. ἐγενήθη] 'had become.' Not that 5000 were then converted, but that the number of the believers now amounted to this.

5, 6. συναχθῆναι] This denotes a meeting of the Sanhedrim. Its members, by virtue of their office, are called ἄρχοντες, πρεσβύτεροι. The γραμματεῖς were not necessarily Synedristæ, but those here mentioned were a portion of the Sanhedrim, consisting of Scribes. —Annas and Caiaphas are mentioned together as High Priests when John commenced his ministry, L. 3:2. At both times Caiaphas was actual High Priest, but his father-in-law, Annas, having previously filled the office for fifteen years, and acquired in it the esteem and confidence of the people, still retained the name, and much of the authority. ἐκ γένους ἀρχιερατ.] *of the order of the chief priests.* Josephus uses the phrase in this sense, *Ant.* XV. 3, 1. These are the ἀρχιερεῖς who formed part of the Sanhedrim, M. 26:3. A. 5:24, being the chiefs of the twenty-four priestly courses, L. 1:5.

7. ὀνόματι] as a charm or spell, referring to the language of incantation then prevalent among the Jews; see Mk. 5:41. 6:2. This enquiry into the manner of the cure is an incontestable proof of its reality. ὑμεῖς] emphatic, especially by position, cf. *v.* 13.

ἐν τῷ μέσῳ ἐπυνθάνοντο, Ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς; 8 Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπε πρὸς αὐτούς, "Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ, 9 εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, 10 γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραήλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. 11 Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς."

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παῤῥησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον· ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν.

8–10. *πλησθεὶς πν. ἁγ.*] according to the promise, Mk. 13:11. L. 12:12. 21:15. *εἰ . . . ἀνακρίνομεθα*] *Since* or *seeing that we are called to account.* *ἀνακρίνεσθαι* is a forensic term, signifying to be examined as a defendant or witness; see 12:19. 28:18. In Latin *interrogo.* *εὐεργεσίᾳ ἀνθρώπου*] objective genitive, M. 10:1. Mk. 11:22. *ἐν τίνι*] *by whom,* as L. 11:19. Cf. M. 5:13. L. 1:77, n. Ἰ. Χ. . . . *νεκρῶν*] Note the vigour of the composition, in the significance of the terms, and the arrangement. *ἐν τούτῳ*] 'by this one.' As *ὅν* intervenes twice between *ὀνόματι* and the demonstrative, it is more natural that it should apply directly to Christ. So in *v.* 12, *ἐν ἄλλῳ οὐδενί*, 'in no other person, or being.' *παρέστηκε*] 'is present,' *ὑγιής*] emphatic by position.

11. This passage from Ps. 118 is first quoted by our Lord, M. 21:42. See also E. 2:20. 1 P. 2:4, 6. Peter inserts *ὑμῶν* as an interpretation and comment on the prophecy now fulfilled. *τῶν οἰκοδομούντων*] in the sense of 1 C. 3:10, persons charged with the ministry of religion. *ὁ γενόμενος*] 'that has come to be.'

12. *ἡ σωτηρία*] The word denotes *deliverance* in general, whether from temporal evils or eternal condemnation, M. 1:21, n. It is plain that the latter is here meant, as they did not all require the miraculous cure of bodily diseases. The insertion of the article intimates that the strict abstract sense is to be associated with the word, as in 1 C. 15:21, *ὁ θανάτος*: see Green, c. 4, § 2, p. 146. *ὄνομα . . . ἐν ᾧ*] It is probable the hearers of the Apostle would understand him to deny the efficacy of the name of Abraham or Moses for their salvation. We are saved 'in Christ,' as they expected to be saved 'in Abraham;' we by a spiritual union, and regeneration, as they supposed they would be by a natural generation and relationship, Tit. 3:5–7. *τὸ δεδομ. ἐν ἀνθρώπ.*] 'which is given;' *ἐν* seems to be redundant. We have similar instances in Eurip. *Med.* 629, *οὐδ' ἀρετὰν παρέδωκαν ἐν ἀνδράσι.* Irenæus *adv. Hæres.* II. 27, *ὅσα ἐν τῇ τῶν ἀνθρώπων ἐξουσίᾳ δέδωκεν ὁ Θεός.* Or *ἐν ἀνθρ.* may be considered as signifying 'within the reach or knowledge of mankind,' 'for there is no other name under heaven which has been revealed to men as a necessary means of our salvation,' Green, VI. p. 281.

13. *καταλαβόμενοι*] *having ascertained* by what they then saw and heard. So 10:34. 25:25. *ἀγράμματοι*] *illiterate,* uneducated in that Rabbinical knowledge which the Jews regarded as the most important. *ἰδιῶται*] *men in a private station without professional knowledge;* lit. 'one by himself,' 'a mere unit.' Cic. *in Verr.* (II. 4. 2, 4) speaks of *idiotas* in opposition to *hominem ingeniosum atque intelligentem,* 'lay,' Tynd., Cr., 'of the vulgar sort,' Rh. *ἐπεγίνωσκον*] *recognised.* *σὺν τῷ Ἰησοῦ*] that they had been the disciples of Jesus, who excited the same surprise, J. 7:15. Thus the scholars of Socrates are called in Plato *οἱ συνόντες τῷ Σωκράτει.*

14 τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἑστῶτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. 15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλον πρὸς ἀλλήλους, 16 λέγοντες, Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι· 17 ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. 18 Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. 19 ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον, Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ Θεοῦ, κρίνατε. 20 οὐ δυνάμεθα γὰρ ἡμεῖς ἃ εἴδομεν καὶ ἠκούσαμεν μὴ λαλεῖν. 21 Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγόνοτι. 22 ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους, καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. 24 οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν πρὸς τὸν Θεὸν, καὶ εἶπον, "Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ

14—16. ἑστῶτα] *standing upon his feet,* perfectly cured. The man had probably presented himself voluntarily to attest the miracle. συνέβαλον] sc. βουλεύματα. Eur. *Phœn.* 705. ἀνθρώποις] Dativus incommodi. In Hdt. I. 115, ταῦτα τοῦτον ἐποίησα, which is the general usage. In Xen. *Eq.* IX. 12, ποιεῖν τινί τι. γέγονε δι' αὐτῶν] hath occurred by their means.

17. ἀλλά] 'nevertheless,' as the word is rendered Mk. 14 : 36. R. 5 : 14. διανεμηθῇ] the word gives the idea of orderly systematic distribution, dispensing. They wished to suppress not merely the report of the miracle, but the teaching connected therewith,—i. e. the charge of putting Jesus to death (5 : 28) and the assertion of his Messiahship. ἀπειλῇ] the addition of the cognate noun to the verb, after the Hebrew idiom, gives a peculiar emphasis to the prohibition. See 5 : 28. 23 : 14. 28 : 10, 26. L. 22 : 15. ἐπί] with this name for their subject.

18—19. τὸ κ. μὴ φθέγγεσθαι] 'charged them to maintain absolute silence on this subject.' ὁ δὲ Π. κ.Ἰ.] The single art. represents them as one party (*v.* 13. 3 : 11), Peter alone speaking (3 : 6). εἰ δίκαιον] Socrates made a similar appeal to his judges, *Apologia,* § 17, ἐγὼ μὲν ὑμᾶς ὦ ἀνδρὲς Ἀθηναῖοι ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ τῷ Θεῷ μᾶλλον ἢ ὑμῖν. μὴ λαλεῖν] μὴ is used, as λαλεῖν depends on the fact that they *had* seen and heard.

21, 22. τὸ πῶς] 'in no respect finding ground for punishing.' L. 22 : 4. διὰ τὸν λαόν] These words are to be taken with ἀπέλυσαν αὐτούς. The rulers, like those mentioned in Mk. 12 : 12, feared the people, with whom the Apostles had great favour. 2 : 47. ἐφ' ὃν ἐγεγόνει] 'to whom had occurred.'

23. τοὺς ἰδίους] *their own company.* See 24 : 23. Thus in Polybius, ἴδιοι τοῦ Σελεύκου, the party or followers of Seleucus. ἀπήγγειλαν] Chrysostom, οὐ φιλοτιμίας ἕνεκεν διηγοῦνται, ἀλλὰ τῆς τοῦ Χριστοῦ χάριτος ταῦτα τεκμήρια ἐπιδείκνυνται.

24. ὁμοθυμαδόν] It is not necessary to suppose that all were at once inspired to utter these words. They might with one accord follow him who was especially inspired to utter them. Δέσποτα] the

τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· 25 *ὁ διὰ στόματος Δαβὶδ τοῦ παιδός σου εἰπών, Ἱνατί ἐφρύαξαν ἔθνη, καὶ λαοὶ ἐμελέτησαν κενά;* 26 *παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου, καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ.* 27 *Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ,* 28 *ποιῆσαι ὅσα ἡ χείρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι.* 29 *Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παῤῥησίας πάσης λαλεῖν τὸν λόγον σου,* 30 *ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σὲ εἰς ἴασιν καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ."* 31 *Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παῤῥησίας.*

threats of their enemies only lead them to rely more fully on the omnipotence of God. The fact that the Creator of the universe is the Being who has effected the redemption of mankind, and directly presides in the government of the Church, is a truth which lies at the very foundation of Christianity. It is opposed to Sadduceeism, Epicureanism, and modern Pantheism. See Is. 51 : 16.

25. *ἐφρύαξαν*] the word is properly applied to the neighing or snorting of horses; hence is spoken metaphorically of insolent and overbearing men. 2 Macc. 7 : 34, *μὴ μάτην μετεωρίζου φρυαττόμενος ἀδήλοις ἐλπίσιν.* 3 Macc. 2 : 2, *θράσει καὶ σθένει πεφρυαγμένος.* Ps. 2, the authorship of which is here attributed to David, was understood by the Rabbis to apply to Christ. The number of circumstances in this single prophecy, here enumerated as fulfilled, is very remarkable; compare *ἔθνη κ. λαοί* with *σὺν ἔθνεσι κ. λαοῖς* Ι. *βασιλεῖς κ. ἄρχοντες* with Ἡρ. κ. Ποντ. Πιλ. *κατὰ τοῦ Χριστοῦ* with *ὃν ἔχρισας*, which is equivalent to *τὸν Χριστόν σου*, L. 4 : 18.

27. *συνήχθησαν*] The combination of enemies is first affirmed with great emphasis. Herod and Pontius Pilate had before been at enmity, L. 23 : 12. *ὃν ἔχρισας*] since anointing was used at the inauguration of kings, prophets, and priests, *χρίω* is taken to signify the consecration itself. Hence we have in L. 2 : 26, *τὸν Χριστὸν Κυρίου*, as appointed by God to be the Head of the Church, 'the Lord's anointed.' *λαοῖς* Ἰσρ.] plur. to correspond with *λαοί* in the quotation, *v.* 26; 'congregation,' Syr. V.

28. *ποιῆσαι*] the course of events is so directed that God sometimes employs the agency of his enemies for the accomplishment of his purposes, 2 : 23. 3 : 18. They fulfil his secret counsel without intending it. Sennacherib was the rod of the divine anger, 'howbeit he meaneth not so, neither doth he think so,' Is. 10 : 5–7. *προώρισε*] The word is appropriate to *βουλή*, but is used with *χείρ* (Zeugma, L. 1 : 64, n.) implying that God's power would be employed to effect his purposes, 2 : 23.

29. *τὰ νῦν*] i.e. *κατὰ τὰ νῦν ὄντα πράγματα*, 'as for our present circumstances.' *ἀπειλάς*] Cf. L. 9 : 54, and observe the contrast. Though the disciples had now more courage, they had also more love for their enemies. They pray not for their own safety, but that the glory of God may through them be advanced. *δούλοις σου μετὰ παῤῥ.*] 'The Greek words, perhaps by accident, form an antithesis, and suggest the reflection that boldness of speech which is usually the privilege of freemen, is the duty of those who are in the service of Christ.'—W. G. H.

30. *ἐν τῷ...*] marking the instrument or means, L. 1 : 77. The power granted to perform miracles was to support and increase the boldness of the Apostles.

31. *ἐσαλεύθη*] 'the special presence of the Holy Ghost is accompanied with a sign to the senses—an earthquake as before, with, probably, the appearance of flame. Both phenomena are mentioned

32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 33 Καὶ μεγάλῃ δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων 35 καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδοτο δὲ ἑκάστῳ, καθότι ἄν τις χρείαν εἶχεν.

36 Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὅ ἐστι μεθερμηνευόμενον, υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ

by Virgil, *Æn.* III. 89, as marks of Divine favour. Coincidences between the facts of revelation, and the opinions and superstitions of the heathen world, occur too frequently to be accounted for by the supposition that they are accidental. Such resemblances seem to admit one of two solutions; either that God condescended to use methods which men had already without authority supposed him to use; or that men *had* an authority for so believing, viz. a tradition which was derived to them from a distant age, through some unknown channel. The former hypothesis seems better to account for the appearance of the star to the Magi, the latter will apply to the present passage, to 2: 3, 19, and to the Gentile anticipations of the incarnation.'—W. G. H. καὶ ἐλάλουν] and so went on speaking; habitually spoke, in answer to the prayer, *v.* 30.

32. τοῦ δὲ πλήθους... ψυχὴ μία] in his pictures of the early Church S. Luke describes by a single touch the unanimity of the disciples. He does so here by a marked antithesis. In 2: 46. 5: 12, by the use of his favourite word ὁμοθυμαδόν. —W. G. H. οὐδὲ εἷς] *not even one.* Emphatical for οὐδείς, as J. 1: 3. R. 3: 10. τῶν ὑπαρχόντων] this confirms the opinion that they did not literally share all their goods in common, though they might have sold some of them; but that they considered themselves bound to assist all who were in need. They were still τὰ ὑπάρχοντα αὐτῷ, i.e. his own property. ἔλεγεν] 'considered and claimed;' Lucian, *Mort. Pereg.* (13), intimates this, καταφρονοῦσιν ἁπάντων ἐξίσης καὶ κοινὰ ἡγοῦνται. Julian *ap. Sozomen*, V. 16, rebukes the Jews for their want of liberality, αἰσχρὸν γὰρ, εἰ τῶν μὲν Ἰουδαίων οὐδεὶς μεταιτεῖ (that none begs of the Jews), τρέφουσι δὲ οἱ δυσσεβεῖς Γαλιλαῖοι πρὸς τοῖς ἑαυτῶν καὶ τοὺς ἡμετέρους.

33. τὸ μαρτύριον ... τῆς ἀναστ.] 'their witness about,' implying that this was the grand subject of their testimony; that their work and duty was to testify this. χάρις] *the grace of God*, the effect of which was graciousness, kindness, love, liberality.

34, 35. οὐδὲ γάρ] the γάρ denotes the effect of the grace given. ὅσοι γάρ] possibly all who possessed landed property acted thus, and yet were under no obligation so to do. Their conduct showed that they were not looking for the temporal reign of Christ, and their establishment in the earthly Canaan, though probably they expected the second advent at no distant period. The command given to Jeremiah to *purchase* land is in striking contrast to this, Jer. 32: 7–15. πωλοῦντες ... πιπρασκ.] the present tense exhibits graphically the alacrity with which they parted with the value received. How different was the conduct of Ananias and Sapphira. παρὰ τοὺς πόδας] *accus.* from the motion expressed in ἔφερον. The imperfects ἔφερον, ἐτίθουν, διεδίδοτο correctly describe a state of things in which such practices were common, usual, habitual, 2: 46, n. ἄν τις χρείαν εἶχεν] The force of ἄν is 'in whatever respect,' 'to whatever extent.' The indic. εἶχεν expresses what is *actual*, and might often be repeated, Mk. 6: 56. A. 2: 45. 1 C. 12: 2.

36. Βαρνάβας ... παρακλήσεως] 'exhortation,' 11: 23. Cf. Mk. 3: 17. In 1 C. 14: 3. 1 Th. 2: 11, παράκλησις is evidently distinguished from παραμυθία, *consolation*. בַּר־נָבָא Chald. Heb. נָבָא to prophesy, interpret oracles, hence נָבִיא *prophet*. Κύπριος] 11: 20. 13:

γένει, 37 ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρῆμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

5 Ἀνὴρ δέ τις Ἀνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, 2 καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ, καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 Εἶπε δὲ Πέτρος, Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; 4 οὐχὶ μένον σοὶ ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. 5 Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους, πεσὼν ἐξέψυξε· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας

4. 15 : 39. *γένει*] by the locality of his birth, or of the settlement of his family; so in 18 : 2, 24. Though the Levites as a *tribe* had no inheritance in Israel, they had cities and lands assigned them, Deut. 35 : 1–5, and could acquire and sell landed property, Deut. 18 : 8. Jer. 1 : 1. 32 : 7, 9.

37. *ἀγροῦ*] an estate or farm. It is not unlikely that Barnabas set the example of this practice. *τὸ χρῆμα*] *the price*, as in Hdt. III. 38, *ἐπὶ κόσῳ χρήματι*. The word in this sense generally occurs in the plural.

V. 1, 2. *Ἀναν.*] see 9 : 10. *ἐνοσφίσατο*] 'separated for his own use.' The word is used in Xen. *Cyr.* IV. 2, 42, in the sense of *appropriating*, *νοσφίσασθαι ὅσα ἂν βουλώμεθα*. *νοσφίζειν* means to *deprive*, *rob*. *κτῆμα*] strictly *a possession*, what one has got; *χρῆμα* what one wants and uses; *κτήματα καὶ χρήματα* possessions in kind and money. *κτῆμα*, when opposed to *ἀγρὸς*, is personal, as opposed to real property. *ἐνέγκας*] offering, of course, the part as the whole.

3. *διατί*] A kind of exclamation, 'Alas! that Satan hath filled thy heart,' as *v.* 4, *τί ὅτι ἔθου*. It was the suggestion of Satan, but might have been resisted. In Eccles. 8 : 11 מָלֵא לֵב 'the heart is filled,' expresses the being emboldened to do anything. *τὸ πνεῦμα τὸ ἅγιον*] Ananias probably hoped to obtain distinction among the believers, not only for his liberality, but also for the possession of spiritual gifts; cf. the case of Simon, 8 : 19. Barnabas was a man endowed 'with singular gifts of the Holy Ghost,' 11 : 24, and Ananias, perhaps, expected that if he appeared to follow his example, he would receive the same gifts as a reward. Hence his sin was indeed against the Holy Ghost, *vv.* 3, 9; see on M. 12 : 31.

4. *σοὶ ἔμενε*] *Remained at thy disposal.* S. Peter tells Ananias that he was under no obligation to dispose of his property, 4 : 32, or to give the proceeds of the sale, if he thought proper to sell it; he might, too, have given any portion of the money that he thought proper to bestow in this way. His sin was, that he contributed a part, which he alleged was the whole sum he had received for the land. His besetting sin was *vanity;* he wished to enjoy the reputation of having parted with the whole of his property. *ἔθου ἐν τῇ καρδ.*] is a Hebraism, and implies deliberate design or determination, 19 : 21; See Dan. 1 : 8. Mal. 2 : 2. *τῷ Θεῷ*] This verse, in connexion with *v.* 3, affords a plain and decisive testimony to the Deity and Personality of the Holy Ghost. Basil observes: *τὰ αὐτὰ εἰς τὸ πνεῦμα τὸ ἅγιον καὶ εἰς τὸν Θεόν ἐστιν ἁμαρτήματα.* The same cardinal truth is established by comparing J. 3 : 6 with 1 J. 5 : 4; M. 9 : 38 with A. 13 : 4. 24; 2 T. 3 : 16 with 2 P. 1 : 21; J. 6 : 45 with 1 C. 2 : 13; 1 C. 3 : 16 with 1 C. 6 : 19. *ψεύδομαι* has here a dative of the person (dativ. incommodi), as expressive of *hostility to;* in *v.* 3 an accusative of the object, 'to deceive.' *εὐαγγελίζομαι* has the same variety of construction, L. 3 : 18. 4 : 43.

5. *ἐξέψυξε*] Literally *expired.* Internal dangers threatened the Christian Church even in its infancy. A terrible example is made; and though the punishment was severe as regarded the offenders, it was an act of mercy to many others; for it tended to excite in them a reverential fear, and to prevent the scandal that would arise in the Church from the intrusion of false brethren. *τοὺς ἀκού-*

τοὺς ἀκούοντας ταῦτα· 6 ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ αὐτῇ ὁ Πέτρος, Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; ἡ δὲ εἶπε, Ναί, τοσούτου. 9 ὁ δὲ Πέτρος εἶπε πρὸς αὐτήν, Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ θύρᾳ, καὶ ἐξοίσουσι σέ. 10 Ἔπεσε δὲ παραχρῆμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. 11 καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά. καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομῶντος· 13 Τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός· 14 μᾶλλον δὲ προσε-

οντας ταῦτα] *Those who heard of these events*, as at *v.* 11.

6. *οἱ νεώτεροι*] In *v.* 10 we find *οἱ νεανίσκοι*. Mosheim conceives them to have been persons who held a certain office in the Church like to that of deacons. But without resorting to this supposition, we may well understand that, at this early period, the necessity of giving to some the charge of preparing the room and arranging for service, had shown itself. The younger men among the brethren would naturally undertake these duties. Also, we may be almost sure the arrangements for worship would be made on the general plan of the synagogue, in which there were *ὑπηρέται*, L. 4: 20. *συνέστειλαν*] *wrapped him up.* Eur. *Troad.* 376, *οὐ δάμαρτος ἐν χεροῖν Πέπλοις συνεστάλησαν ἐν ξένῃ δὲ γῇ Κεῖνται.* The more usual word is *περιστέλλειν*, as *Od.* XXIV. 292. *ἐξενέγκαντες*] a funeral term, as *efferre* in Latin. Aristoph. *Ran.* 170, *καὶ γάρ τινες ἐκφέρουσι τουτονὶ νεκρόν.*

7–9. *ὡρῶν τριῶν*] This perhaps shows that the Christians observed the Jewish hours of prayer; see 3: 1. 10: 3. *εἰσῆλθεν*] means, *entered the place where the believers were holding their meeting.* *καί*] for *ὅτε*, Mk. 15: 25, n. H. 8: 8. *Et* is similarly used, *Æn.* III. 9. XI. 296. *ἀπεκρίθη*] 3: 12, n. *τοσούτου*] i. e. the Apostle named the exact sum. *συνεφωνήθη*] Open agreement in terms is expressed, previous concert and rehearsal of the statement implied. The word is used by Aristotle to denote conspiracy, *Pol.* IV. 125. *πειράσαι*] This is generally explained, to put to the test or challenge the Divine power residing in the Apostles. But the meaning rather is, that they tried fraudulently to obtain spiritual gifts, than that they tried an experiment on the omniscience of the Holy Ghost. See on *v.* 3. *πόδες τ. θ.*] See Is. 52: 7, cited R. 10: 15. Eur. *Hipp.* 661. A most graphic expression, denoting the close proximity of those who should carry her to her grave. Mk. 13: 29, *ἐγγύς ἐστιν ἐπὶ θύραις.*

10, 11. *πρὸς τὸν ἄνδρα*] i. e. in her husband's grave. Cf. *πρός σε, apud te*, M. 26: 18. 1 C. 2: 3. J. 1: 1. *φόβος*] This may tacitly account for the fact, that no enquiry seems to have been made into the deaths of Ananias and Sapphira.

12. *διὰ δέ*] *δέ* continuative. *τῇ στοᾷ*] See on 3: 11. This portico seems to have been the resort of the disciples, who were now too numerous to be contained in the *ὑπερῷον*, 1: 13.

13, 14. *τῶν λοιπῶν*] This is a phrase of S. Paul's (E. 2: 3. 1 Th. 4: 13. 5: 6.), of the same import as *οἱ ἔξω*; such as would otherwise have joined them lightly, insincerely, or with impure motives, like Ananias and Sapphira. The unbelieving, opposed to *πιστεύοντες*, *v.* 14. *κολλᾶσθαι*] lit. *adhere*, L. 10: 11; hence *attach to*, 5: 36, L. 15: 15; *to associate* familiarly *with them*, 9: 26. *ἐμεγάλυνεν*] The common people of the Jews viewed the company

τίθεντο πιστεύοντες τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν· 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων, ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιὰ ἐπισκιάσῃ τινὶ αὐτῶν. 16 Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν πέριξ πόλεων εἰς Ἰερουσαλήμ, φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἐξαγαγών τε αὐτοὺς εἶπε, 20 Πορεύεσθε

of believers with awe and admiration. προσετίθεντο] That which caused the insincere and worldly to avoid the Christian society, was a means of grace to those who had 'honest and good hearts.' προσετ. . . τῷ Κυρίῳ] so 11 : 24; and by the Lord to the Church, 2 : 47. See 1 J. 1 : 3. 2 C. 8 : 5. πιστεύοντες] such as were believers; persons whose character was believers. Anarthrous, cf. *v.* 16. M. 15 : 31. Mk. 2 : 17, n. πλήθη] pl. Heb. idiom, רַבִּים Ps. 109 : 30, הֲמוֹנִים Joel 3 : 14.

15. ὥστε] sums up the various antecedents which account for the practice about to be related. Miracles were wrought; the place of daily assembly was Solomon's porch; the people held them in respect and admiration; the number of believers increased daily, whence it became a practice ἐκφέρειν κ. τ. λ. Such is the use of ὥστε, 19 : 12. κατὰ τὰς πλατείας] *in every street.* κατά, distributive, as 2 : 46. 22 : 19. κλινῶν] the couches of the rich. κραββάτων] the small mean beds of the poor. See on Mk. 2 : 12. Men of all classes resorted to the Apostles. ἐρχομένου Πέτρου] in his daily *expected* passing from his abode to Solomon's porch. ἵνα κἂν] '*if but* his shadow.' So in Mk. 6 : 56. Those who were not near enough to be touched by Peter, hoped for benefit if they were reached by his shadow. Only the expectation and action of the friends of the sick are recorded; nothing is said about the anticipated effect. It is highly improbable that they restricted themselves to the silent watching for the Apostle's shadow. In all cases distinct application may have been made; the historian stating the previous anticipation, perhaps the popular mode of expressing it, in order to represent the amount of confidence felt in the Apostle's power. See 19 : 12.

16. τὸ πλῆθος] *The bulk of the surrounding population.* ἅπαντες] There was no *failure* now like that recorded, M. 17 : 16. This proved the power of the ascended Saviour, and the increased grace communicated to the Apostles. H. R. We may observe here, as repeatedly, the omission of the article before ἀσθενεῖς, ὀχλουμένους, where a state is denoted, R. 5 : 6, ὑπὲρ ἀσεβῶν. R. 7 : 1, γινώσκουσι. So *Sept. c. Theb.* 344, ξυμβολεῖ φέρων φέροντι, καὶ κενὸς κενὸν καλεῖ. Remarkable in ἐκ νεκρῶν, R. 4 : 24; cf. Thuc. IV. 14. V. 10.

17. ἀναστάς] is not used literally for *rising up,* but for energetically *beginning, proceeding to.* See 6 : 9. L. 15 : 18. It is a Heb. idiom. The high priest was most probably Annas; see 4 : 6. οἱ σὺν αὐτῷ] *those of his party,* as σὺν τῷ Ἰησοῦ, 4 : 13. ἡ οὖσα αἵρεσις] so expressed to show that the Sadducees were in great power; cf. 13 : 1. The whole party was in constant and confidential communication with the high priest. The term αἵρεσις was not yet used as one of reproach, but properly means *option* or *choice,* equivalent to our word 'persuasion,' implying religious belief. κατὰ δὲ τὸν χρόνον τοῦτον τρεῖς αἱρέσεις τῶν Ἰουδαίων ἦσαν, ὧν ἡ μὲν Φαρισαίων ἐλέγετο, ἡ δὲ Σαδδουκαίων, ἡ τριτὴ δὲ Ἐσσήνων, Jos. *Ant.* XIII. 5, 9. The word used for αἵρεσις in Syr. V. in the Acts, is equivalent to *doctrina, institutio,* from a root signifying 'to teach.' ζήλου] 13 : 45. For the case see L. 5 : 26.

18–20. τηρ. δημοσ.] public custody, 'the common ward,' Wicl. διὰ τῆς νυκτός] 'in the course of the night,' i.e. that same night. σταθέντες] implying firm, calm, and deliberate action. τὰ ῥήμ. τ. ζωῆς ταύτ.] cf. 13 : 26, ὁ λόγος τῆς σωτηρίας ταύτης. These words assert and prove the resurrection, respecting which the controversy had arisen, and

καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερὸν, καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. 22 οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, 23 λέγοντες, Ὅτι τὸ μὲν δεσμωτήριον εὕρομεν κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἕξω ἑστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν. 24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὅ τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25 παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς λέγων, Ὅτι ἰδοὺ οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες καὶ διδάσκοντες τὸν λαόν. 26 Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ τὸν λαὸν, ἵνα μὴ λιθασθῶσιν· 27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς 28 λέγων, Οὐ παραγγελίᾳ παρηγγείλαμεν

which those who imprisoned them denied. They declare, too, as a natural consequence, the Divine mission of Him who is 'the way, and the truth, and the life.' See J. 6:68. 17:3.

21. *ὑπὸ τὸν ὄρθρον*] 'Just before daybreak.' Sub diluculum. See on L. 24:1. Schleusner considers *συνέδριον* and *γερουσία* to be synonymous. *συνέδριον* was a peculiar title of the assembly, which needed explanation. But *γερουσία* may stand for *τὸ πρεσβυτέριον*, the estate of elders, 22:5, the *πρεσβύτεροι*, often named in this connexion, and included in *τὸ συνέδριον*. *παραγενόμενος*] having arrived at the place of assembly, which was apparently in the precincts of the temple, 6:13, 14. See on M. 16:21. *συνεκάλεσαν*] denotes the formal convention of the assembly. The notices must have been sent out before they arrived (*παρεγένοντο*). Our Lord's prediction in M. 10:17, 18 is now fulfilled. *ἀχθῆναι*] commanding them to be brought. Jelf, § 671.

22, 23. *τῇ φυλακῇ*] the ward or part of the prison in which they had been placed. *τὸ δεσμωτήριον*] the whole building. *πάσῃ ἀσφαλείᾳ*] 'perfect security.' *πρὸ τῶν θυρῶν*] 'the great public gate.' *πρὸ τῆς θύρας* is applied to the ward or cell in which Peter was kept, 12:6.

24, 25. *ἀρχιερεῖς*] the heads of the twenty-four courses of the priests appointed by David, 1 Chr. 24. *διηπόρουν*] 'were in perplexity;' this compound is used only by S. Luke; see L. 9:7, and 24:4, n. *τί ἂν γένοιτο τοῦτο*] *what would become of this, what this would turn out.* So 12:18, *τί ἄρα ὁ Πέτρος ἐγένετο*, 'what was become of Peter.' *οὓς ἔθεσθε ἐν τῇ φ. εἰσιν ἐν τῷ*] Observe the antithesis and graphic description, 'are in the temple, standing and teaching.'

26. *τοῖς ὑπηρέταις*] these would seem to be his proper attendants, *v.* 22, and not soldiers, strictly so called. The servants of the court. J. 7:32. 18:3, 12. Cf. M. 5:25. *ἵνα μὴ λιθ.*] depends on *οὐ μετὰ βίας* grammatically; but *ἐφοβ. τ. λαὸν* is introduced to explain not merely that it was the people whom they feared, but that it was the people who were likely to stone them.

27. *ἐν τῷ συνεδρίῳ*] The seats of the members of the Sanhedrim, as they were numerous, were semicircularly arranged ('forma semilunari,' Reland, II. 7. 8), so that persons being 'before the council,' *ἐπὶ τοῦ συνεδρίου*, 24:20, would be also *ἐν τῷ συνεδρίῳ*, or, as is implied in 23:10, *ἐν μέσῳ αὐτῶν*.

28. *παραγγελίᾳ παρηγγείλ.*] Heb. as 4:17, n. *ἐπὶ τῷ ὀνόματι*] referring to the former enquiry and discussion,

ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ; καὶ ἰδοὺ πεπληρώκατε
τὴν Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ'
ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. 29 Ἀποκριθεὶς δὲ ὁ Πέτρος
καὶ οἱ ἀπόστολοι εἶπον, "Πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἢ ἀνθρώ-
ποις. 30 Ὁ Θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς
διεχειρίσασθε κρεμάσαντες ἐπὶ ξύλου. 31 τοῦτον ὁ Θεὸς ἀρχηγὸν
καὶ σωτῆρα ὕψωσε τῇ δεξιᾷ αὐτοῦ, δοῦναι μετάνοιαν τῷ Ἰσραὴλ
καὶ ἄφεσιν ἁμαρτιῶν. 32 καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες τῶν
ῥημάτων τούτων, καὶ τὸ πνεῦμα δὲ τὸ ἅγιον ὃ ἔδωκεν ὁ Θεὸς
τοῖς πειθαρχοῦσιν αὐτῷ."

33 Οἱ δὲ ἀκούσαντες διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν
αὐτούς. 34 Ἀναστὰς δέ τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι
Γαμαλιὴλ, νομοδιδάσκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω

4:7, 10, 12. *καί*] 'whereas,' 'yet for all that,' M. 11:19. Mk. 4:32, n. *πεπληρώκατε*] ye have made your testimony the subject which engrosses Jerusalem. *τὸ αἷμα*] as if in secret fear of the accomplishment of their own imprecation, M. 27:25, which, as well as the words of Judas, M. 27:4, they could hardly fail to remember when they used this language. *τοῦ ἀνθρ. τούτου*] spoken contemptuously of Jesus, whom he would not deign to mention; see 6:14.

29, 30. *πειθαρχεῖν*] see on 4:19. Cf. Dan. 3:16–18. The word is used here in its general sense, not as in *v.* 32. See n. *διεχειρ. κρεμάσ.*] *slew by hanging.* Both words refer to the same time; both are aorists, denoting a particular and specific act. *διέργασαι μ' ἄγων, Her.* 369; see on 19:2. Peter charges them at once with the guilt of the death of Christ. *ὑμεῖς διεχ.* He admits the accusation they brought against the Apostles, *v.* 28. *ἐπὶ ξύλου*] an allusion probably to Deut. 21:23 to give effect to the following.

31. *ἀρχηγὸν καὶ σωτῆρα*] in the character of prince and Saviour. In 3:15 Christ is called *ἀρχηγὸν τῆς ζωῆς*, and in H. 2:10 *ἀρχηγὸν τῆς σωτηρίας. τῇ δεξιᾷ*] *to his right hand*, according to Ps. 110:1. Mk. 16:19. E. 1:20. Col. 3:1. Cf. 2:33, n. As the most honourable place among men is at the right hand, so this expression, applied to God, signifies the possession of supreme authority and power: see 1 Ki. 2:19. Jesus is a Saviour to those only who accept him as their Lord. It is vain to expect salvation from him unless we yield submission to him. *δοῦναι μετάνοιαν*] thus, in our Liturgy, 'Let us beseech Him to grant us true repentance,' 'that it may please thee to give us true repentance,' 11:18. 2 T. 2:25.

32. *μάρτυρες*] i.e. in the ordinary sense, as evidence to facts which they had witnessed; meaning chiefly the resurrection. *τὸ πνεῦμα*] an appeal to the miraculous gifts of the Spirit, which many of the believers received. *πειθαρχοῦσιν*] those who yield obedience to the authority, *ἀρχή*, he has established; who submit themselves to be saved and ruled by Christ. The expression depends on the character assigned to Jesus as *ἀρχηγὸς καὶ σωτήρ.*

33. *διεπρίοντο*] the metaphor is said to be taken from *the grinding of the teeth against each other.* They had not the sharp pang of contrition, *κατενύγησαν*, which the people felt under a similar address, 2:37, but were 'sawn asunder,' felt a continuous grating sensation, 7:54. *ἐβουλεύοντο*] *were deliberating.* The tenses here mark an incomplete action.

34. Γαμαλιήλ] גַּמְלִיאֵל 'reward from God.' The name occurs Num. 1:10 as that of the head of the tribe of Manasseh. The son of Simeon, L. 2:25, and grandson of Hillel (Lightfoot). He was the president of the Sanhedrim, and died eighteen years before the destruction of Jerusalem. S. Paul was brought up under him. *ὁ δὲ Σίμων οὗτος ἦν πόλεως μὲν Ἱεροσολύμων, γένους δὲ σφόδρα λαμπροῦ τῆς τῶν Φαρισαίων αἱρέσεως, οἳ περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν*, Jos. *Vit.* 38. *ἔξω ποιῆσαι*] so used in Hdt. v. 33; *ὀργὴν ποιεῖσθαι to be angry*, Hdt. III. 25. *ἀθύρματα ποιεῖν to sport, Il.* XV. 363. See 7:19, n. 24. *ἐκέλευσεν*] 'desired,' not by

βραχύ τι τοὺς ἀποστόλους ποιῆσαι· 35 εἶπέ τε πρὸς αὐτούς, "Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. 36 Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκολλήθη ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. 37 Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς, καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθησαν. 38 Καὶ τὰ νῦν, λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· 39 εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτό. μήποτε καὶ θεομάχοι εὑρεθῆτε." 40 Ἐπείσθησαν δὲ αὐτῷ· καὶ

any peculiar authority. The interference of Gamaliel may be ascribed to the jealousy which existed between the Pharisees and Sadducees, to which Paul afterwards owed his preservation, 23 : 6–9. When Peter plainly avowed the doctrine of the resurrection, Gamaliel might fear lest the Sadducees by adopting extreme measures against the Apostles should secure a triumph for their party, and aim a covert blow at the orthodox creed of the Pharisees. See Ps. 76 : 10.

35. ἐπί] 'in the subject of,' 'in the matter of;' joined with προσέχετε by Beza, Wiclif, Rh.

36. Θευδᾶς] Josephus mentions Theudas, a leader of an insurrection (*Antiq.* XX. 5), but this happened fourteen or fifteen years after Gamaliel's speech. There were probably two persons of the same name, as there were four Simons within forty years, and three Judases within ten years, all leaders of insurrections. τινα] 'a person of consequence.' In Philo Judæus we find δοξὰς παρ' αὐτῷ τις εἶναι, in Epictetus, κἂν δόξῃς τισιν εἶναι τις. In 8 : 9 we read λέγων εἶναί τινα ἑαυτὸν μέγαν, and in G. 6 : 3, εἰ δοκεῖ τις εἶναί τι. So in Soph. *Elect.* 939, ἠΰχεις τις εἶναι. Juv. *Sat.* I. 74, Si vis esse aliquis. The phrases εἶναί τινα and ἐγένοντο εἰς οὐδὲν may be opposed to each other.

37. Ἰούδας] Josephus mentions this Judas, and calls him a Galilean, and a Gaulonite, from Gaulon, a city in Batanea. He excited the people against the payment of the tax, *Ant.* XVIII. 1, 6. *B. J.* II. 8, 1. ἀπογραφῆς] this *payment* was about ten years after the *enrolment* mentioned in L. 2 : 2, but it was one and the same ἀπογραφή. κἀκεῖνος] 'who also.'

38, 39. τὰ νῦν] *as to the present*, 4 : 29, a strengthening of the simple νῦν, frequently used in Attic writers. ὅτι ἐὰν κ.τ.λ.] seems to have been a proverbial expression. This neutral policy might arise from mere opposition to the Sadducees, or from a suspicion that the Gospel was true. It is also to be borne in mind that, according to Josephus, the Pharisees were inclined to leniency in punishing, while the Sadducees were περὶ τὰς κρίσεις ὠμοὶ παρὰ πάντας τοὺς Ἰουδαίους (*Ant.* XIII. 10, 6. XX. 9, 1). βουλή] the resolution, persuasion, plan of the Apostles. καταλῦσαι] *put it down*, like καταλύειν ἀρχήν, Hdt. I. 53, put down a form of government. μήποτε] a strong dissuasive, 'nor should you attempt it *lest*,' pointing out how aggravated their guilt would be. We have here the first and second forms of hypothetical propositions, εἰ ἐστὶν ... οὐ δύνασθε, ἐὰν ᾖ ... καταλυθήσεται. In the first εἰ is a mere logical *if*, assuming that it is from God, waiving all enquiry as to the correctness of the assumption. In the second ἐὰν expresses conditionality depending on external circumstances: I assume that it is from men; the correctness of my assumption is yet to be developed by the future.

40. δείραντες] δέρω came to have this signification from the excoriation caused by scourging. This was a common but disgraceful punishment among the Jews. τιμωρία αἰσχίστη, Josephus; see 2 C. 11 : 24. Deut. 25 : 2. The Sanhedrim agreed on the whole with Gamaliel; but as he did not recommend any punishment, it is probable that some one suggested the scourging as a compromise; cf. the conduct of Pilate, L. 23 : 16. ἐπὶ τῷ ὀν.] see *v.* 28, 42, n.

προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. 41 Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος αὐτοῦ κατηξιώθησαν ἀτιμασθῆναι. 42 πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

6 Ἐν δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. 2 Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον, Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ

41. οἱ μὲν οὖν] 'they however,' i.e. notwithstanding the disgrace inflicted; see 9:31. κατηξιώθησαν] 'because they were thought worthy by God (Ph. 1:29) to be dishonoured by man,' M. 5:12. Ja. 1:2. 1 P. 4:14, 16. See on 13:52. The joy of persecution for Christ's sake so greatly outweighed the suffering, that in later ages many even courted martyrdom. The primitive Church does not set an example of such imprudence. The Apostles by their boldness had procured a virtual acquittal for themselves, and a measure of toleration for their doctrines, *v.* 38, so that they were able to continue preaching in public with impunity, *v.* 42. But when real persecution commenced, the Church broke up and fled from the storm, 8:1. When Herod attacked the Apostles, and James was actually slain, Peter upon his deliverance did not 'tempt God,' or expose himself a second time to danger, but went 'unto another place,' 12:17. ὅτι] is not to be taken with χαίροντες exclusively, but with ἐπορεύοντο χ. They left the presence of the men before whom, and by whose order they had been scourged, not with a sense of degradation and shame, but with exultation and joy, *seeing that*, L. 23:40, n. ὑπὲρ τοῦ ὀνόματος] αὐτοῦ is wanting in many MSS. Cf. 3 J. 7; and with this use of ὄνομα cf. τῆς ὁδοῦ, 9:2. 19:9, 23.

42. κατ' οἶκον] See 2:46. τὸν Χριστόν] they ceased not to teach and to proclaim the glad news that Jesus was the Anointed One, 'Jesus the Messiah,' ἀρχηγὸν καὶ σωτῆρα. Jesus Christ, the subject of their preaching, is implied in the significant term ὄνομα so often used. ἐπαύοντο διδάσκ.] 6:13. See on L. 19:17. 23:8.

VI. 1. Ἐν ταῖς ἡμέρ. ταύτ.] See 1:15, where the words can only imply the lapse of a few days. 'I conceive the appointment of the deacons to have happened within a few months after the ascension, perhaps a little before the feast of tabernacles, which took place about October.' Burton. πληθυνόντων] becoming very numerous. Ἑλληνιστῶν] These were the Jews who lived in foreign countries, and used the Septuagint version of the Scriptures. For this reason they were in low estimation among the native Jews, Ἑβραίους, among whom the knowledge of Greek was in such disrepute, that in the war with Titus it was forbidden to teach it. τῇ διακονίᾳ] *distribution of alms*, as 11:29. 12:25. The article refers us to the previous statement, 4:35, διεδίδοτο κ.τ.λ. ἡ τῶν χρημάτων ἐπιχορηγία, Theophylact. See on M. 4:11. Mk. 1:31. It is highly probable that there were already officers who attended to this. (γογγυσμός) ὅτι] 'murmuring that,' 'for that,' Wicl., Rh. The rendering of ὅτι, 'because,' in the A.V., implies that the complaint was well founded; which we are not obliged to admit. In after times, even the Apostles evinced a scrupulous circumspection in pecuniary matters, and took similar means to avoid a repetition of the complaint, 2 C. 8:20, 21. χῆραι] These appear to have been especial objects of care in the primitive Church, as well as under the Jewish economy, Exod. 22:22. Deut. 10:18. See 1 T. 5:3–11. Thus also Ignatius instructed Polycarp, Αἱ χῆραι μὴ ἀμελείσθωσαν. μετὰ τὸν Κύριον, σὺ αὐτῶν φροντιστὴς ἔσο. Chrysostom remarks on the γογγυσμός, ὁρᾷς πῶς καὶ ἐν ἀρχῇ τὰ κακὰ οὐχὶ ἔξωθεν μόνον ἦν, ἀλλὰ καὶ ἔσωθεν.

2. προσκαλεσάμενοι] convening a general meeting, which any one might attend who pleased. Οὐκ ἀρεστόν] 'It is not satisfactory, pleasing;' like the English word 'agreeable,' having the sense of

διακονεῖν τραπέζαις. 3 ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. 5 Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα· 6 οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων. καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. 7 Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει.

8 Στέφανος δὲ πλήρης πίστεως καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. 9 Ἀνέστησαν δέ τινες τῶν ἐκ

both pleasant and suitable. διακονεῖν] 'give attendance at.' From the use of this word, and διακονίᾳ, *v.* 1, these seven probably obtained the name of deacons; but they were a very different order from that afterwards so called in S. Paul's pastoral epistles. τραπέζαις] tables or counters at which the alms were distributed in small coins, M. 21 : 12. τὸν λόγον] i.e. the preaching Christ, *v.* 4, 5 : 42.

3. ἐπισκέψασθε] The Vulgate has *considerate*, 'fix your eyes upon,' which is more literal than the A.V. σκέψαι ἄνθρωπον . . . καὶ κατάστησον, LXX., Gen. 41 : 33, for יְרֶא *videat*. The general body of the disciples *presented* these seven candidates, but the Apostles *appointed* them to the office. πλήρεις πνεύμ. ἁγ.] seems always to mean, *possessing the miraculous gifts of the Spirit*. μαρτυρουμένους] 'of character,' i.e. of good character. ἑπτά] a favourite number, with no special reason or meaning. χρείας] 'duty.' Soph. *Aj.* 740, τἰδ' ἔστι χρείας τῆσδ' ὑπεσπανισμένον.

4. ἡμεῖς δέ] 'we for our part.' The Apostles emphatically. τῇ προσευχῇ] used for 'worship,' 16 : 13. προσκαρτερήσομεν] 'keep close to,' abide continually in, R. 12 : 12. Col. 4 : 2.

5. ἐνώπιον] Heb. 1 J. 3 : 22. All the names are Greek. They were probably of the Hellenistic party. We may observe the generous and brotherly feeling of the whole multitude, conceding so much to the complainants, and their anxiety to remove all further ground of complaint. There is no ground for supposing that Νικόλαος was the author of the Nicolaitan heresy, Rev. 2 : 6, 15.

6. χεῖρας] The imposition of hands was originally borrowed from the Jewish church, Num. 27 : 18, Deut. 34 : 9, as a symbol of appointment to the ministerial office, thence sometimes called χειροθεσία. See 1 T. 5 : 22. Special gifts for the due administration of their office were probably conferred upon the seven. 2 T. 1 : 6.

7. ηὔξανε] increased in power; grew and prevailed as a subject of belief, 12 : 24. 19 : 20. cf. τρέχῃ καὶ δοξάζηται, 2 Th. 3 : 1. τῶν ἱερέων] From Ezra 2 : 36–39, it appears that 4289 priests returned from Babylon, the number of whom was at this time much increased. In the conversion of these commenced the fulfilment of the prophecy, Mal. 3 : 3. This was the most remarkable class of converts, as the priests were naturally most opposed to the new dispensation. ὑπήκουον] as we say, 'conformed,' R. 1 : 5. 6 : 17. The tense denotes a process which was going on. So ἐποίει, *v.* 8, habitually.

9. ἀνέστησαν] See on 5 : 17. The words 'sit,' 'arise,' are Oriental idioms from the customs and character of the people. Cf. our vernacular, 'I will *go* and do it.' Λιβερτίνων] Some understand by this the native Jews of Libertum, an obscure place in Africa. The common interpretation is, however, the best, that these Libertini were Jewish freedmen from Rome. Philo says, that in the time of Augustus the Transtiberine quarter of

τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, καὶ Κυρηναίων καὶ Ἀλεξανδρέων, καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. 10 καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. 11 Τότε ὑπέβαλον ἄνδρας λέγοντας, Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωσῆν καὶ τὸν Θεόν. 12 συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπίσταντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, 13 ἔστησάν τε μάρτυρας ψευδεῖς λέγοντας, Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα βλάσφημα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου τούτου καὶ τοῦ νόμου· 14 ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος, Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν

the city was occupied by Jews, who had been taken captive by Pompey, and afterwards manumitted with permission to retain their religion. *Λίχμάλωτοι γὰρ ἀχθέντες εἰς Ἰταλίαν ὑπὸ τῶν κτησαμένων ἠλευθερώθησαν, οὐδὲν τῶν πατρίων παραχαράξαι βιασθέντες.* Tacitus informs us that Tiberius expelled these freedmen from Italy on account of their religion: 'factum patrum consultum ut quatuor millia libertini generis eâ superstitione infecta, queis idonea ætas, in Sardiniam veherentur, ceteri cederent Italiâ, nisi certum ante diem profanos ritus exuissent.' *Ann.* II. 85. We may conclude that some of these refugees settled at Jerusalem, and were indignant, when the religion for which they suffered abroad was, as they supposed, endangered at home by the preaching of Stephen. It appears that two separate parties are here described: (1) the Libertines and Jews from Cyrene and Alexandria, who all had a common synagogue; (2) the Jews from the provinces of Cilicia and Asia. *Κυρηναίων*] Colonies of Jews were sent from Alexandria to Cyrene and other parts of Lybia by Ptolemy, son of Lagus. Among them we have Jason (2 Macc. 2 : 23), Simon, who bore the cross, M. 27 : 32, and Lucius, the Christian prophet, 13 : 1, W. G. H. *τῶν ἀπὸ Κιλικίας*] of these Saul was probably one.

10. *τῷ πνεύματι*] the influence of the Holy Spirit (*v.* 3), under whose inspiration he spoke, according to the promise. M. 10 : 20. Mk. 13 : 11. L. 21 : 15. *ᾧ*] refers grammatically to *πνεύμ.*, but also in sense to *σοφίᾳ*.

11. *ὑπέβαλον*] This word is frequently used of informers; Soph. *Aj.* 188, *ὑποβαλλόμενοι κλέπτουσι μύθους. Œ.C.* 794, *ὑπόβλητον στόμα. βλάσφημα εἰς* M.] in declaring that a prophet had arisen greater than Moses, and that the Jewish ritual was near its end. *καὶ τὸν Θεόν*] in attesting the divinity of Christ; that Jesus was God manifest in the flesh.

12. *ἐπιστάντες*] a word used by S. Luke alone of the Evv., and in various senses; in this, L. 20 : 1. A. 4 : 1. 23 : 27. It seems to imply that Stephen was engaged in the acts which gave offence when he was taken. The parties meant are probably a mob composed of those just mentioned, headed by the informers and officers of the council. *συνήρπασαν*] seized him. Lat. rapere in jus.

13. *ἔστησαν*] i. e. formally brought forward the persons suborned; 'placed (in the box),' as we say. *ψευδεῖς*] in the colour they gave to his words. What they reported was substantially correct. So in the case of our Lord, M. 26 : 60, 61.

14. *ὁ Ναζωρ.*] inserted in contempt, see Mk. 16 : 6, n. *Ἰησ. ... οὗτος*] implying that Jesus was the theme of Christian preaching, and of discussion between the opposing parties. 'This of whom so much is said.' *καταλύσει*] Stephen had evidently repeated such predictions of our Lord as are contained in M. 24, L. 21, and such language as that in J. 4 : 21. He was understood to mean a personal or visible advent of Jesus to destroy and change. This change was really effected by the destruction of the temple, H. 12 : 27, 28. 8 : 13. M. 17 : 1, n. Chrysostom, *τοῦτο καὶ τοῦ Χριστοῦ κατηγοροῦντες ἔλεγον· ὁ καταλύων τὸν ναὸν τοῦ Θεοῦ*, M. 26 : 61. 'Stephen, who was a Hellenist, would be likely to view the heathen, among whom he lived, with more consideration than the Apostles did, who were natives of Palestine. Hence there is a manifest fitness in his being the instrument of announcing that the wall of separation be-

τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωσῆς.
15 Καὶ ἀτενίσαντες εἰς αὐτὸν ἅπαντες οἱ καθεζόμενοι ἐν τῷ
συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

7 Εἶπε δὲ ὁ ἀρχιερεύς, Εἰ ἄρα ταῦτα οὕτως ἔχει; 2 Ὁ δὲ ἔφη,
"Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. ὁ Θεὸς τῆς δόξης
ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν ἢ
κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ εἶπε πρὸς αὐτόν, Ἔξελθε

tween Jew and Gentile was to be broken down. Such, we may infer, was the real purport of his preaching, though it was misunderstood and misinterpreted by his countrymen. Being full of spiritual pride and intolerance, they were not prepared to admit the Gentiles to a fellowship with themselves; they conceived that he was desecrating their own sanctuary when he declared that the whole world was become 'a holy place.' Thus he propounded a doctrine which for the moment fell with him, but which was finally established by one who was active in promoting his death.' W. G. H. *ἔθη*] the traditions of the elders, or what was called the *oral* law, as well as the written institutions of Moses.

15. *ὡσεὶ πρόσωπον ἀγγέλου*] i. e. his countenance shone. Chrysostom observes, *τοῦτο καὶ ἡ δόξα Μωσέως ἦν.* As if in refutation of the charge made against Stephen in *v.* 11, he receives the same mark of divine favour which had been vouchsafed to Moses, Ex. 34 : 30. The subsequent manifestation to Stephen, 7 : 55, corroborates the opinion that the appearance of his countenance was supernatural. The death of Stephen probably occurred A.D. 36 (June). oct. 5. 1854

VII. 1. Stephen was accused of disparaging the institutions of Moses and the services of the temple. His chief purpose seems to be to vindicate and justify his former discourses. This he does by proving that the possession of the law, the temple, and the holy land, carried with it no indefeasible or exclusive title to the mercies and promises of God. The patriarchs had none of these outward tokens of divine favour, yet they pleased God 400 years before the law was given. He reminds them that Moses, who spoke of the Messiah, was a fugitive, and rejected by the people he came to deliver. The Jews had no sooner become a privileged nation by receiving the law, than they blasphemed Moses and provoked God by their idolatries, *v.* 40; so that without the law their ancestors were accepted, while the Jews sinned, and were punished for their sins, though under the law. Neither could the temple be relied on as a certain claim to the especial favour of God. It had already been destroyed once, and might be destroyed again, for the Most High God did not so dwell in the temple as to be bound to preserve it for ever, especially as Isaiah had declared that a temple was not essential for the proper worship of the Almighty, *v.* 49; so that the rebellion of their fathers, and their own rejection of the Messiah, might render its continuance to them impossible. Stephen's hearers evidently understood this to be the tenor of his argument; but their countenances expressing a full determination to put him to death, he breaks off into a direct charge against them for imitating their fathers in resisting the Holy Spirit, *v.* 51—Stephen's address may also be regarded as the recital of his creed, intended to convince the Sanhedrim that he worshipped the God of their fathers, believing all things that were written in the law and the prophets, 24 : 14. 26 : 22. Cf. S. Paul, A. 13 : 17–22. His object, also, is to show how this creed and the profession of it had been treated by their forefathers, *vv.* 25–29, 35, 39–43. It is probable that S. Luke received from S. Paul the defence of Stephen as here given, (W. G. H.) The Apostle's own very similar address at Antioch in Pisidia may arise from his recollections of the language of the protomartyr. Compare also the conclusions of both, 7 : 51–53, and 13 : 41, 46.

2. *ἄνδρ. ἀδ.*] 'Brethren and fathers.' See 1 : 16. 2 : 14. So Wiclif. *ὁ Θεὸς τῆς δόξης*] for *Θεὸς ἔνδοξος*, as 9 : 15. 26 : 25. See L. 16 : 9. 18 : 6. As Stephen was accused of blasphemy, this expression is peculiarly appropriate here. So *καρδιογνώστα*, 1 : 24; *Δέσποτα*, 4 : 24. *ὤφθη*] God called Abraham from Ur of the Chaldees, Gen. 15 : 7; see 11 : 31. Neh. 9 : 7; and then from Charran, Gen. 12 : 4. Ur of the Chaldees (according to Ritter) is

ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου, καὶ δεῦρο εἰς γῆν ἣν ἄν σοι δείξω. 4 τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν. κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετῴκισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε· 5 καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησε δὲ οὕτως ὁ Θεὸς, ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. 7 καὶ τὸ ἔθνος, ᾧ ἐὰν δουλεύσωσι, κρινῶ ἐγὼ, εἶπεν ὁ Θεὸς, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. 8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακὼβ, καὶ ὁ Ἰακὼβ τοὺς δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεὸς μετ' αὐτοῦ, 10 καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. 11 ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰ-

the modern pachalic of Urfa, one district of which was the ancient Edessa; Charran, or Haran, a city in the north-west, about 150 miles from Ur. Here Crassus was defeated by the Parthians, 'Assyrias Latio maculavit sanguine Charras,' Lucan, *Phars.* I. 105. It still retains its ancient name, under the form of Harran, and is only peopled by a few families of wandering Arabs, who are drawn thither by the supply of water.

4, 5. *πατέρα*] It appears from Gen. 11 : 26, 32. 12 : 4, that Terah continued to live in Haran sixty years after Abraham's departure. *εἰς ἣν . . . κατοικ.*] M. 2 : 23. The idea of 'entrance upon' the land is suggested. *ὑμεῖς*] Stephen being an Hellenist, and not an inhabitant of Palestine, does not include himself. *βῆμα ποδός*] a proverbial expression, as in Gen. 8 : 9. Deut. 2 : 5. Thus Cic. *ad Attic.* XIII. 2, pedem ubi ponat in suo, non habet. Comp. H. 11 : 8, 9, 15. *καὶ ἐπηγγείλ.*] while, though all the while, 5 : 28.

6. Stephen quotes, as from memory, the LXX., Gen. 15 : 13, 14. *τετρακόσια*] must be referred to *ἔσται πάροικον*. The interval between the birth of Isaac and the Exodus was 405 years. S. Paul, G. 3 : 17, mentions 430 years; this includes 25 years from leaving Haran to the birth of Isaac.

7. *κρινῶ ἐγώ*] *I will judge*, punish with plagues. The words *καὶ λατρεύσουσι . . .* are not in the LXX. or Hebrew; perhaps they were suggested by Ex. 3 : 12.

8. *διαθήκην περιτομῆς*] 'the dispensation of which circumcision was the sign,' Gen. 17 : 10. Circumcision being probably connected with some idea of purity, was observed by the Ægyptian priesthood, Hdt. II. 36, and may have been practised long before it was ordained by God; as baptism, or lustration, prevailed among the Ægyptians, Jews, and Greeks, long before it was made a sign of the Christian dispensation. W. G. H. *οὕτως*] 'being in covenant with God,' Gen. 17 : 21, R. 4 : 12. *πατριάρχας*] founders of the twelve tribes, *πατριαί*.

10. *σοφίαν*] discernment which qualified him for giving the best counsel. *χάριν*] the graces of speech which conciliated favour and produced conviction. *ἐναντίον*] Heb., like *ἐνώπιον*, 6 : 5. *κατέστησε*] *scil.* *ὁ Φαραώ*. See Gen. 41 : 38—44.

11—14. *χορτάσματα*] properly *food for cattle*. *δοῦλιος χόρτος*, food of slaves.

γύπτου καὶ Χαναὰν, καὶ θλῖψις μεγάλη· καὶ οὐχ εὕρισκον χορτάσματα οἱ πατέρες ἡμῶν. 12 ἀκούσας δὲ Ἰακὼβ ὄντα σῖτα ἐν Αἰγύπτῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. 14 ἀποστείλας δὲ Ἰωσὴφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακὼβ, καὶ πᾶσαν τὴν συγγένειαν αὐτοῦ, ἐν ψυχαῖς ἑβδομηκονταπέντε. 15 κατέβη δὲ Ἰακὼβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν· 16 καὶ μετετέθησαν εἰς Συχὲμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμὸρ τοῦ Συχέμ. 17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας ἧς ὤμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος ὃς οὐκ ᾔδει τὸν Ἰωσήφ. 19 οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ

The word is appropriate to their occupation as shepherds. By pointedly mentioning these temporal straits, Stephen might wish his hearers to infer how uncertain a sign of the Divine favour was outward prosperity. *σῖτα*] grain in general, abundance. *ἀκούσας ὄντα*] L. 4 : 23, *ἠκούσαμεν γενόμενα*. *ἐν ψυχαῖς*] as we say 'in all,' consisting of. *ἑβδομήκοντα πέντε*] the Hebrew text in Gen. 46 : 27, Deut. 10 : 22, makes the number 70, where the LXX. has 75, reckoning, as is supposed, the sons of Manasseh and Ephraim, who were born in Ægypt, and whose names are preserved, 1 Chr. 7 : 14, 20.

16. Jacob was buried at Machpelah, Gen. 49 : 30, afterwards called Hebron, Gen. 23 : 19 ; *μετετέθησαν* therefore must apply only to *οἱ πατέρες ἡμῶν*, the twelve patriarchs. It is related, Josh. 24 : 32, that the bones of Joseph were brought up out of Ægypt, and buried at Sichem ; the burial place of the other eleven is not mentioned in the Old Testament ; but Jerome asserts that the tombs of the twelve were still to be seen at Sichem. *Epist.* 86, written A.D. 389. The field at Sichem was bought by Jacob, Gen. 33 : 19, not by Abraham, who bought the field and cave at Hebron, Gen. 23 : 17. Hence *Ἀβραὰμ* has been regarded as an interpolation. But we may suppose that there is a confusion between Sichem and Hebron, or between Abraham and Jacob, as between Jeremiah and Zechariah, M. 27 : 9. *τιμῆς*] Gen. of price, Jelf, § 519, for an hundred pieces of silver, about £50 probably.

17. *Καθώς*] 'exactly as,' 'in accordance with the approach.' *ἧς*] the relative attracted into the case of the antecedent. So *ὧν*, *v.* 45. *ηὔξησεν*] during the first 215 years from the promise made unto Abraham, his descendants amounted to no more than 70 or 75 persons ; but in the latter 215 years they increased to 600,000 men besides children, Exod. 12 : 37.

18. *ἕτερος*] Ex. 1 : 8 (LXX.) Heb. 'new;' 'of another family,' with which sense the use of *ἀνέστη* corresponds. See Ex. 1 : 8. Joseph. *Ant.* II. 9, 1, *Αἰγύπτιοι ὧν ἦσαν εὖ ὑπὸ Ἰωσήπου τετυχότες, διὰ χρόνου μῆκος λήθην λαβόντες, καὶ τῆς βασιλείας εἰς ἄλλον οἶκον μετελθούσης, δεινῶς ἐνύβριζον τοῖς Ἰσραηλίταις.* *οὐκ ᾔδει*] *had no respect* or *esteem for*, as *εἰδέναι*, 1 Th. 5 : 12 ; and cf. Ex. 5 : 2.

19. *κατασοφισάμενος*] *dealing deceitfully*, as in LXX. Ex. 1 : 10, referring to the devices related in that chapter. Suidas explains the word, *μηχανῇ τινι κακοῦν*. Philo *Vit. Mos.*, *τὴν ἰσχὺν αὐτῶν ἀφαιρεῖν ἐπινοίαις ἀνοσιούργοις ἐμηχανᾶτο.* *τοῦ ποιεῖν*] see on M. 2 : 13. *ποιεῖν ἔκθετα*] for *ἐκτίθεναι* ; so J. 16 : 2. Ποιέω often takes the sense of the adjectives with which it is construed, 5 : 34, n. *ἐκτίθεναι* is a term especially applied to the abandonment of infants, 'expose.' Eur. *Ion*, 18, *ἀπήνεγκε βρέφος εἰς ταὐτὸν ἄντρον κἀκτίθησιν ὡς θανούμενον.* Philo says of the parents of Moses, *δεδακρυμένοι τὸν παῖδα ἐκτιθέασι περὶ τὰς ὄχθας*

ζωογονεῖσθαι. 20 ἐν ᾧ καιρῷ ἐγεννήθη Μωσῆς, καὶ ἦν ἀστεῖος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς αὐτοῦ. 21 ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ ἐπαιδεύθη Μωσῆς πάσῃ σοφίᾳ Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις. 23 Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ ἰδών τινα ἀδικούμενον ἠμύνατο, καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ, πατάξας τὸν Αἰγύπτιον. 25 ἐνόμιζε δὲ συνιέναι τοὺς ἀδελφοὺς αὐτοῦ ὅτι ὁ Θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ

τοῦ ποτάμου, *Vit. Mos.* I. 604. εἰς τὸ μὴ ζωογονεῖσθαι] *that they might not be born* or *preserved alive*. The object was the king's; the end at which he aimed; the act was by compulsion that of the parents. Ex. 1 : 6.

20. ἐν ᾧ καίρῳ] at the time of the lowest depression of the Israelites, when it seemed most improbable that a deliverer should rise up from their own nation. ἀστεῖος τῷ Θεῷ] this is generally taken as a Hebraism, *exceedingly beautiful*. So fair that God would consider him such. Cf. θεοειδής. Josephus terms Moses παῖδα μορφῇ θεῖον. Jonah 3 : 3, LXX. πόλις μεγάλη τῷ Θεῷ. 1 Sam. 16 : 12, ἄγαθος ὁράσει Κυρίῳ. ἀστεῖος is properly opposed to ἄγροικος, in the sense of *well bred, polite*.

21. ἀνείλετο] *took up for herself*, opposed to ἐκτίθεναι, i.q. *tollere* in Latin. Hesych. ἀναιρεῖν· τὸ τεχθὲν ἀνατρέφειν. New born children were laid upon the ground, and the *taking them up* was the act by which the father acknowledged them as his own. θυγάτηρ] her name, according to Josephus, was Thermuthis. She was the daughter of Pharaoh Rameses, who was the grandfather of Sesostris. εἰς υἱόν] 'to have the character of son,' H. 1 : 5. 3 : 6. 5 : 8.

22. ἐπαιδεύθη] 'was educated.' Œcumenius observes, ἐκ τούτου δῆλον ὅτι οὐκ ἀποβλητέα πάντη ἐστιν ἡ τῶν ἔξωθεν τῆς γραφῆς παίδευσις· τρόπῳ γὰρ ἐγκωμίου εἴρηται, ὡς ἐπαιδεύθη Μωσῆς. As the learning of Moses is not mentioned in the Old Testament, we must suppose that Stephen here follows a tradition. The wisdom of Ægypt, as if proverbial, is brought into comparison with Solomon's wisdom in 1 Ki. 4 : 30. See Hdt. II. 77, 160. Philo thus enumerates his attainments :—Ἀριθμοὺς μὲν οὖν καὶ γεωμετρίαν, τήν τε ῥυθμικὴν, καὶ ἁρμονίαν, καὶ μετρικὴν θεωρίαν, καὶ μουσικὴν τὴν σύμπασαν Αἰγυπτίων οἱ λόγιοι παρέδοσαν· καὶ προσέτι τὴν διὰ συμβόλων φιλοσοφίαν ἣν ἐν τοῖς λεγομένοις ἱεροῖς γράμμασιν ἐπιδείκνυται. I. 606. It is a proof of the Divine spiration of Moses that having been educated amid the corruptions of Ægypt, he revived the worship of the one holy invisible God; that he delivered a new and pure code of laws and morality, though he had lived under a system highly artificial, much applauded by antiquity, but superstitious and pernicious; that in instituting the priesthood and the ceremonial rites, he adopted what was wise, and rejected so much that was absurd and abominable. δύνατος ἐν λόγοις] he was not so naturally, but by inspiration, Ex. 4 : 10, 12. By this some understand *power of argument*. δύνατος λέγειν καὶ πράττειν, designates a wise and able statesman. His writings prove Moses δυν. ἐν λογ. He may have composed poems, &c. before he left Ægypt.

23. τεσσαρακονταετὴς] this is from tradition. Exod. 2 : 11, only says, 'when Moses was grown.'

24. ἠμύνατο] Diodorus Sic. I. 77, mentions, as an Ægyptian law, ἐὰν δέ τις ἐν ὁδῷ κατὰ τὴν χώραν ἰδὼν φονευόμενον ἄνθρωπον ἢ τὸ καθόλου βιαίῳ τι πάσχοντα, μὴ ῥύσαιτο δύνατος ὢν, θανάτῳ περιπεσεῖν ὤφειλεν. καταπονουμένῳ] *the party aggrieved*. ἐκδίκησιν] See on L. 18 : 3.

25. This is a singular comment by Stephen. There is nothing in the narrative of Moses which seems to suggest it. It is supported by H. 11 : 24, where it is implied that at this time, 'when he was come to years,' he was prepared to cast in his lot with his own people. δίδωσι]

δὲ οὐ συνῆκαν. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλασεν αὐτοὺς εἰς εἰρήνην, εἰπών, Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς· ἱνατί ἀδικεῖτε ἀλλήλους; 27 ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν, εἰπών, Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς; 28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες χθὲς τὸν Αἰγύπτιον; 29 ἔφυγε δὲ Μωσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς δύο. 30 Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα, ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινᾶ ἄγγελος Κυρίου ἐν φλογὶ πυρὸς βάτου. 31 ὁ δὲ Μωσῆς ἰδὼν ἐθαύμασε τὸ ὅραμα· προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτὸν, 32 Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς Ἀβραὰμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ. ἔντρομος δὲ γενόμενος Μωσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπε δὲ αὐτῷ ὁ Κύριος, Λῦσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος ἐν ᾧ ἕστηκας γῆ ἁγία ἐστίν. 34 ἰδὼν εἶδον τὴν

as if this were the commencement of their deliverance. This incident is narrated in detail in preparation for the rebuke in *v.* 51.

26–29. *αὐτοῖς μαχομένοις*] to *Israelites* fighting *one another*. *συνήλασεν*] 'urged them to peace,' implying that he acted with some assumption of authority. He certainly interfered to part them, (*ἀπώσατο αὐτον, v.* 27.) The words of Moses recorded in Ex. 2 : 13, are, 'Wherefore smitest thou thy fellow?' *ἔφυγε*] In Ex. 2 : 15. we read that Pharaoh sought to slay Moses. Philo states that Pharaoh was afraid of Moses' conspiring against him. *ἐν τ. λόγῳ τ.*] as we say 'on this.' *Μαδιάμ*] situate in Arabia Petræa; inhabited by the descendants of Midian, the fourth son of Abraham by Keturah. Gen. 25 : 2. They were divided into the eastern or northern Midianites, and the western or southern. The former dwelt on the E. of the Dead Sea; the latter, who are here meant, at the N.E. point of the Red Sea; and were apparently mixed with the Cushites or Ethiopians. Num. 12 : 1, Heb. Hab. 3 : 7.

30. *Σινᾶ*] called Horeb in Ex. 3 : 1. Horeb was the name of the cluster; Sinai of the mountain. Robinson *Bibl. Res.* I. 177. *ἄγγελος Κυρίου*] *v.* 35. The Incarnate Word, the Second Person in the ever Blessed Trinity, elsewhere called *the Angel of the Covenant*, in whom was the name of Jehovah, by whom Jehovah has always maintained his relations with this fallen world. Ex. 23 : 20, 21. The revelation of God in Christ has alone rendered such expressions intelligible. To the Jew they are inexplicable. Cf. Hos. 12 : 3—5. *ἐν φλ. π.*] 2 Th. 1 : 8, *ἐν πυρὶ φλογὸς*, 'in flaming fire.'

32. *ἔντρομος*] Cf. H. 12 : 21; in the context (18—23) the Apostle beautifully contrasts the mildness and mercy of the Christian dispensation with the fear and terror inspired by the giving of the law. *κατανοῆσαι*] *to observe with attention*, as L. 12 : 24. *οὐκ ἐτόλμα*] did not venture to follow out his purpose of inspecting and examining. Moses 'hid his face.' Ex. 3 : 6.

33. *λῦσον*] in token of reverence for the Divine majesty. See Josh. 5 : 15. Pythagoras commanded his disciples, *θύειν χρὴ ἀνυπόδετον καὶ πρὸς ἱερὰ προσίεναι.* The inhabitants of the East, to the present day, lay aside their sandals upon entering into their places of worship. Juvenal sneers at the Jews for observing the same custom. 'Observant ubi festa mero pede sabbata reges.' *Sat.* VI. 158. *γῆ ἁγία*] Chrysostom, *οὐδαμοῦ ναὸς καὶ ὁ τόπος ἅγιος.*

34. *ἰδὼν εἶδον*] The addition of the participle is emphatic according to the Heb. idiom. Cf. Gen. 2 : 17. With this, however, we may compare such expressions as Hdt. VII. 10. 1. *τὴν ἀμείνω γνώμην αἱρεόμενον ἐλέσθαι.* Xen. *Cyr.* VIII. 4. 9. *ὑπακούων σχολῇ ὑπήκουσα.* Plato *Apol.* p. 19. B. *τί δὴ λέγοντες διέβαλλον οἱ διαβάλλοντες.* Jelf, § 705. 3. *τὴν κάκωσιν*] *the oppression, ill-treatment. v.* 19. *κατέβην*] Gen. 11 : 5, 7. 18 : 21. We may regard the use of these and

κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. 35 τοῦτον τὸν Μωσῆν, ὃν ἠρνήσαντο εἰπόντες, Τίς σὲ κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. 36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτου καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα. 37 Οὗτος ἐστιν ὁ Μωσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραήλ, Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. 38 Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν· 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο καὶ ἐστράφησαν ταῖς

many similar anthropomorphic expressions as designed to anticipate the fact of the incarnation, and as preparing the minds of men for that event.

35. *τοῦτον*] The repetition of this word is evidently designed to draw the attention of the hearers to the remarkable parallel between Jesus and Moses, in their rejection by those whom they came to deliver. We may compare this with Peter's language in 2:23, 24. 3:13—15. *ἄρχ. κ. λυτρ.*] *in the character of.* See 5:31. *ἐν χειρὶ*] *by means of.* בְּיַד 2 Chr. 29:25. 'Angel of his presence.' Is. 63:9. Mal. 3:1.

36. *Οὗτος*] 'This one,' meaning Moses. *ἐξήγαγε ποιήσας*] *brought them out by working.* So 10:39, *ἀνεῖλον κρεμάσαντες*, 'slew by hanging.' *ἐρυθρᾷ θαλάσσῃ*] The name was applied to the Indian ocean (Cellarius), and its two arms, the Arabian and Persian gulfs. It is called in Hebrew יַם סוּף the sea of sea-weed. The colour of the weed has been supposed to suggest the Greek name. More probably it was called so from the Edomites (Gen. 25:30), who occupied the northern coast.

37. The abrogation of the law of Moses is implied in *αὐτοῦ ἀκούσεσθε*. M. 17:5. L. 9:35. This prophecy, Deut. 18:15, is quoted by Peter (3:22), and is introduced by Stephen to give point to his emphatic exhibition of the character and treatment of Moses, whom he evidently sets forth as a type of Christ, and also to prepare for his proclamation of Jesus as the Antitype.

38. *ἐκκλησίᾳ*] the *assembly* of the people at the giving of the law. Ex. 19:17. Chrysostom, *συστήματος καὶ συνόδου ἐστὶν ὄνομα.* Suidas, *συναγωγὴ ὄχλου.* The 'congregation of Israel,' delivered from Ægypt, separated from all the nations of the earth, journeying through a wilderness to the promised land of rest, is the primitive idea of God's Church in the world. The Jews were familiar with the idea of a Church as the congregation of God's people. Hence it was used in an ordinary intelligible sense by our Lord at the first, both as denoting the whole congregation, and any organized community of believers. M. 16:18. 18:17. A. 9:31, n. *γενόμενος*] belongs to *μετὰ*, which expresses his continued, close, and immediate intercourse with God thus manifested. Moses was the *μεσίτης* (G. 3:19) between the Angel Jehovah and the people. *λόγια ζῶντα*] *living and lifegiving oracles.* Cf. J. 4:10, *ὕδωρ ζῶν.* 14, *πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.* So 6:51, *ὁ ἄρτος ὁ ζῶν.* H. 10:20, *ὁδὸς ζῶσα way leading to life.* Cf. H. 4:12. 1 Th. 2:13. 1 P. 1:23. The words of the ever-living God, and therefore the same at any moment, as if they were then actually spoken by him; sure to be accomplished, because, like their Author, they are incapable of becoming extinct or lifeless. *Œ. R.* 490, *τὰδ' αἰεὶ ζῶντα περιποτᾶται.*

39. *εἰς Αἴγυπτον*] in their hearts they turned to the idolatry of Ægypt, i.e. fell into heresy. Ex. 32:1, 4. Ezek. 20:7. Then they longed after the delicacies and plenty of Ægypt, i.e. were led astray by worldliness and sensuality. Num. 11:5. At length they openly

καρδίαις αὐτῶν εἰς Αἴγυπτον, 40 εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί γέγονεν αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν. 42 Ἔστρεψε δὲ ὁ Θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν, Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν

proposed to return to the land of Ægypt, i.e. lapsed into apostasy and infidelity. Num. 14 : 4.

40. οἳ *προπορεύσονται*] Hitherto God had gone before them visibly in the pillar of cloud and fire (Ex. 13 : 21), as he did afterwards. The ark of the covenant, the symbol of his presence, also preceded them, and directed their course. Num. 10 : 33, 34. ὁ *γὰρ Μωσῆς*] is the fundamental subject of the whole sentence; hence it is placed at the beginning in the nomin. Jelf, § 477, 1.

41. *ἐμοσχοποίησαν*] See Ex. 32 : 1—4. This was in imitation of the sacred ox called Apis, under which form the Ægyptians worshipped Osiris, the inventor of agriculture at Memphis. Aaron did not proclaim a feast to Apis, but to Jehovah. When Jeroboam introduced the worship of the golden calves at Dan and Bethel, he used the same expressions concerning them as the people in the wilderness. 1 Ki. 12 : 28. Though Aaron and Jeroboam *intended* to worship Jehovah, their conduct made way for the worst species of idolatry. The same error may be traced in the conduct of Gideon Judg. 8 : 27, of Micah Judg. 17 : 5. *ἀνήγαγ. θυσίαν*] occurs Hdt. II. 60, led up in a solemn national sacrifice. *εὐφραίνοντο*] made themselves merry (Ex. 32 : 6) in dances in honour of their idols, as S. Paul interprets in 1 C. 10 : 7. *τοῖς ἔργοις*] the idol. Allusion is frequently made in O. T. to the fact that idols are 'the work of men's hands,' to show the absurdity of idolatry. Ps. 97 : 7. 115 : 4—8. Is. 42 : 17. 44 : 9—20. 45 : 16.

42. *ἔστρεψε*] 'changed his course with them,' became their enemy. Josh. 24 : 20. If ye forsake, and serve strange gods, then he *will turn* and do you hurt, and consume you *after that he hath done you good*. Or simply turned to the course about to be described; according to the Hebrew use of סָבַב 1 Sam. 22 : 17, 18. *παρέδωκεν*] abandoned them to their wickedness, withdrew the help of his Holy Spirit. Cf. R. 1 : 24, 28. Theophylact thus illustrates it: *ὥσπερ ἰατρὸς βοηθῶν τῷ κάμνοντι, εἶτα ὁρῶν ἀτακτοῦντα περὶ τὴν δίαιταν, καὶ ἀπειθοῦντα αὐτῷ, παραδίδωσιν αὐτὸν τῷ ἐπὶ πλέον νοσεῖν.* Cf. Jer. 7 : 10, We are *delivered* to do all these abominations. Hos. 4 : 17, Ephraim is joined to his idols; let *him alone*. *στρατία*] 2 Ki. 17 : 16, LXX. Gen. 2 : 1. Deut. 4 : 19, &c. Heb. Philo speaks of *τὴν ἱεροπρεπεστάτην οὐρανοῦ στρατίαν.* *βίβλῳ*] The twelve minor prophets were considered as one book. The quotation is from Am. 5 : 25, LXX., which differs somewhat from the Heb. *λατρεύειν*] *v.* 7. Hence *εἰδωλολατρεία*, idolatry. *λατρ. Φοίβῳ*, Eur. *Ion*, 152, to *serve* with prayers and sacrifices. From *λάτρις, hired servant; esp. a servant of the gods*, as Hermes Eur. *Ion*, 4. ἡ *λάτρις*, a *handmaid* of the gods, Eur. *Tro.* 450.

43. *καί*] Heb. וְ adversative; *whereas.* *ἀνελάβ.*] 'ye took up.' The Heb. word means to *raise up*, and refers to their bearing upon their shoulders in religious processions the *σκηνὴ* or shrine of their idol. Cf. *ἀνηγ. v.* 41. *Μολόχ*] The word in Heb. signifies *king*, and is rendered *βασιλεὺς* by LXX. 1 Ki. 11 : 7, *ἄρχων*, Lev. 20 : 1—4. The Phœnician name was Baal (Lord), the Babylonian Bel. For the identity of Baal and Moloch, cf. Jer. 19 : 5. 32 : 35. This was an idol of the Ammonites, to whom Solomon built a temple on the Mount of Olives. 1 Ki. 11 : 7. 2 Ki. 21 : 3, 4. It was the same as Milcom, and is generally thought to have represented the sun, which was worshipped by the Ægyptians as the residence of the soul under the name of Osiris. Diodorus Sic. Plutarch. The idol was a hollow image of brass, with the face of a calf and the figure of a man, holding the hands open, into which, when heated

τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος. 44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει· 45 ἣν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν ὧν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἕως τῶν ἡμερῶν Δαβίδ· 46 ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ, καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ Θεῷ Ἰακώβ. 47 Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον. 48 Ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις ναοῖς κατοικεῖ, καθὼς ὁ προφήτης λέγει, 49 Ὁ οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετέ μοι λέγει Κύριος· ἢ τίς τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ ἡ χείρ μου ἐποίησε ταῦτα πάντα;"

with fire, the priests put the children offered in sacrifice, and made a noise with a drum to drown their cries. The place was called Tophet, from Toph, a drum. The baneful effects of Egyptian bondage were only extirpated by the captivity at Babylon. Ῥεμφάν] Heb. כִּיּוּן supposed to be Saturn, so called in Arabic. The word Ῥεμφάν, in LXX. Ῥαιφάν, is of Egyptian origin. Perhaps i. q. Rapha, *giant*, 2 Sam. 21 : 16—22; Rephaim, Deut. 3 : 11 (Heb.). In Aram. and Arabic, Orion is called 'the giant.' See Gesen. on כְּסִיל (Am. 5 : 8, and גְּבִעִים· τύπους] *images*. Josephus calls Rachel's images τύποι, *Antiq.* I. 19, 11. Polybius also speaks of θεῶν τύπους, V. 9, 3. σκηνήν] a small portable tabernacle. See on 19 : 24. καὶ μετοικιῶ] This is not quoted as addressed to the Israelites in the wilderness, but to their descendants seven centuries afterwards. The threat of exile was to the latter, in consequence of their imitating the transgressions of their forefathers, mixing up idolatry and wickedness with the worship of Jehovah. Cf. Deut. 28 : 68. Hos. 9 : 3. Damascus is mentioned in Amos 5 : 27, as the ten tribes were carried in that direction. Stephen says Babylon, referring to the later captivity of Judah,—Nec putandus est primus Martyr errasse, qui pro eo quod in Prophetâ scriptum est *trans Damascum* dixerit *trans Babylonem*. Magis enim intelligentiam quam verbum posuit quia trans Damascum ducti sunt in Babylonem, sive trans Babylonem. Jerome *Op.* VI. 306. See on 1 : 20.

44. The mention of the false tabernacle reminds Stephen of the true, and by this association he passes from the contemplation of their idolatries to the history of their holy places. σκηνὴ τ. μαρτ.] Thus the LXX. renders אֹהֶל מוֹעֵד Ex. 27 : 21. The name was applied to the tabernacle in memory of the ark, κιβωτὸς μαρτυρίου, which contained the two tables, the testimony of God's covenant with the Jewish nation. H. 8 : 5.

45. διαδεξάμενοι] *having received by succession* from their ancestors. ἐν τῇ κατασχέσει] *While they were taking possession of the territory of the heathen.* ἕως τῶν ἡμ. Δ.] This is mentioned because, till his days, the land was not fully occupied, and then preparations were made for building the temple. Ἰησοῦ] The full form is Jehoshua, abbreviated into Joshua or Jeshua, thence into (Gr.) Jesus. So Ἰωάννης, Lat. *Johannes*. Engl. *John*, Dutch, *Hans*. See M. 1 : 21, n.

46–48. εὗρε χάριν] See 13 : 22. ᾐτήσ.] *asked permission*. εὑρεῖν] The expression is taken from Ps. 132 : 5, LXX., ἕως οὗ εὕρω τόπον τῷ Κυρίῳ, σκήνωμα τῷ Θεῷ Ἰακώβ. So Heb. ὁ προφήτης] Is. 66 : 1. The quotation agrees nearly with the LXX. Solomon expressed the same sentiment in his message to Hiram, 2 Chr. 2 : 6, and prayer at the consecration, 2 Chr. 6 : 18.

49, 50. Stephen was probably proceeding to show that spiritual religion and worship had at all times been

51 "Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς
ὠσὶν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες
ὑμῶν καὶ ὑμεῖς. 52 Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες
ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας περὶ τῆς ἐλεύσεως
τοῦ δικαίου, οὗ νῦν ὑμεῖς προδόται καὶ φονεῖς γεγένησθε·
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, καὶ οὐκ
ἐφυλάξατε."

54 Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ
ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. 55 Ὑπάρχων δὲ πλήρης πνεύ-
ματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν εἶδε δόξαν Θεοῦ καὶ
Ἰησοῦν ἑστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, 56 καὶ εἶπεν, Ἰδοὺ θεωρῶ
τοὺς οὐρανοὺς ἀνεῳγμένους καὶ τὸν Υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
ἑστῶτα τοῦ Θεοῦ. 57 Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ

that which was true worship, and acceptable to God. Thus he approached the topics which gave occasion for his accusation (6 : 14, n.), the destruction of the temple, and the substitution of more spiritual worship for that of the Mosaic dispensation. J. 4 : 21—24.

51. *σκληροτράχηλοι*] *stiffnecked, obstinate.* An epithet often applied to the Jews. Ex. 33 : 3, 5. Deut. 10 : 16. The metaphor is taken from refractory oxen, who will not submit their necks to the yoke. A similar allusion is found in Hos. 4 : 16. Jer. 27 : 8. This change in the tone of the speaker was evidently occasioned by an interruption from the audience. *ἀπερίτμητοι*] as circumcision was an external sign of inward purity, those who are not really devoted to God in spiritual obedience, are said to be uncircumcised in heart and ears. Jer. 6 : 10. 9 : 26. Ezek. 44 : 7. Philo says of circumcision, *ἡδονῶν καὶ παθῶν πάντων ἐκτομὴν σημαίνει.* See R. 2 : 25, 29. Col. 2 : 11. *ἀντιπίπτετε*] Hesych. *ἐναντιοῦσθε.* Cf. the English '*fall out* with.' They resisted the Holy Spirit in the prophets and teachers whom God had sent. 1 Th. 5 : 19, 20.

52. *προφητῶν*] Jeremiah (2 : 30) makes a similar complaint against the Jews. Cf. 2 Chr. 24 : 20, 21. Neh. 9 : 26. M. 23 : 30—37. *τοῦ δικαίου*] Our Lord is three times thus designated in the Acts, in speeches addressed to the Jews. 3 : 14. 22 : 14. It was a distinctive appellation of the Messiah, as the only descendant of Adam who could claim the title. L. 23 : 47, n. Cf. 1 J. 2 : 1.

53. *εἰς διαταγὰς ἀγγέλων*] *by the promulgation of angels, as ordinances of angels.* *εἰς at*, as M. 12 : 41 ; *as*, or *for*, like *λαμβάνειν εἰς κληρονομίαν* H. 11 : 8. S. Paul speaks of *ὁ νόμος διαταγεὶς δι' ἀγγέλων* G. 3 : 19, and *ὁ δι' ἀγγέλων λαληθεὶς λόγος*, H. 2 : 2. Josephus also says, *ἡμῶν δὲ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων. Antiq.* xv. 5, 3. The presence of attendant angels at the giving of the law is indicated by Deut. 33 : 2. Ps. 68 : 17. Syr. V. 'by the command of an angel,' or the angel of the covenant, *vv.* 38, 44; Tynd., 'by the ordinance;' Cr., 'ministration.' *καὶ οὐκ ἐφυλ.*] His meaning may be that of our Lord. J. 7 : 19. Stephen charges them with breaking the law, by causing the death of Jesus.

54. *διεπρίοντο*] See on 5 : 33.

55. *δόξαν Θεοῦ*] Some evident manifestation of the Divine presence, as the Shechinah. L. 2 : 9. 9 : 31. *ἑστῶτα*] M. 26 : 64, *καθήμενον.* Gregory the Great on the Ascension, 'Sedere judicantis et imperantis est; stare vero pugnantis vel adjuvantis; Stephanus stantem vidit quem adjutorem habuit.' So Œcumenius, *ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς αὐτὸν, καὶ πολλὴν τῷ ἀθλητῇ τὴν προθυμίαν παράσχῃ τὸ τοῦ βοηθοῦντος ἐπιδεῖκνυται σχῆμα.*

56. *τὸν Υἱὸν τ. ἀν.*] See on Mk. 2 : 10. This term is here appropriately used by Stephen to denote that Jesus appeared in his human form, and as the representative of mankind, encouraging the martyr to follow him, reminding him of the promise, 'I go to prepare a place for you,' J. 14 : 2, 3, and 12 : 25, 26. As Stephen here beholds the manhood of Christ, so at *v.* 59 he acknowledges his Godhead by praying to him. W. G. H.

57. Cf. M. 26 : 64, 65. This declara-

ὦτα αὐτῶν καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. 58 *καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.* 59 *καὶ ἐλιθοβόλουν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα, Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου.* 60 *θεὶς δὲ τὰ γόνατα, ἔκραξε φωνῇ μεγάλῃ, Κύριε, μὴ στήσῃς αὐτοῖς τὴν ἁμαρτίαν ταύτην. καὶ τοῦτο εἰπὼν ἐκοιμήθη.*

tion is again received as blasphemy, and sufficient evidence to warrant condemnation. That these were members of the Sanhedrim who acted thus tumultuously, may be understood from the similar proceedings related in 23 : 7—10. Compare the account of the stoning of James through Ananias the High Priest. Joseph. *Antiq.* xx.

58. ἔξω] as an accursed thing. This was in exact agreement with the law of Moses, Lev. 24 : 14. Num. 15 : 35, 36. 1 Ki. 21 : 13. Cf. H. 13 : 12. ἐλιθοβ.] 'proceeded to stone him,' imperf. οἱ μάρτυρες] the hands of the witnesses were to be the first upon an idolator to put him to death, Deut. 17 : 7. They put off their clothes, that they might more readily throw the stones, see 22 : 23. It has been a question whether Stephen was put to death by the forms of law, or in a tumultuous manner, as in cases of supposed blasphemy the mob proceeded to inflict summary punishment by stoning, J. 8 : 59. 10 : 31. A. 21 : 30, 31. But here the proceedings, from first to last, were judicial. How then are we to reconcile this with the declaration of the Jews, in J. 18 : 31, that under the Roman government they no longer retained the power of inflicting capital punishment? Both are quite consistent, if we conceive that the Sanhedrim ventured occasionally to exercise their original powers, whenever the negligence or the connivance of the Roman governor would allow them to do so with safety. νεανίου] generally meant a man of about thirty years of age. The leaders of the persecution were members of the synagogues of foreign Jews, among whom Jews of Cilicia and Asia are especially mentioned. It is quite natural, then, that the historian should mention Saul, not merely from the part which he took now, and his wonderful conversion afterwards, but also from the fact that he was a citizen of Tarsus in Cilicia. καὶ ἐλιθ.] 'and they went on stoning;' unless we refer this verb to the subject of the preceding, i. e. οἱ μάρτυρες, as denoting the principal agents employed, in which case construe as before, 'and proceeded to stone.'

59. ἐπικαλούμενον] sc. τὸν Κύριον Ἰησοῦν. The proto-martyr invoked Jesus as God with his latest breath, when men are apt to pray with the utmost seriousness to him whom they conceive the mightiest to save. Tracts by Bp. Horsley. Abp. Whately, *Kingdom of Christ*, Pt. I. § 4. Stephen here addressed to Christ the very same prayer which Christ had addressed to the Father, L. 23 : 46. If Jesus be not God, Stephen in his last moments was guilty of an idolatrous act. In Rev. 22 : 20, the words ἔρχου Κύριε Ἰησοῦ are plainly addressed to Christ as God. See on 9 : 14. δέξαι] cf. Ps. 49 : 15. 73 : 24.

60. θεὶς τὰ γόνατα] Œcumenius remarks, θερμοτέρως ὑπὲρ αὐτῶν, ἢ ὑπὲρ αὐτοῦ εὔχεται· ὑπὲρ αὐτοῦ γὰρ, ἐπὶ ποσὶν· ὑπὲρ ἐχθρῶν δὲ ἐπὶ γόνασι. μὴ στήσῃς] literally *weigh not out to them* (M. 26 : 15), cf. 1 Sam. 2 : 3. Job 31 : 6 (ἱστᾷ με LXX. Ed. Grabii), Is. 26 : 7, 'not weighing our merits,' Communion Service. Or simply 'set not, raise not up, reckon not against them,' Syr. ܩܝܡ (Heb. קוּם), confirm, raise up, Castell; 'lay not unto them,' Rh. Plutarch records of Phocion, τῆς κύλικος αὐτῷ προσφερομένης, ἐρωτηθεὶς εἴ τι λέγει πρὸς τὸν υἱὸν, ἐγώ σοι, εἶπεν, ἐντέλλομαι καὶ παρακαλῶ μηδὲν Ἀθηναίοις μνησικακεῖν. ἐκοιμήθη] The Greek poets might imagine death to be the sleep of the *soul*, but the term is only applicable where there is a certain hope of the resurrection of the *body*. Sustained by this cheering prospect, the early Christians called their burial-places κοιμητήρια, *dormitories*. Chrysostom says, Διὰ τοῦτο καὶ αὐτὸς ὁ τόπος κοιμητήριον ὠνόμασται, ἵνα μάθῃς ὅτι οἱ τετελευτηκότες καὶ ἐνταῦθα κείμενοι οὐ τεθνήκασιν, ἀλλὰ κοιμῶνται καὶ καθεύδουσι. See on M. 9 : 24. Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι, Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, *Il.* XVI. 672. 'Grant, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἰεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. 2 Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς, καὶ ἐποιήσαντο κοπετὸν μέγαν ἐπ' αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας

heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those that suffer for thee our only Mediator and Advocate.' Collect for S. Stephen's Day.

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¶ VIII. 1. The object of the historian in again mentioning Σαῦλος is to connect his participation in the murder of Stephen with his persecution of the Church. τὴν ἐν Ἱερ.] implying that there were already other churches or Christian communities. πάντες] a general dispersion; not literally of all. There is a tradition that the Apostles were ordered to continue in Jerusalem for twelve years. διεσπάρησαν] This was according to the command of our Lord, M. 10 : 23, and furnishes the earliest proof of Tertullian's remark: Plures efficimur quoties metimur a vobis; semen est sanguis Christianorum. κατὰ τὰς χώρας] *different tracts* or *districts*, ἃς τινας ἴκεο χώρας Ἀνθρώπων, *Od.* VIII. 573.

2. εὐλαβεῖς] pious Jews, converts to Christianity; see on 2 : 5; foreign Jews, probably; not 'devout men,' in the sense of 'proselytes.' συνεκόμισαν] a funeral term. Soph. *Aj.* 1047, οὗτός σε φωνῶ τόνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζειν, which the Scholiast explains ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας—'dressed Stephen,' Tynd., Cr. composuerunt. The δὲ is not strictly adversative, but supplementary, adding a circumstance somewhat remarkable, that Stephen had an honourable burial. κοπετός] i. q. κομμός, Lat. *planctus, a beating of the head and breasts in lamentation*; also *wailing, dirge.* This demonstration of feeling, when the public mind was turned against the Christians, would doubtless increase the exasperation of the Sanhedrim. At the same time it corroborates the opinion that the proceedings which resulted in the death of Stephen, though conducted according to the forms of the Jewish law, were illegal and violent. Had his death been the execution of the capital sentence of a competent tribunal, the authority which pronounced it could and would have prevented the public honours of his funeral. Subsequently, however, the Roman government of the time seems to have authorised or connived at the punishment of Christians by imprisonment, if not by death. See 26 : 10 n.

3. ἐλυμαίνετο] (λύμη, *outrage* by word or deed); *maltreat*, espec. of personal injuries, scourging, torturing, &c., 9 : 21. See G. 1 : 13. The δέ here is continuative, or resumptive from *v.* 1. κατὰ τοὺς οἴκ. εἰσπορ.] 'entering in among them in their several houses;' δέρων κατὰ τὰς συναγωγάς, 22 : 19. See 26 : 10. σύρων] apparently used in a technical sense, to denote forcible and violent apprehension; yet other examples of such usage are wanting. In 17 : 6, with ἐπὶ it is in an ordinary sense.

4. διῆλθον] *went in all directions.* So 10 : 38. The prohibition of our Lord, M. 10 : 5, is removed in A. 1 : 8. εὐαγγ. τ. λ.] announcing as glad tidings the story and doctrine of Christ.

5. Φίλιππος] not the Apostle, but one of the seven (6:5) usually called Deacons, ἐκ τῶν ἑπτά, 21 : 8. The work assigned to Philip in Jerusalem was finished, as the dispersion put an end to the primitive community of goods, and daily distribution. We may mark the providence of God in sending a Hellenistic Jew to a people who from national antipathy would have been unlikely to attend to a *native* of Judæa. εἰς πόλιν Σαμαρ.] 'to a city of Samaria.' The metropolis of Samaria was at this time called 'Sebaste,' having been rebuilt by Herod the Great. If this had been meant it would have been εἰς πόλιν Σαμά-

ἐκήρυσσεν αὐτοῖς τὸν Χριστόν. 6 προσεῖχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει. 7 πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα μεγάλῃ φωνῇ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησαν. 8 καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. 9 Ἀνὴρ δέ τις ὀνόματι Σίμων προϋπῆρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν, 10 ᾧ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες, Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. 11 προσεῖχον δὲ αὐτῷ διὰ τὸ

ρειαν. Cf. J. 4 : 5. *ἐκήρυσσε*] 'proceeded to proclaim' the advent of Messiah, and the Messiahship of Jesus (*τὸν X.*), *v.* 12. J. 4 : 25, 29, 42.

6. *προσεῖχον*] i. e. *τὸν νοῦν*, M. 6 : 1. Plato *Epist.* *Αὐτοῖς σφόδρα προσεῖχον τὸν νοῦν.* H. 2 : 1. 2 P. 1 : 19. *οἱ ὄχλοι*] the populace, public, the masses. *ἀκούειν*] 'hearing (*him*) and seeing the miracles.' Or *ἀκ.* may refer to the audible phenomena of one class of miracles, as especially described in the next sentence.

7. *πνεύματα*] the heathens had many terms to denote possessions of this kind, as *νυμφόληπτοι, θεοφόρητοι, θεόληπτοι φοιβόληπται*, bacchantes, cerriti, larvati, lymphatici. S. Paul in E. 2 : 2. 6 : 11, 12 is thought to refer to the common opinion that the region of the air was filled with these invisible agents. This, too, was the notion of Pythagoras. *πνεύμ. ἀκαθ.*] is to be read as the object of *ἐχόντων*, and the subject, (as involved in *βοῶντα*) of *ἐξήρχετο*, but can only be so expressed in English by aid of the passive, as in A. V. from Tynd. *βοῶντα*] See Mk. 1 : 26. 3 : 11. 9 : 26. L. 4 : 41. *χαρὰ μεγ.*] joy not only on account of the numerous cures, but joy in believing, R. 15 : 13, joy the fruit of the Spirit, G. 5 : 22. So in the case of the Eunuch, *v.* 39.

9. *Σίμων*] Joseph. *Antiq.* xx. 7, 4. He is introduced here as a Samaritan, and is especially called so by Justin Martyr, *ἀπὸ τῆς κώμης λεγομένης Γιτθῶν, Apol.* II. 69. He is said to have gone to Rome in the reign of Claudius. The Fathers represent him as the founder of every heresy: he was, perhaps, the first Gnostic who mixed up the name of Christ with the Grecian philosophy. The statement of Justin, that a statue was erected to him, and that he was worshipped as a god at Rome, arises probably from confounding him with the Sabine deity Semo. *προϋπ.*] used only here and L. 23 : 12, and very properly connected closely with the participle, 'which before time used sorcery,' A. V. *μαγεύων*] *μάγος* was originally an honourable appellation; but in after times, like *τύραννος, σοφιστής, ἰατρο*, came to be used only in a bad sense. Perhaps he possessed some real knowledge of natural philosophy, by which he worked on the minds of the people by pretended prodigies. So Elymas 13 : 6, see n. *μέγαν*] *μάγος* and *μέγας* (magnus) are considered to be from the same root. *ἐξιστῶν*] *startling* them, *falsis terroribus implens Ut magus.* Hor. *Epist.* II. 1. 212. His performances resembled the tricks of a juggler, such as Athenæus describes, *ὅς πῦρ τε αὐτόματον ἐποίει ἀναφύεσθαι, καὶ ἄλλα πολλὰ φάσματα ἐτεχνᾶτο, ἀφ' ὧν ἐξίστα τῶν ἀνθρώπων τὴν διάνοιαν.* The East is still famous for some unexplained performances of artists, who are popularly conceived to have supernatural relations with the world of spirits. *τὸ ἔθνος τῆς Σ.*] The phrase shows that *ἡ Σαμ.* is used here (5, 14) as the name of the country, not of the town, J. 4 : 7.

10. *ἀπὸ μ. ἕως μεγ.*] 'from small to great,' i. e. all classes alike; so H. 8 : 11, from Jer. 31 : 34, rendered by Dathe, 'inferiores æque ac superiores.' See also Jer. 6 : 13. 42 : 1. Jon. 3 : 5. *ἡ δύναμις*] the incarnation of Divine power, 1 C. 1 : 24. Jerome thus describes his claims after his apostasy: *Hæc quoque cætera in suis voluminibus scripta demisit; ego sum sermo Dei, ego sum speciosus, ego paracletus, ego omnipotens, ego omnia Dei,* Comm. in M. 24. Epiphanius records, *ἔλεγεν ἑαυτὸν εἶναι τὴν μεγάλην δύναμιν τοῦ Θεοῦ, καὶ ἄνωθεν καταβεβηκέναι.* We may conceive, too, that the yearning after a Divine revelation prevalent in Samaria, J. 4 : 25, as in the rest of the world, contributed to the success of such pretenders as Simon and Elymas, c. 13.

11. The repetition of *προσεῖχον . . .*

ἱκανῷ χρόνῳ ταῖς μαγείαις ἐξεστακέναι αὐτούς. 12 *ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος τοῦ Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.* 13 *ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ· θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινόμενας ἐξίστατο.*

14 *Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην.* 15 *οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὅπως λάβωσι πνεῦμα ἅγιον.* 16 *οὔπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ.* 17 *τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτοὺς, καὶ ἐλάμβανον πνεῦμα ἅγιον.*

ἐξεστακέναι from *vv.* 9, 10 imparts much vigour to the passage. Cf. L. 23 : 19, 25.

12, 13. *τὰ περὶ τ. βασ.*] equivalent to *τὸν λόγον* of *v.* 4. This was also his *κήρυγμα* of the kingdom and the king. *ἐβαπτίζ.*] the imperfect denotes that this baptizing went on from day to day. *ἄνδρες . . . γυναῖκες*] Whenever women are thus mentioned there is evidently something remarkable in the fact relating to them. They are named here, as in 5 : 14, to show their equality in position and privilege as believers and professors with the other sex, 'there is neither male nor female . . . but all one in Christ Jesus,' G. 3 : 28. *ἦν προσκ.*] 'was in constant attendance upon.' *ἐξίστατο*] real miracles produced upon Simon the same effect which his false miracles had produced upon others, *vv.* 9, 11. *σημ. κ. δ. μ.*] this (Text. Recept.), is generally admitted as the right reading, 'signs and great miracles,' A. V. marg.

14. *οἱ ἐν Ἱερ. ἀπ.*] not as if any of them were elsewhere (see *v.* 1), but in antithesis to *ἡ Σαμ.* It was a remarkable fact that a company of persons in Jerusalem should place themselves in friendly religious communication with Samaritans, and act in regard to them with acknowledged authority. *δέδεκται*] had admitted, welcomed, embraced, 1 Th. 2 : 13. The passive perfect is frequently used in a middle signification. 'Many of the forms usually called passive are in reality middle; the only real passive forms are the future and aorist,' Jelf. § 366. So *ὑποδεδέκται*, 17 : 7. *προσκέκλημαι αὐτούς*, 13 : 2. *ἡ Σαμαρεία*] the name of the country, *v.* 9. *ἀπέστειλαν*] this shows that the Apostles did not regard Peter as their superior; that in fact he was only on an equality with John. The insertion, too, of the single article (cf. 4 : 19), shows that they were together regarded as 'the deputation,' Mk. 6 : 7.

15, 16. *προσηύξαντο*] in a solemn formal manner, 6 : 6. *ὅπως*] with the object or purport that. *πνεῦμα ἅγιον*] in the same sense as *τὸ πν. τὸ ἁγ. v.* 18. Cf. 19 : 2, 6. See M. 1 : 18, n. *ἐπιπεπτωκός*] this word is used from the mode of the Spirit's first effusion, 2 : 3. See 10 : 44. 11 : 15. The manner in which this explanation is given implies that a primary and immediate bestowal of the Holy Ghost was not improbable, at least in the case of some of them. Its actual occurrence is related in 10 : 47. *μόνον δὲ βεβ. ὑπ.*] 'but only they had got baptized,' not the same as *βεβ. ἦσαν.* Their state was only that of persons baptized. *εἰς τὸ ὄνομα*] to the profession of the name, to the rights and responsibilities of its assumption, M. 28 : 19.

17. *ἐπετίθουν, ἐλάμβ.*] imperf. as *ἐβαπτίζοντο, v.* 12, denoting that this act had to be frequently repeated. *πνεῦμα ἅγιον*] it is clear from *v.* 18 that this means the Holy Spirit personally manifesting his presence by extraordinary gifts, as in 10 : 46. 19 : 6; for the effects were immediately visible. Only Apostles could convey these gifts, as is evident from the mission of Peter and John. Imposition of hands for this purpose ceased with the ministry of the Apostles. It is not certain that all who were baptized received the gift of the Holy Ghost; and it is very improbable that Simon did. Yet cf. *vv.* 22, 23, with H. 6 : 4—6.

18 Θεασάμενος δὲ ὁ Σίμων, ὅτι διὰ τῆς ἐπιθέσεως τῶν
χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα τὸ ἅγιον, προσήνεγκεν
αὐτοῖς χρήματα, 19 λέγων, Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην,
ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. 20 Πέτρος
δὲ εἶπε πρὸς αὐτόν, Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν,
ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι.
21 οὐκ ἔστι σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ· ἡ γὰρ
καρδία σου οὐκ ἔστιν εὐθεῖα ἐνώπιον τοῦ Θεοῦ. 22 μετανόησον
οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεήθητι τοῦ Θεοῦ, εἰ ἄρα
ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς καρδίας σου. 23 εἰς γὰρ χολὴν
πικρίας καὶ σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. 24 Ἀποκριθεὶς δὲ
ὁ Σίμων εἶπε, Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως
μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν εἰρήκατε.

25 Οἱ μὲν οὖν διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον

18, 19. *θεασάμενος*] 'having witnessed the fact, 'seen the sight.' *προσήνεγκεν*] imperf. 'proceeded to offer.' *δότε*] the power or authority of imparting to whomsoever he chose the extraordinary gifts of the Holy Spirit. Simon was conscious of the extreme influence this power would give him. *τὰς χεῖρας*] 'my hands,' Wicl., Rh.

20. 'Be thou and thy money alike an accursed thing.' See Deut. 7:26. Josh. 7:15, 24; and cf. *χρυσίον τοῦ ἀπολλυμένου*, 1 P. 1:7. Peter pronounces upon him the curse of God, as upon Ananias and Sapphira. No wish or prayer for his perdition is implied. The opt. is used for the imperative as *Od.* II. 231. *τὴν δωρεάν*] not any gift of God, but the great gift in question, the Holy Ghost. See A. 11:17; and cf. J. 14:16, 17. *κτᾶσθαι*] 'acquired,' 'got possession of.' Hence the origin of the term Simony; an inappropriate expression, as applied to most cases now possible, or contemplated by our ecclesiastical law.

21. *μερὶς... κλ.*] 'share nor allotment.' 1:17, n. Cf. *μερίδα τοῦ κλήρου*, Col. 1:12, With *μερίς*, cf. *πν. ἁγ. μερισμοῖς*, H. 2:4. *λόγῳ*] sc. *τῆς δωρεᾶς τ. Θ.* in this matter of God's spiritual gifts. *λόγος*, as in 15:6. L. 4:36. Phædo, § 13, *τί δαί... οὐ φιλόσοφος Εὐηνός; ... ἐθελήσει τοίνυν καὶ Εὐηνὸς, καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ πράγματος* (sc. *τῆς φιλοσοφίας*) *μέτεστι. εὐθεῖα*] *rightly disposed*, straightforward, open, honest. *καρδία σκολία*, not *καλὴ καὶ ἀγαθή*, L. 8:15. This was the reason why Simon had no interest in spiritual gifts, notwithstanding his baptism and profession of belief.

22, 23. *μετανοεῖν*] is followed by *ἐπὶ* in 2 C. 12:21, *ἐκ* in Rev. 2:21. 9:21. 16:11. *μετάνοια* by *ἀπὸ* in H. 6:1. *εἰ ἄρα*] denotes uncertainty of result, with some reason for expecting it, 17:27. Mk. 11:13. The nature of the sin, as against the Holy Ghost, may in some degree account for the expression of uncertainty with regard to forgiveness. L. 12:10. Cf. *μήποτε*, 2 T. 2:25. *ἐπίνοια*] *invention, device.* *χ. κ. σύνδ.*] In Is. 58:6, we have *λύε πάντα σύνδεσμον ἀδικίας*, in Deut. 29:18, *μή τις ἐστιν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ*. LXX. It is most natural to take *εἰς χολ.... ὄντα* to signify 'immersed in,' 'bound in,' though the Hebrew of Deut. 29:18, and the allusion to it in H. 12:15 favour the idea that the person Simon is meant. Cf. *τοῦ εἶναί σε εἰς σωτηρίαν*, 13:47, and 7:53, n. *χολ. πικρ.* will mean his wickedness of heart; *σύνδεσ. ἀδικ.* the power of Satan over him (2 T. 2:26); 'full of bitter gall, and wrapped in iniquity.' Tynd., Cr.

24. *ὑμεῖς*] emphatic; your prayer will be more efficacious than mine. *ὧν εἰρήκατε*] i.e. implied in the curse, *εἰς ἀπώλειαν*, *v.* 20.

25. *πολλάς τε κ.*] 'and evangelized' not after their return, but in their way back. Hence this preaching is connected by *τε* with their return. *εὐηγγελλ.*] with accus. objectively, *v.* 40. 14:21. 16:10. L. 3:18. Subjectively with dat. of person in *v.* 35. L. 1:19. 2:10, where attention is called to the effect produced on those who heard it.

τοῦ Κυρίου ὑπέστρεψαν εἰς Ἰερουσαλὴμ, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

26 Ἄγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων, Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. 27 Καὶ ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ ἀνὴρ Αἰθίοψ εὐνοῦχος δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἰερουσαλὴμ, 28 ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. 29 Εἶπε δὲ τὸ πνεῦμα τῷ Φιλίππῳ, Πρόσελθε καὶ κολλήθητι τῷ ἅρματι τούτῳ. 30 προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν, Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; 31 ὁ δὲ εἶπε, Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με;

26. ἄγγελος . . . ἐλαλ.] So in 10 : 3. 27 : 23. See H. 1 : 14. Philip had come of his own accord to the Samaritan city. He might not of his own accord quit the scene of such successful labours. Hence a special and peremptory command was necessary for his removal. Γάζαν] the last city of Philistia towards Ægypt on the edge of the desert. Josh. 11 : 22. 15 : 47. Here Samson pulled down the house of Dagon on the lords of the Philistines. It was destroyed by Alexander Jannæus, B.C. 96, was restored by Gabinius, and was given to Herod by Augustus. As Gaza was flourishing at this time, we must refer αὕτη to ὅδος, and attribute the remark to the historian. Xen. *Anab.* ἔρημος σταθμός. See Robinson's *Bibl. Res.* II. 380. Note, p. 640.

27. ἀναστάς] See on 5 : 17. Αἰθίοψ] from Upper Ægypt, Meroe. Cf. Ps. 68 : 31. εὐνοῦχος] frequently means an officer of state, סָרִיס Gen. 39 : 1. In Is. 56 : 3, 'the eunuch' is especially distinguished from the 'son of the stranger,' in terms which, with the implied reference to Deut. 23 : 1–3, would seem to justify the literal interpretation of the word here. 'A chamberlain,' Tynd. His name is said to have been *Indich.* Eusebius says he was a Gentile. *H. E.* II. 1. Some of this class had already embraced the faith. 2 : 10. 6 : 5. But the Gospel was not formally offered to them as a class, until the mission of Peter to Cornelius. This man, too, was on his way out of the country. Cornelius was a resident. It has been thought that an adaptation of the Jewish worship was introduced into Æthiopia by the Queen of Sheba in the time of Solomon. Κανδάκης] This was the name of the female sovereigns of the country. Plin. *H. N.* VI. 29, 'regnare fœminam Candacen, quod nomen multis jam annis ad reginas transiit.' γάζης] a Persian word. Q. Curt. Pecuniam regiam gazam Persæ vocant. Mk. 12 : 41. L. 7 : 41, n.

29. Εἶπε δὲ τὸ πν.] as a person, cf. 26, so that Philip could distinguish the immediate command of the Spirit from any other mode of communication. 13 : 2—4. κολλήθητι] 'As the middle forms were used for the passive, so passive forms were in many verbs used to express the reflexive and intransitive notion, as καταπραπῆναι, turn oneself, ἀπαλλαγῆναι, remove.' Jelf, § 367, 2. Such is the use of ἀπεκρίθη, *passim.* ἀγνίσθητι, 21 : 24.

30. προσδραμών] This probably took place at the junction of the road by which Philip had come from Samaria, with that which led from Jerusalem to Gaza. On foot he would hardly have overtaken the cavalcade, if he had been long on the same road behind it. And if he had been in advance of it, he would have had no occasion to run up to it. If this be so, as soon as he came upon the road (ἐπὶ τὴν ὁδὸν *v.* 26) to which he had been sent, he was made aware of the object of his mission. ἤκουσεν] Reading aloud was a very common practice in the East. ἆρά γε] 'Well, but now?' 'Do you for all your reading?' implying a negative. L. 18 : 8. Fr. Est-ce que? Vulg. Putasne intelligis?

31. πῶς γάρ] Why, how can I? This is said of the particular passage he was

παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. 32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη, Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ· 33 ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη, τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. 34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπε, Δέομαι σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἑτέρου τινός; 35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. 36 Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδὸν, ἦλθον ἐπί τι ὕδωρ· καί φησιν ὁ εὐνοῦχος, Ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι; 37 εἶπε δὲ ὁ Φίλιππος, Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. ἀποκριθεὶς δὲ εἶπε, Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. 38 Καὶ ἐκέλευσε στῆναι τὸ ἅρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε

reading. ὁδηγήσῃ] a figurative expression, singularly appropriate and natural to a man on a journey.

32, 33. ἡ περιοχή] 'the passage,' 'paragraph,' as in Cic. *ad Att.* XIII. 25. Ego ne Tironi quidem dictavi, qui totas περιοχὰς persequi solet, sed Spintheri syllabatim. ἐπιστολὴν περιέχουσαν κ.τ.λ. 23: 25. ἡ κρίσις αὐτ. ἤρθη] 'his judgment was carried off (from him), he was violently deprived of his right of judgment,' he was not allowed a fair trial. The whole is from the LXX. The Hebrew is translated by Lowth, 'By an oppressive judgment he was taken off.' γενεάν] *mysterious origin, divine generation.* J. 8: 14, 15. Others explain it, *manner of life, character,* i.q. βιώσις, 26: 4. Cf. L. 16: 8. דּוֹר *period of human life, age.* It appears to have been a custom among the Jews to make proclamation at a trial for what we should call witnesses to character. See Lowth on Is. 53. To this S. Paul seems to allude in 26: 4.

34, 35. περὶ ἑαυτ. ἢ ἑτ.] This enquiry reminds us how difficult the plainest prophecies must have been, until expounded by the event. 2 P. 1: 20. Perhaps he had heard the tradition of Isaiah suffering martyrdom under Manasseh. The Jews since the time of Christ, being at a loss for a person in whom these prophecies were fulfilled, assert that the prophet personifies the Jewish nation in this chapter. Similarly they explain Zech. 13: 7. Gesenius' *Heb. Lex.* by C. Leo. But see Paley, *Evidences,* Pt. II. c. I. ἀρξάμενος] taking for his text, as we say. L. 24: 27. Ἰησοῦν] *personally* and *literally,* as God in our nature (M. 1: 21, 23), that manifestation of Jehovah for which preceding ages had so ardently longed, and which was the fulfilment of the prophecies and promises.

36. ἐπί τι ὕδωρ] some pool in the valley. See Robinson, as on *v.* 26. βαπτισθῆναι] Philip must have spoken to him on the subject of Christian baptism.

37. This verse is wanting in the best MSS., and is generally regarded as an interpolation. Its insertion in the text marks the progress made in the importance attached to forms of profession in the administration of the Sacraments. R. 10: 9, πιστεύσῃς ἐν τῇ καρδίᾳ σου.

38, 39. κατέβησαν εἰς] probably into the valley where the water stood (Robinson). ἀμφότεροι] This is noticed particularly, as only one returned to the chariot. ἐκ τοῦ ὑδ.] *out of.* M. 3: 16, ἀπό. ἥρπασε] This miraculous transference may have been intended to confirm the faith of the eunuch. Similar instances are referred to in 1 Ki. 18: 12. 2 Ki. 2: 16. Ezek. 3: 12. 8: 3. The γὰρ is connected with ἐπορ. τ. ὁδ. The Eunuch continued his journey, did not go back, or diverge to seek Philip, rejoicing though he had lost his teacher, in the truth he had heard. Eusebius (*H. E.* II. 1) says of the eunuch, ἐπὶ τὴν πατρίαν πάλιν νοστήσαντα γῆν,

δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον· καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

9 Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ 2 ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς, ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. 3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν

εὐαγγελίσασθαι τὴν τοῦ τῶν ὅλων Θεοῦ γνῶσιν.

40. *εὑρέθη*] Heb. In vernaculo sermone dicimus *il se trouva.* Beza. *εἰς Ἄζωτον*] carried away as far as Azotus (Ashdod, 1 Sam. 6 : 17), on the sea coast between Gaza and Joppa, famous for the idol Dagon. *τὰς πόλεις*] The chief of these would be Jabneh (2 Chr. 26 : 6), where there are Roman ruins, Joppa, Lydia, Apollonia (Arsuf of the Crusades). *ἕως τοῦ ἐλθ.*] Gen. of time, Jelf, § 523. *Καισάρειαν*] so named by Herod in honour of Augustus. See 10 : 1, n. No further mention is made of Philip, except at 21 : 8, 9, about twenty years after this event. He then dwelt at Cæsarea, and had children of mature age.

IX. 1. *ἐμπνέων*] *breathing of* or *with.* The word is applied to any strong emotion, followed here by the gen. of the *antecedent idea*, L. 5 : 26, in other places by the accus., *ὀρῶ μένος πνεούσαν*, Soph. *Elect.* 612 ; *μένεα πνείοντες Ἀχαιοί*, Hom. So Cicero says of Catiline, *scelus anhelantem.* 'deliberate valour breathed.' Milton. With *ἐμπνέων* we may compare the Heb. idiom, in which אַף 'the nose,' is used for anger. חָרָה אַף 'wrath was kindled.' *τῷ ἀρχιερεῖ*] A.D. 37, when Theophilus, brother and successor of Jonathan, the successor of Caiaphas, was the High Priest. Joseph. *Ant.* XVIII. 4. 3. Saul was probably well-known to him, on the introduction of his tutor Gamaliel.

2. *Δαμασκόν*] The Jews would have here, as elsewhere, a sort of consul, an ethnarch, under whose authority Saul might put in force this commission. Damascus is now, as formerly, the most considerable city in Syria, being the rendezvous of pilgrims from the north of Asia to Mecca. It was probably at this time in the possession of Aretas, King of Arabia Petræa, and Aretas would perhaps favour the Jews, that they might assist him against the Romans. 2 C. 11 : 32. This may have been the reason why Saul went thither. Damascus is 130 miles from Jerusalem, and still abounds with Jews. Josephus says *B. J.* II. 20, 2 that in the time of Nero the inhabitants massacred thousands of the Jews, *τοὺς Ἰουδαίους τὸν ἀριθμὸν ὄντας μυρίους καὶ πάντας ἀνόπλους ἐπελθόντες, ὑπὸ μίαν ὥραν ἀδεῶς ἔσφαξαν. συναγωγάς*] It was usual for the Jews dispersed in foreign nations to receive orders and directions by letters from the great council at Jerusalem. *τῆς ὁδοῦ*] *that way of thinking; persuasion:* 'life.' Wicl. See 19 : 23. 22 : 4. 24 : 14, 22. *Τὴν εἰς Χριστὸν πίστιν, καὶ τὴν κατ' αὐτὸν πολιτείαν ὁδὸν ἐκάλουν· δι' αὐτῆς γὰρ εἰς τὴν τῶν οὐρανῶν βασιλείαν εἰσερχόμεθα.* Œcum. He uses the term 'the way' as one well-known among Christians. Compare the modern use of it among Methodists and others. It appears to have been a Hebrew idiom. See Am. 8 : 14. 'The way of Beersheba,'—i.e. the worship of the calves ; 'that thy way may be known,' &c. Ps. 67 : 2. See M. 21 : 32, n., and on *ὄνομα*, 5 : 40. *γυναῖκας*] mentioned to show the extent and severity of the persecution. See on 8 : 12. *δεδ. ἀγ.*] he must therefore have travelled with a considerable escort.

3. *περιήστραψεν*] *Shone around like lightning.* Thus the thunders and lightnings at Mount Sinai, *ἐδήλουν τὴν παρουσίαν τοῦ Θεοῦ.* Joseph. *Ant.* III. 5, 2. This light was doubtless the *δόξα Θεοῦ* presented to the view of Stephen, 7 : 55. The conversion of S. Paul is more fully detailed in 22, 26. There we learn that it took place at midday, that the light exceeded the brightness of the sun, that the voice spake in the Hebrew lan-

ἐγγίζειν τῇ Δαμασκῷ, καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς
ἀπὸ τοῦ οὐρανοῦ· 4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν
λέγουσαν αὐτῷ, Σαοὺλ, Σαοὺλ, τί με διώκεις; 5 εἶπε δέ, Τίς εἶ
Κύριε; ὁ δὲ Κύριος εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·
σκληρόν σοι πρὸς κέντρα λακτίζειν. 6 τρέμων τε καὶ θαμβῶν
εἶπε, Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ Κύριος πρὸς αὐτὸν,
Ἀνάστηθι καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί σοι τί σε
δεῖ ποιεῖν. 7 Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἱστήκεισαν
ἐννεοὶ, ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. 8 ἠγέρθη
δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ
οὐδένα ἔβλεπε, χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν.
9 καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἀνανίας, καὶ
εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι, Ἀνανία. ὁ δὲ εἶπεν,

guage, that all his companions fell to the ground.

4, 5. *πεσὼν ἐπὶ τ. γ.*] The phrase agrees with the general supposition that he was on horseback. *Σαούλ*] Heb. form (*v.* 17); in the direct narrative (*v.* 8), it is in the Gr. form. See on 26 : 14. *τί με*] Our Lord was in heaven, beyond the reach of any adversary; but Christ and his Church form one body, and *in all their afflictions he is afflicted*. Is. 63 : 9. Zech. 2 : 8. See M. 25 : 40. *σκληρόν*] This proverb occurs in Æschylus *Prom.* 323; *Agam.* 1633; Eurip. *Bacchæ*, 794; Pind. *Pyth.* 2. 174. It expresses that impotent rage which hurts itself instead of its object. The passage, *σκλ. αὐτόν*, is probably interpolated from 22 : 10 and 26 : 14. That there was a personal manifestation of Jesus on this occasion is evident from *vv.* 17, 27, 26: 16. There is an obvious similarity, which seems designed, between the appearance to Saul, and that to Stephen. Saul heard the words of Stephen (7 : 56), and esteemed them blasphemous. He now beholds the same sight, and probably, connecting it at once with the death of Stephen, expected punishment. It was not a mere vision, but a real appearance, though visible only to Saul. When S. Luke relates visions, he describes them explicitly as such, *vv.* 10, 12. 16 : 9. 18 : 9. 22 : 18. S. Paul calls it *ὀπτασία* (26 : 19), which is applied to actual apparition, L. 1 : 22. 24 : 23; and cf. 1 C. 9 : 1. 15 : 8.

7. *εἱστήκ. ἐννεοί*] *stopped*, or *remained speechless*, for they fell to the ground, 26 : 14. The word does not necessarily refer to the posture, as Hom. *Il.* v. 309, Ἔστη γνὺξ ἐριπών, *remained, having fallen on his knee.* *τῆς φωνῆς*] hearing the sound of the voice, that from which the noise proceeded; but not understanding what was said. *ἀκ. τὴν φωνήν*, *v.* 4, to hear and understand the words spoken, 22 : 9. 26 : 14. *μηδ. θεωροῦντες*] Thus the vision recorded by Daniel was not beheld by his companions, Dan. 10 : 7. It was a common opinion, that supernatural appearances were only visible to some favoured individuals: *οὐ γὰρ πὼ πάντεσσι θεοὶ φαίνονται ἐναργεῖς*, Hom. *Od.* XVI. 161. So Pallas appears to Achilles alone, *Il.* I. 198: Οἴῳ φαινομένη. *τῶν δ' ἄλλων οὔτις ὁρᾶτο.* *Æn.* II. 604, 622. Cf. 2 Ki. 6 : 17.

8, 9. *ἀνεῳγμένων*] having been closed, as dazzled with the light, 22 : 11. *ἡμ. τρεῖς*] See on M. 12 : 40. *οὐκ ἔφαγεν*] from the effects of terror and remorse, humbling himself before the Lord, in the mode to which, as a strict Pharisee, he had been accustomed; yet not in the spirit of a Pharisee, but of the publican in the parable, L. 18 : 13.

10. *Ἀνανίας*] 5 : 1. 23 : 2. The Heb. name Ananiah, Neh. 3 : 23 (of a place in Benjamin, Neh. 11 : 32); or it may be the same as Hananiah, Hanan-jah. Dan. 1 : 6, and if so, is precisely equivalent to John, Jo-hanan, *grace of God*. He was a resident in Damascus, not a refugee from Jerusalem, 22 : 12. *ὁ Κύριος*] i.e. the Lord Jesus, *v.* 17.

Ἰδοὺ ἐγὼ Κύριε. 11 ὁ δὲ Κύριος πρὸς αὐτὸν, Ἀναστὰς πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται, 12 καὶ εἶδεν ἐν ὁράματι ἄνδρα ὀνόματι Ἀνανίαν εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13 Ἀπεκρίθη δὲ ὁ Ἀνανίας, Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἰερουσαλήμ· 14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. 15 εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος, Πορεύου, ὅτι σκεῦος ἐκλογῆς μοί ἐστὶν οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων, υἱῶν τε Ἰσραήλ. 16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ

11. *εὐθεῖαν*] an instance of the particularity of the historian. There is still a 'straight street' extending through Damascus from the eastern gate. *Ἰούδα*] a Jew, but probably not a Christian Jew. *Ταρσέα*] Hirtius (B.C. 40) calls Tarsus *oppidum fere totius Ciliciæ nobilissimum potissimumque*. Xenophon (B.C. 400) speaks of it as *μεγάλην καὶ εὐδαίμονα*. It was not a Roman colony, nor a *municipium*, but had been made an *urbs libera*, having received the privilege of government by its own magistrates from Antony, who bestowed upon it *χώραν, νόμους, τίμην, ἐξουσίαν τοῦ ποταμοῦ*. Appian. See on 21 : 39. *προσεύχεται*] This particular seems to be recorded to intimate that there was something in Saul's devotions now which distinguished them from those which he had been in the habit of offering. The consideration of the speaker (Jesus), of the vision and command immediately preceding Saul's prayer, and of the reply of Ananias (*ἐπικαλ. τὸ ὄν. σου*), obviously suggests as the full meaning, 'prayeth *to me*.'

12. *ἐν ὁράματι*] The two visions confirmed each other, as those of Peter and Cornelius strengthened the impression which each singly produced. *ὅπ. ἀναβλ.*] This is said as if the circumstance of his blindness were known to Ananias. The presence of Saul, and the object of his journey, were certainly known. But his sudden overthrow and blindness may have transpired, without the Christians at Damascus hearing of his conversion; for Saul's companions neither saw the appearance, nor heard the words of the Lord.

13, 14. Ananias may have heard of Saul from the Jews who had attended the feast, or from the Christians who fled from Jerusalem. *τοῖς ἁγίοις σου*] *thy holy ones*, called to be holy, R. 1 : 7. 1 C. 1 : 2. 1 P. 1 : 15. 'Make us to be numbered with *thy saints* in glory everlasting.' The Jews spoke of one another as *οἱ ἅγιοι*. The true Israel adopted the term in its full signification, *vv.* 32, 41. *ἐπικαλουμένους*] The word implies the acknowledgment and worship of God, Ps. 79 : 6. Zech. 13 : 9. R. 10 : 13. 1 C. 1 : 2, 3. 2 T. 2 : 22. 1 P. 1 : 17. Pliny says, that the practice of the Christians in his day was, stato die ante lucem convenire, carmenque Christo quasi Deo canere secum invicem. Ignatius, at the point of suffering martyrdom, exhorts the Romans, *λιτανεύσατε τὸν Χριστὸν ὑπὲρ ἐμοῦ*. If our Lord be not 'the very and eternal God, of one substance with the Father,' all these were guilty of idolatry, and in all these acts of prayer and praise broke the first commandment. See on 7 : 59.

15. *σκεῦος ἐκλογῆς*] Heb. idiom; i. q. *σκεῦος ἐκλεκτόν, a chosen instrument*, 2 T. 2 : 20, 21. So *τὸν οἰκονόμον τῆς ἀδικίας*, L. 16 : 8. Cf. R. 9 : 22, 23, *σκ. ὀργῆς σκ. ἐλέους*. Polybius applies it to a person as an *agent*, *Δαμοκλῆς ὑπηρετικὸν ἦν σκεῦος εὐφυές* (XIII. 5). *τοῦ βαστάσαι*] Gen. of that on which the *choice* was exercised, so *τοῦ ἀποπλεῖν* 27 : 1. Cf. *τοῦ σπεῖραι*, Mk. 4 : 3. *βαστ.* is in accordance with the figure *σκεῦος*: as a lamp, *φωστῆρ*, 'holding forth the word of life,' Ph. 2 : 15, 16. *ἐθνῶν*] as an apostle to the Gentiles. *βασιλέων*] Herod Agrippa, Nero.

16. *ὑποδείξω*] *give him a glimpse*, prop. show secretly. Saul had 'the nature of the service' marked out for him, but we need not conceive that he clearly foresaw all the sufferings enumerated in 2 C. 11 : 23. Cf. L. 14 : 26—33. *ὑπὲρ . . . παθεῖν*] equivalent to 'delivering a testimony,' 'suffering in attestation.' I will give unto him, 'not only to believe,

αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. 17 Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπε, Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς πνεύματος ἁγίου. 18 Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα, καὶ ἀναστὰς ἐβαπτίσθη· 19 καὶ λαβὼν τροφὴν ἐνίσχυσεν.

Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς· 20 καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Χριστὸν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. 21 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

but also to suffer for my name's sake,' Ph. 1 : 29.

17. Ἰησοῦς ὁ ὀφθείς σοι] To this personal and literal appearance reference is made in 1 C. 15 : 6. This addition explains the sense in which the Christians used the term ὁ Κύριος. In the apostolical writings, except where it occurs in a quotation from the O. T., it almost invariably means Jesus. πν. ἁγ.] It would hence appear as if the Holy Ghost had been communicated by the imposition of the hands of one who was not an apostle (cf. 8 : 14–18), nor even, as far as we have any intimation, a minister. But it is not said that any effect, except restoration of sight, followed this imposition. The baptism was after the restoration to sight; and the gift of the Holy Ghost probably succeeded the baptism, without a second imposition of hands by Ananias. It seems necessary also that Paul, as an Apostle, should receive the Holy Ghost by immediate descent. Cf. G. 1 : 12, 15—19.

18. λεπίδες] (λέπω, peel) scales as of a fish. This proves that the blindness as well as the cure was supernatural. Substances like scales would not form naturally in so short a time. It is not improbable that some effects of this blindness were suffered to continue, and produced the weakness or dimness of sight supposed to be implied in G. 6 : 11, and by some in ἀτενίσας, 13 : 9. 23 : 1. Howson, Vol. 1. p. 160, n. Natural means (τροφὴν) were employed for the recovery of his strength. See on Mk. 5 : 50. J. 6 : 12. See Introduction, Part II.

19, 20. ἡμ. τινάς] not the same as the ἡμ. ἱκαναὶ, *v.* 23, but a few days passed in the bosom of the Christian society, not for the purpose of learning Christian truth from the believers (see G. 1 : 12), but of satisfying them that he was well acquainted with it, and had a commission to preach it with authority. εὐθέως] 'immediately' after those few days. τὸν X.] The true reading is τὸν Ἰησοῦν. So Syr. V. and Vulg. The doctrine which Paul preached was this, 'Jesus of Nazareth is the Son of God, the promised Messiah,' *v.* 22. Χριστόν involves a tautology. ἐκήρυσσε] 'began to proclaim;' probably at Pentecost, A.D. 37.

21. πορθήσας] The word is properly applied to towns, by hyperbole to persons. Æsch. *Cho.* 691. κατ' ἄκρας ὡς πορθούμεθα. S. Paul employs it to describe his persecution of the Church, G. 1 : 13.

22. συνέχυνε] as Stephen had done, 6 : 10. Chrysostom, ἅτε νομομαθὴς ὢν ἐπεστόμιζεν αὐτούς . . . . ἐνόμισαν ἀπήλλαχθαι τῆς ἐν τοιούτοις διαλέξεως ἀπαλλαγέντες Στεφάνου, καὶ Στεφάνου σφοδρότερον εὗρον ἕτερον. συμβιβάζειν] means *to put together the various steps of an argument.* This account must be compared with G. 1 : 18–21, and 2 C. 11 : 32, 33. At this point he goes to Arabia, late in the year A.D. 37, and returns to Damascus in 39.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ
Ἰουδαῖοι ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ
αὐτῶν. παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτὸς, ὅπως
αὐτὸν ἀνέλωσι· 25 λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθῆκαν
διὰ τοῦ τείχους, χαλάσαντες ἐν σπυρίδι. 26 Παραγενόμενος δὲ
ὁ Σαῦλος εἰς Ἱερουσαλὴμ ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς·
καὶ πάντες ἐφοβοῦντο αὐτὸν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής·
27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε πρὸς τοὺς ἀποστό-
λους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ
ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ
ὀνόματι τοῦ Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ

23. *ἡμέραι ἱκαναί*] This includes the time spent in Damascus in the first visit, and the interval passed in Arabia, the *μετὰ ἔτη τρία*, G. 1 : 18. S. Luke passes over the sojourn in Arabia, the period of which is not named, and was probably not more than 18 months. See L. 2 : 39, compared with M. 2.

24, 25. *παρετηροῦντο*] The force of *παρὰ* in compounds is frequently 'with a bad intent,' 'wrongly,' L. 6 : 7. M. 6 : 14, 15. 18 : 17. A. 1 : 25. This action is here ascribed to the Jews; in 2 C. 11 : 32 it is distinctly referred to the ethnarch under Aretas. See 21 : 11, n. The ethnarch assisted the Jews in their attempt to seize Paul. *διὰ τοῦ τείχους*] or, as in 2 C. 11 : 33, *διὰ θυρίδος*, through the window of a house in the city wall. So Josh. 2 : 15. 1 Sam. 19 : 12. *ἐν σπυρίδι*] a larger sort of basket. See on M. 16 : 10. *σαργάνῃ*, 2 C. 11 : 33. S. Paul's visit to Arabia had very probably rendered him obnoxious to the government of that country, and so occasioned the hostility of the Arabian chief; but the coincidence only appears by comparing the two accounts. Nothing is said in the history about the Arabian governor, nothing in the epistle about the journey to Arabia.

26. *ἐπ. κολλᾶσθαι*] The expression agrees with S. Paul's own statement, in G. 1 : 18, that he went to Jerusalem, *ἱστορῆσαι Πέτρον. κολλᾶσθαι*] meaning, as in 5 : 13, to associate with them collectively in worship, and, as in 10 : 28, to become acquainted with them individually in private.

27. Two reasons may be assigned for the friendly part which Barnabas took in this recognition of Saul. The kindly and gentle virtues of his character, *ἦν ἀνὴρ ἀγαθός*, 11 : 24, which, perhaps, on two occasions degenerated into faults, G. 2 : 13. A. 15 : 37. Chrysostom, in explaining his conduct, says of him, *χρηστὸς ἦν σφόδρα καὶ εὐπρόσιτος*. Moreover, they were both Hellenistic Jews; and as Cyprus was usually annexed by the Romans to the province of Cilicia, Barnabas might regard Saul as his own countryman. Cyprus and Cilicia are now in the same Pashalic. As both were eminent in their respective localities, it is natural to suppose that they had some antecedent knowledge of the other. *ἐπιλαβομ. αὐτόν*] usually with Gen. but Accus. implies completion of the action on the object, cf. 16 : 19. The word expressively denotes the energetic action of one determined to 'take up,' and attach himself to the cause of another. H. 2 : 16. *τοὺς ἀποστόλους*] e.g. Peter and James, who probably were the only two then in Jerusalem, G. 1 : 19. When their recognition of him was secured, the body of disciples would of course be satisfied. *ἐν τῇ ὁδῷ*] So spoken of as well known to the reader; perhaps also as thus referred to in the words of Barnabas. The journey of Saul to Damascus, and its object, must have been known to the Church at Jerusalem, and had probably occasioned their present suspicion and fear. *ἐλάλησεν*] sc. *ὁ Κύριος*, implying Saul's direct commission from the Lord Jesus.

28, 29. On this visit, which probably took place at Pentecost, A.D. 39, S. Paul stayed in Jerusalem fifteen days, at the close of which he had the vision related 22 : 17. One of his reasons for going was to confer with Peter, and he saw no Apostle but him and James. He was Peter's guest during the time. His statement to this effect, in G. 1 : 18, is corroborated by the terms here employed. *παῤῥησιαζόμενος κ. τ. λ.*] The

ἐκπορευόμενος ἐν Ἰερουσαλήμ· 29 καὶ παῤῥησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτὸν ἀνελεῖν. 30 ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.

31 Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνοντο.

repetition from *v.* 27, is remarkable. His bold preaching in Jerusalem, as in Damascus, was after his recognition by the Church and admission into close fellowship with its members. *ἐν τῷ ὀν.*] *vv.* 20, 21. Construe, 'and quitting himself boldly in the name . . . was both speaking and discussing questions with the Grecians.' *συνεζήτει*] often with Dat. as 6 : 9 ; 'joint enquiry' is implied. *Ἑλληνιστάς*] his own class; foreign Jews who spoke the Greek language, and not the Hebrew of that day. Perhaps some of the Jews from Damascus were there, and renewed their attempts to kill him. *ἐπεχ.*] 'were engaged in attempting' during the time that 'he was speaking and discussing' with them. Observe the force of the imperfect.

30. *οἱ ἀδ.*] The phrase is here first used historically, to denote a Christian society (see J. 21 : 23). It was customary among the Jews in this age to speak of and to each other by this name. The practice probably originated in their intense feeling of nationality, and desire to keep themselves distinct under circumstances of captivity, dispersion, and intermixture of foreigners. Cf. 22 : 5. 28 : 21. As adopted by the disciples of Christ, it expressed, in a still higher sense, communion with each other, and separation from the world, 1 P. 2 : 9. *κατήγαγον*] conducted *down* to the sea coast. *κατάγειν* refers to the maritime situation of Cæsarea, 8 : 40, as compared with Jerusalem, inland and metropolitan. See 24 : 1, *κατέβη* (from Jerusalem). 25 : 1, 9 ; also 11 : 27, n. *ἐξαπέστειλαν*] sent him, but did not accompany him. The Apostle intimates, G. 1 : 21, that he went from Cæsarea to Tarsus by *land*, which would carry him through Syria into Cilicia. On this occasion he planted those churches which, in A.D. 51, he confirmed, 15 : 41. This was A.D. 39–42. See on 11 : 25.

31. *αἱ μὲν οὖν ἐκκλ.*] 'The churches however,' (5 : 41), i. e. notwithstanding this attempt, and the spirit it evinced, It is not meant that the peace or quiet was due to the absence of Saul. Alex. V. reads *ἡ ἐκκλησία . . . εἶχε. κ. τ. λ.* but cf. 1 Th. 2 : 14, *τῶν ἐκκλ. . . . τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν* X. 'I. This sense and use of *ἐκκλησία* (congregation) arose, probably, out of the Jewish institution of synagogues. But the term *ἐκκλ.*, though convertible with *συναγωγή* in the sense of 'meeting' or 'assembly' (LXX. *συναγ. passim.* M. 18 : 17, n. Ja. 2 : 2. Rev. 2 : 9. 3 : 9), was felt to be more suitable than *συναγ.* to express the character of a Christian congregation or community. The difference in the primary ideas of the words suggests the difference between the dispensations with which they are respectively connected. *συναγωγή* is merely a gathering or drawing together, presenting prominently, and indeed solely, the ideas of collection, association, union. *ἐκκλησία* signifies an assembly convened by summons or invitation, persons called from their former state or occupation; with an implied reference to others still remaining in that antecedent condition. The characteristic of the Jewish dispensation was, that it drew together, and held together, those who belonged to it; it was exclusive of the rest of the world, conservative of union among the members of an *existing* society; it was *congregative*. The characteristic of the Christian dispensation is, that it calls, invites, and summons men from all the world *to form a society* (cf. the use of *καλέω* and *κλῆσις* Epp. *passim*) ; it is *aggregative*. *Γαλιλαίας*] Churches, therefore, had been founded in Galilee, though the fact is not recorded. Perhaps they were founded by persons who fled at the death of Stephen, 8 : 1. 11 : 19. *εἰρήνην*] This peace, or *'rest,'* synchronizes with the attempt of Caligula to place his statue in the temple of Jerusalem, A.D. 40. The threat of this outrage (Joseph. *Ant.* XVIII. 8. 2–9) produced amongst the Jews such

32 Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. 33 εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. 34 καὶ εἶπεν αὐτῷ ὁ Πέτρος, Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι καὶ στρῶσον σεαυτῷ. καὶ εὐθέως ἀνέστη. 35 καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σαρωνᾶν, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβιθά, ἡ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει. 37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις

a consternation as to divert their attention for a season from every other object. Caligula was assassinated in January, A.D. 41. *οἰκοδομούμεναι*] Under the Gospel the Church is the temple of the living God, 1 C. 3:9, 16. E. 2:20–22. In 1 P. 2:5 the Church is called *οἶκος πνευματικός*, and believers the λίθοι ζῶντες of which that house is composed. *πορευόμ. τῷ φοβῳ*] explains the process of *οἰκοδομ.* 'the fear of the Lord,' in the O. T. sense, for piety in principle and practice. *καὶ τῇ παρακλήσει*] to be joined with *ἐπληθύνοντο*, 6:1, 7. 12:24. They now enjoyed continual, uninterrupted instruction. *παράκλησις* includes the teaching, 13:15, and active influence of the Holy Spirit, by which numbers were continually added to the Church, 16:5.

32. Nothing is said of the date of this journey of Peter. It is probable that, as soon as the Gospel spread in Samaria and Galilee, the Apostles began to make circuits from Jerusalem, and visit the churches. S. Luke records this visit of Peter, because he went from Lydda to Joppa, and he was at Joppa when Cornelius sent for him. *διὰ πάντων*] subaud. *τῶν ἁγίων*, from the subsequent *πρὸς τοὺς ἁγίους*, as *ἕως αὐτῶν*, *v.* 38; *ἐν οἷς*, 20:25; *δι' ὑμῶν*, R. 15:28. An example of episcopal visitation. See also 15:36, 41. 18:23. 20:2, 17. *κατελθεῖν*] down to, as coming from Jerusalem, *v.* 30. *Λύδδαν*] (called *Lod* in Ezra 2:33, Λυδδών LXX. Ed. Grab. Neh. 7:37) lay between Jerusalem and Cæsarea, about five miles east of Joppa. Joseph. *Ant.* XX. 6. 2, *κώμη πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα*. It is now a miserable village.

33. *κραββάτῳ*] See on Mk. 2:12. *Αἰνέαν*] a Greek name corresponding to *Hillel* in Hebrew; Th. *αἶνος*. Hallel, praise. He was probably a Hellenist, and already a disciple, as his conversion would have been expressly mentioned if it had taken place on this occasion.

34. Ἰ. *ὁ Χριστός*] *Jesus the Christ*. By this language Peter declares openly that he was only the *instrument*, while the miracle was performed by the present power of the Lord Jesus. *στρῶσον*] subaud. *κράββατον*. This order was doubtless given to evince the reality of the cure; as in Mk. 2:9. J. 5:8. It intimates also that he had been unable to make up his own pallet.

35. Σαρωνᾶν] Saron; a fertile district between Joppa and Cæsarea, Cantic. 2:1. *οἵτινες*] who, taken indefinitely as a body; most of them. See *v.* 42, 24:1.

36. Ἰόππῃ] Heb. יָפוֹ Yāpho, *Jaffa*, 30 miles S. of Cæsarea, and 45 N.W. of Jerusalem, of which it was the seaport. It was the only port of Palestine before Herod formed the harbour of Cæsarea. Here Solomon received the timber from Tyre for the building of the temple. From this port Jonah was sent to preach to the Gentiles at Nineveh. Δορκάς] *antelope*, or *gazelle*; Heb. צְבִיָא Tzeviyā. Hence the Aramaic Tabitha. *ὀνόμασιν ἀπὸ τῶν ἡμέρων ζώων ληφθεῖσιν ἔχαιρον αἱ πάλαι γυναῖκες*. Œcum. Thus Rachel means an *ewe*. Cf. English name 'Roe.' See on 12:13. *πλήρης*] generally used in speaking of inward graces or qualities, 6:8. 13:10. J. 1:14; 'full of power,' Mi. 3:8, 'violence,' 6:12.

37, 38. *λούσαντες*] masc., but not with a definite meaning. Women washed all corpses among the Greeks. This was a custom among all civilized nations, and is ridiculed by Lucian, *περὶ πένθους*. Plato, *Phædo*, § 146: *σχεδον τί μοι ὥρα τραπέσθαι πρὸς τὸ λοῦτρον· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ*

ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερῴῳ. 38 ἐγγὺς δὲ οὔσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνῆσαι διελθεῖν ἕως αὐτῶν. 39 Ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς. 40 ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος, θεὶς τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε, Ταβιθὰ, ἀνάστηθι. ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. 41 δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτὴν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. 42 Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

10 Ἀνὴρ δέ τις ἦν ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατον-

πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν. See J. 13: 10, n. αὐτήν] is placed between the two transitives; the object to both. Cf. position of πνεύματα, 8: 7, n. μὴ ὀκνῆσαι] not to delay on account of the trouble; 'not be grieved,' Tynd., Cr.; 'be loath,' Rh. δύο ἄνδρας] two, as doing more honour to the Apostle than a single or ordinary messenger, 10: 5, 7.

39, 40. τὸ ὑπερῷον] This seems to have been the whole of the upper story. ὅσα] how many, how good, and useful they were. ἐποίει] *was in the habit of making.* μετ' αὐτῶν οὖσα] Eur. *Alcest.* 991, φίλα μὲν, ὅτ' ἦν γε μεθ' ἡμῶν, φίλα δ' ἔτι καὶ θανοῦσα. αἱ χῆραι] perhaps 'the widows' supported by the Church, 6: 1. 1 T. 5: 3–9. ἐκβαλών] probably from having witnessed our Lord's conduct in L. 8: 54, their weeping and lamentations being tumultuous and uncontrollable. θεὶς τὰ γόνατα] a proof, says Chrysostom, of the earnestness of his prayer, δεῖγμα ἐπιτεταμένης εὐχῆς. See 7: 60. And again, οὐ πάντα συγχωρεῖ ὁ Θεὸς μετὰ τῆς αὐτῆς εὐκολίας τὰ σημεῖα ἐργάζεσθαι. See 1 Ki. 17: 21. 2 Ki. 4: 33. ἤνοιξε] This and the following particulars are not only marks of a graphic style, but serve to corroborate the truth of the narrative, by the air of reality which is always imparted by artless circumstantiality.

43. βυρσεῖ] one who *prepared skins* for domestic uses. From the necessary contact with dead animals, the occupation was held by the Jews in great disrepute. Chrysostom instances this as a mark of Peter's humility, that he chose to lodge with a despised countryman: διὰ πάντων εἰς ταπεινοφροσύνην ἡμᾶς ἐνάγων. The trade was considered mean by other nations, and was practised at a distance from towns, near water (10: 6), for the convenience of softening the hides. νεκρῶν ἅπτεται σωμάτων ὁ βυρσοδέψης, καὶ τῆς πόλεως ἀπῳκισται. Artemid. 1. 53.

X. 1. Καισαρείᾳ] The Roman metropolis of Palestine, and the residence of the procurator; built twenty-two years before the birth of Christ on a spot where was a fort called Turris Stratonis; about 55 miles N.W. of Jerusalem. Josephus calls it (*B. J.* III. 9. 1) μεγίστην τῆς Ἰουδαίας πόλιν, τό τε πλέον ὑφ' Ἑλλήνων ἐποικουμένην. The Jews and Greeks contested the government of the city in A.D. 65. Nero's decision was in favour of the Greeks. This led to further disorders, and eventually to the Jewish war. σπείρας] This word is used by Polybius to express the Roman *manipulus* = two centuries. This is supposed to have been an independent cohort and not part of a legion; perhaps it formed the body-guard of the Roman procurator. It was called Italian, because the soldiers were chiefly of Italy. In an ancient inscription we read of a 'Cohors militum

τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, 2 εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός· 3 εἶδεν ἐν ὁράματι φανερῶς, ὡσεὶ ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ, Κορνήλιε. 4 ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε, Τί ἐστι Κύριε; εἶπε δὲ αὐτῷ, Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. 5 καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· 6 οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστιν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. 7 Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, 8 καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην.

9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγι-

Italicorum voluntaria, quæ est in Syriâ,' Akerman, *Numism. Illustr.* p. 34. Κορνήλιος] probably belonged to the 'gens Cornelia,' a noble and distinguished family at Rome.

2. *εὐσεβὴς καὶ φοβούμενος τὸν Θεόν*] These expressions are applied to Gentiles, who, though not proselytes to Judaism, yet, by living among Jews, had abandoned heathenism and worshipped the true God. Other expressions are *σεβόμενος, σεβόμενος τὸν Θεόν.* See 13 : 50. 17 : 4, 17. 16 : 14. 18 : 7. *ἐλεημοσύνας*] Such was the conduct of the centurion, L. 7 : 5. Both of them seem to have been wealthy men. *τῷ λαῷ*] to the Jews. See *vv.* 41, 42. L. 2 : 10, 32. His conduct was a strange contrast to the general practice of Roman officers, who plundered the provincials to the utmost. Bede remarks of the centurion, 'Sciebat creatorem omnium Deum, sed quia ejus omnipotens Filius incarnatus esset ignorabat; fidem habuit, cujus orationes et eleemosynæ placere potuerunt... Per fidem ergo venit ad opera, sed per opera est solidatus in fide.' Cornelius is an instance of our Lord's words in J. 7 : 17. Cf. A. 3 : 28. 16 : 14. *διαπαντός*] i. e. constantly, at regular periods—every day.

3. *ὥραν ἐννάτην*] About three o'clock, which was a Jewish hour of prayer. See 3 : 1. 5 : 7, n. This seems to show (*v.* 30), that Cornelius conformed to the Jewish worship. *ἐν ὁράματι*] rather what we call an 'apparition' than a vision.

4–6. *ἀτενίσας*] 'looking steadfastly upon him;' his fear was connected with this steadfast gaze, as he observed the heavenly radiance of his countenance and form. *ἀνέβησαν*] this word is applied to the prayers of the saints, Rev. 8 : 4. His alms and his prayers had been accepted (*v.* 31), and were now to be recognised by the bestowal of 'more grace.' J. 1 : 16. Ja. 4 : 6. *εἰς μνημόσ.*] so *εἰς μαρτύριον*, L. 21 : 13. The angel in Tobit says, 12 : 12, *ἐγὼ προσήγαγον τὸ μνημόσυνον τῆς προσευχῆς ὑμῶν ἐναντίον τοῦ ἁγίου.* Cf. Mal. 3 : 16. Neh. 13 : 14, 22, 31. H. 6 : 10. *παρὰ θαλ.*] See on 9 : 43.

7, 8. *προσκαρτερούντων*] *who attended upon him*, Mk. 3 : 9, the inferior soldiers who acted as his servants, M. 8 : 9. In Demosth. *προσκαρτερεῖν τινι, to be faithful to a man.* Thus several witnesses were immediately provided to testify to the miraculous occurrence. Ἰόππην] 9 : 36. Starting at about 4 or 5 P.M. they would perform part of their journey in the cool of the evening, and rise early next morning for the remainder, so as to finish it before the heat of the day. They arrived about noon.

9. *δῶμα*] The flat roof or house-top. The word is thus used by Alexandrian writers. L. 5 : 19, n. Peter probably went

ζόντων ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. 10 ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι. παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσεν ἐπ' αὐτὸν ἔκστασις, 11 καὶ θεωρεῖ τὸν οὐρανὸν ἀνεῳγμένον καὶ καταβαῖνον ἐπ' αὐτὸν σκεῦός τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον καὶ καθιέμενον ἐπὶ τῆς γῆς· 12 ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς αὐτόν, Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. 14 ὁ δὲ Πέτρος εἶπε, Μηδαμῶς Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτὸν,

thither that he might pray toward Jerusalem, Dan. 6 : 10. 1 Ki. 8 : 29, 30.

10. *γεύσασθαι*] subaud. *τροφῆς, to take refreshment.* So 20 : 11. 23 : 14. *ἐκείνων*] they of the house. *ἔκστασις*] a state in which *τοῦ σώματος, ὡς ἂν εἴπη τις, ἐξέστη ἡ ψυχή.* Used also for *distraction* of the mind from terror or astonishment. Hesychius defines *φρενὸς ἔκστασις* by *ὁ εἰς ἑαυτὸν μὴ ὤν.* See on Mk. 3 : 21, 'a ravishing of spirit fell on him,' Wicl. This was very different from the *ὅραμα* of Cornelius; yet clearly supernatural, and from heaven as the event proved.

11—13. *σκεῦος*] See on Mk. 3 : 27. *ἀρχαῖς δεδεμ.*] *fastened to the ends of four ropes,* the ends only appearing in the vision. *ἀρχὴ* is frequently the end of a rope or chain; Hdt. IV. 60, *τὴν ἀρχὴν τοῦ στρόφου.* Eur. *Hipp.* 761, *ἐκδήσαντο πλεκτὰς πεισμάτων ἀρχάς. καθιέμενον*] in 11 : 5, *καθιεμένην* (*ὀθόνην*). *τετράποδα, θήρια*] a Hebrew classification, 'cattle and beast of the field,' Gen. 2 : 20. 9 : 10. The article *τὰ* is used generically, to denote that of all the kinds some were there, *v.* 45. See 13 : 50. *θῦσον καὶ φάγε*] Peter, 'being hungry, has this vision. So God adapts his teaching to our circumstances; and divine instructions are engrafted upon human infirmities.' W. G. H. We may observe the employment of the aorists to denote a specific and occasional act. *θῦσον*] kill for food, as M. 22 : 4. L. 15 : 23.

14. *μηδαμῶς*] 'in no wise,' 'not at all;' taken as with *γένοιτο,* by Vulg. 'absit.' 'God forbid,' Tynd. Cf. Ezek. 4 : 14. *πᾶς,* accompanied by a negative with other words intervening, is equivalent to *οὐδείς,* M. 12 : 25. 24 : 22. Mk. 13 : 20. L. 1 : 37. 14 : 33. *κοινὸν*] *common,* i. e. *profane.* The word is opposed to *ἅγιον,* H. 10 : 29. See Mk. 7 : 2. R. 14 : 14. *Κωνοφάγια,* in Josephus, signifies the eating things unclean. Hence Tacitus says of the Jews that they are *separati epulis.* See Dan. 1 : 8. There are traces, however, of this practice among the Ægyptians, Gen 43 : 32. The distinction drawn in Levit. 11 between animals clean and unclean, was made, but apparently with regard to sacrifices only, in the time of Noah, Gen. 7 : 2. 8 : 20. 9 : 3. The unclean animals were by the Law prohibited from being used for food; this, however, was but a ceremonial ordinance, and for a time, Col. 2 : 16. The reason is assigned in Deut. 14 : 1, 2, or, as Eusebius states, *ὅπως μηδένι τῶν ἄλλων ἐθνῶν ἐπιμισγώμεθα κατὰ μηδέν.* The distinction of meats was a sacrament of national distinction, separation, and consecration.

15. *ἐκαθάρισε, κοίνου*] are both used declaratively. *ἃ*] pl. with more especial reference to the things shewn and intended in the vision than if the sing. had been used. *μὴ κοίνου*] *Consider not unclean.* In Lev. 13, when the priest declares the leper to be cured or not cured, he is said *καθαρίζειν,* or *μιαίνειν.* So in Heb. Frequently a man is said to *do* a thing who *declares* it to be done. Thus Jer. 1 : 10. Is. 6 : 10. So in *Œd. Tyr.* 438, *ἦδ' ἡμέρα φύσει σε, shall declare thy birth.* The imper. præs. (*κοίνου*) indicates continuance, 'do not at any time.' The necessity of observing the universal and continuous character of the command is strikingly illustrated by S. Peter's disobedience to it on a subsequent occasion, G. 2 : 12. The distinction between clean and unclean animals is declared to be at an end; the Apostle perceives that the analogous distinction between Jew and Gentile is also abolished, that an *ἀποκατάστασις πάντων* has now been produced. Meats were rendered unclean, or were cleansed, by the

ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 16 τοῦτο δὲ ἐγένετο ἐπὶ
τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν.
17 Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος, τί ἂν εἴη τὸ ὅραμα ὃ
εἶδε, καὶ ἰδοὺ οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου,
διερωτήσαντες τὴν οἰκίαν Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα·
18 καὶ φωνήσαντες ἐπυνθάνοντο, εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος
ἐνθάδε ξενίζεται. 19 Τοῦ δὲ Πέτρου ἐνθυμουμένου περὶ τοῦ
�ράματος, εἶπεν αὐτῷ τὸ πνεῦμα, Ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε·
20 ἀλλὰ ἀναστὰς κατάβηθι, καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρι-
νόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς. 21 Καταβὰς δὲ Πέτρος
πρὸς τοὺς ἄνδρας τοὺς ἀπεσταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς
αὐτὸν εἶπεν, Ἰδοὺ ἐγώ εἰμι ὃν ζητεῖτε· τίς ἡ αἰτία δι' ἣν πάρεστε;
22 οἱ δὲ εἶπον, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβού-
μενος τὸν Θεὸν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν
Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε
εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. 23 Εἰσκα-
λεσάμενος οὖν αὐτοὺς ἐξένισε. τῇ δὲ ἐπαύριον ὁ Πέτρος ἐξῆλθε
σὺν αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ τῆς Ἰόππης συνῆλθον

positive or ceremonial ordinance of God. In commanding men to abstain from them, God made them unclean. Man similarly made them unclean by considering them as such, and abstaining. Peter gives the interpretation in *v.* 28. But we may understand the vision to mean more than was applicable to the peculiar case of Cornelius and those who were in his position. It probably represents not only the liberty of preaching the gospel of the kingdom to all nations, but the comprehension of all nations ultimately in the kingdom of God. Moreover, the typical or sacramental ordinance ceased to be obligatory, when the distinction which it symbolized was removed.

16. *ἐπὶ τρίς*] Doubtless the vision was thus repeated to produce a more certain and abiding impression on the Apostle's mind. See Gen. 41 : 32.

17, 18. *καί*] 'together with this,' *καί* answering to *ὡς*, as *ὄφρα, τόφρα, Il.* IV. 220. *ἕως, δὲ* I. 194. *διερωτήσαντες*] 'having found out by enquiry.' *τὸν πυλῶνα*] porch, M. 26 : 71, which had a door or gate, 12 : 13. This was shut at night, when people would knock. In the daytime they called out, *φωνήσαντες, v.* 18. Hence our phrase to 'call upon' a person. *ξενίζεται*] 'is entertained as a guest,' *v.* 23; whether they had a visitor of that name.

20. *μηδὲν διακρινόμενος*] M. 21 : 21. Ja. 1 : 6. This is all the express interpretation of the vision given to Peter. The fact that they were Gentiles, and the information they gave him, would supply the full meaning set forth in *v.* 28. *ἐγὼ ἀπέστ.*] Personality is here sufficiently explicit, in the emphatic use of the pronoun, q.d. 'I am their sender, not Cornelius.'

21, 22. *πάρεστε*] adestis, 'ye are here.' *μαρτυρούμενος*] Similarly the centurion of Capernaum, L. 7 : 4, 5. *ὅλου*] conveys the idea that he was generally known throughout the nation, though it is not to be understood literally. *ἔθνους τ.* Ἰ.] may mean the Jewish public in Cæsarea, as distinguished from foreigners who were numerous there. *ἐχρηματίσθη*] has had a divine message, M. 2 : 12. L. 2 : 26.

23. *ἐξένισε*] The prejudices of the master of the house would be against this; but Peter shows his control over the household, and his spiritual authority is exerted, so as to testify his ready compliance with the design of the vision. From 11 : 12 we learn that the *τινες* were six in number; some of the Christian brethren in Joppa.

αὐτῷ. 24 καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν· ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους.

25 Ὡς δὲ ἐγένετο εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ Πέτρος αὐτὸν ἤγειρε, λέγων, Ἀνάστηθι· κἀγὼ αὐτὸς ἄνθρωπός εἰμι. 27 καὶ συνομιλῶν αὐτῷ εἰσῆλθε, καὶ εὑρίσκει συνεληλυθότας πολλοὺς, 28 ἔφη τε πρὸς αὐτοὺς, Ὑμεῖς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἀλλοφύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν ἄνθρωπον· 29 διὸ καὶ ἀναντιῤῥήτως ἦλθον μεταπεμφθείς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με; 30 Καὶ ὁ Κορνήλιος ἔφη, Ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην νηστεύων, καὶ τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμπρᾷ, 31 καί φησι, Κορνήλιε, εἰσηκούσθη

24. *συγγενεῖς*] *relations by consanguinity, ἀναγκαίους, intimate friends,* Lat. *necessarios.* We have this expression in Eur. *Alcest.* 651, and *τοὺς ἀναγκαιοτάτους τῶν φίλων* in Polyb. VIII. 9. Cornelius would seem to have been long established at Cæsarea. These, who might be other branches of the Cornelia gens, together with the brethren from Joppa, formed a band of independent witnesses to the miraculous incidents of the case.

25–27. *προσεκύνησεν*] See on M. 14 : 33. 'It was not a Roman custom to offer the *salaam* to any man. Cornelius, therefore, prostrated himself as to a superhuman visitor. The same homage from an Oriental would not have meant the same thing; it would probably have been declined by S. Peter, but not in the same language.' W. G. H. See Rev. 19 : 10. 22 : 9. Similar adoration was repeatedly offered to Jesus, and was never declined. Admitting the Pope to be the successor of S. Peter, as Bishop and even Apostle, his permission of such adoration is sinful, and fulfils 2 Th. 2 : 4. *συνομιλῶν*] conversing with him in a familiar manner, as opposed to the relation of the party adoring and adored, in contrast also to the conduct he would previously have observed towards him as a Gentile, *v.* 28.

28. *ὑμεῖς ἐπίστασθε*] Even the Jews who lived at Rome observed this rule. See Juv. XIV. 103. *καί*] *and yet, for all that.* See on 5 : 28. *ἔδειξε*] in E. 3 : 5, 6, S. Paul alludes to the revelation now made to Peter. It may be thought strange that a revelation should have been necessary to sanction the admission of the Gentiles into the church, especially when S. Peter, in 2 : 39, distinctly asserts the universal spread of the Gospel. But the effect produced on the day of Pentecost was not such as to dispel at once all wavering and ignorance. The progress of divine teaching is gradual, and long after this vision S. Peter so far yielded to Jewish prejudices that he drew back from the Gentiles, 'fearing them of the circumcision,' G. 2 : 12. Besides it is probable that Peter did not fully understand at the time the mind of the Spirit, to which he gave utterance; as he himself declares to have been the case with the old prophets, 1 P. 1 : 12.

30. *Ἀπὸ τετάρτης ἡμέρας*] *Four days ago.* So 15 : 7, *ἀφ' ἡμερῶν ἀρχαίων, a long time ago.* In J. 11 : 18, in respect of *place, ἀπὸ σταδίων δεκαπέντε,* 'at a distance of.' On the day of the vision Cornelius sent off the messengers. The next day they arrived at Joppa, *v.* 9. The next they set out for Cæsarea, arriving there on the fourth. Four days ago he had fasted up to the same hour at which he was then speaking, which was clearly an earlier hour than the ninth, probably about the same time that his messengers had arrived at Joppa, the sixth hour or noon.

31. *ἡ προσευχή*] Not any particular or

σου ἡ προσευχὴ, καὶ αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ. 32 πέμψον οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν· ὃς παραγενόμενος λαλήσει σοι. 33 Ἐξαυτῆς οὖν ἔπεμψα πρός σε· σύ τε καλῶς ἐποίησας παραγενόμενος· νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ.

34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν, "Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεὸς, 35 ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστι. 36 Τὸν λόγον ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ, (οὗτός ἐστι πάντων Κύριος,) 37 ὑμεῖς οἴδατε· τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν ἀπὸ Ναζαρὲτ, ὡς ἔχρισεν αὐτὸν ὁ

special prayer, but his prayers in general were thus answered. See 1 : 14. 6 : 4. So *oratio* means a single speech, or speaking in general. As nothing had been told Cornelius about the subject which Peter would communicate, his thought naturally dwelt upon the person Peter, whose coming was to be the answer to his prayers. From this arose his profound adoration. He now begins to understand his character and mission better, *v.* 33.

33. *ἐνωπ. τ. Θεοῦ*] said in reference to their own feeling of the solemnity of the occasion, and the divine manifestation which had led to it. *καλ. ἐπ. π.*] see similar use in Ph. 4 : 14. *προστετ.*] the use of this military word is natural. 'The orders with which you are commissioned,' *v.* 48.

34, 35. *ἀνοίξας*] This phrase is used to introduce a solemn, grave address, as M. 5 : 2. *προσωπολήπτης*] See Job 34 : 19. R. 2 : 6 — 11. God does not accept the Jew because he is a Jew, or reject the Gentile because he is a Gentile, but treats men according to their inward spiritual character, R. 2 : 28, 29. He does not accept men in virtue of their birth, clime, complexion, or the outward character of their present relation to him. *φοβούμενος*] This passage does not imply that men of *all religions*, but that men of *all nations* who conform to the true religion, are regarded by God with equal favour. It neither contradicts A. 4 : 12, nor Article XVIII. of our Church. *δεκτός*] received into God's favour, and admitted to higher privileges and responsibilities. If to persons in the condition of Cornelius nothing more were 'generally necessary,' why should he have been directed to send for Peter, and why should Cornelius receive the sacrament of Baptism?

36, 37. *τὸν λόγον*] With this *τὸ γενόμ. ῥῆμα* and *Ἰησοῦν*, in *v.* 38, are in apposition; *the divine communication*, the subject and agent of which was Jesus. These are all governed by *ὑμεῖς οἴδατε*. They knew of the person and the principal facts of his life; no more of the *λόγος* and *ῥῆμα* than this, from *ὡς ἔχρισεν* down to *ξύλου*. 'Noverant auditores historiam, non item rationes interiores,' Bengel. *εὐαγγελιζόμενος*] introduced parenthetically, to state the fact as it was, not as the subject of the hearers' previous knowledge. *εἰρήνην*] peace with God, from Is. 52 : 7. See E. 2 : 17. Col. 1 : 20. R. 5 : 1. *οὗτος ... Κύριος*] Cf. R. 9 : 5. The Apostle pauses to introduce the assertion of Christ's Deity as essential to the first declaration of Gospel truth. This is not of course included in the things before known by the audience. *τὸ γενόμ. ῥῆμα*] limits the assumption of their knowledge to 'the matter of fact (subject of speech) which occurred' to a general acquaintance with our Lord's life, actions, and death.

38. *ἔχρισεν*] conveying to their minds the idea of the Messianic character thus given to Christ, cf. 4 : 27. 'This anointing of Christ's human nature with the Holy Ghost took place at the incarna-

Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ. 39 *καὶ ἡμεῖς ἐσμεν μάρτυρες πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἰερουσαλήμ· ὃν ἀνεῖλον κρεμάσαντες ἐπὶ ξύλου.* 40 *Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι,* 41 *οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ νεκρῶν·* 42 *καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ Θεοῦ κριτὴς ζώντων καὶ νεκρῶν.* 43 *τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν."*

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε

tion. The visible descent of the Spirit at our Lord's baptism was the outward sign of the invisible unction which had then taken place; it was the external rite whereby he was inaugurated to his ministry, and so it took the place of the chrism of oil with which the Jewish High Priests were typically anointed.' W. G. H. *ἀπὸ Ναζαρέτ*] as the place of his residence. *ἐκ Βηθλεέμ*, as his birth-place, M. 2:6, J. 1:44, n. *διῆλθεν*] as in 8:4. 9:32. *εὐεργ. κ. ἰώμ.*] it is meant that this was the greatest proof and instance of his manifested personal beneficence. He does not refer to the cures of demoniacs only, L. 13:11, 16. *καταδ.*] tyrannized over, Ja. 2:6. *ὁ Θεὸς μετ' αὐτοῦ*] Chrysostom, *ταπεινὰ φθέγγεται, οὐκ ἀπλῶς οἶμαι, ἀλλὰ διὰ τὸ ἀνθρώπινον.*

39. *ὃν ἀν.*] 'Whom they slew by hanging on a tree,' another great fact to be remembered and understood respecting him; reference to Deut. 21:23. See G. 3:13. *ἀνεῖλον*] impersonal, or with nomin. from *τῶν Ἰουδαίων*. In speaking to the Jews of Judæa, he had charged them personally with the act. Cornelius was of the class of persons (Romans) who actually committed it. They, however, *as a class*, are not charged with it.

40, 41. *ὁ Θ. ἤγειρε*] Comp. J. 2:19. 10:18. R. 8:11. 1 P. 3:18. *ἔδωκε*] 2:27. Heb. use of נָתַן to give. *οὐ παντὶ τῷ λαῷ*] Not to the people generally, lest they should be only hardened in their sin and unbelief, M. 21:44, n. The allusion is to such incidents as in L. 24:43. J. 21:12—17. *τοῖς προκεχειροτον.*] 'who had been foreappointed.' Paley remarks upon this as an arrangement, or at least an announcement, which no impostors would have made. *χειροτονεῖν* means (1) *to elect by show of hands;* (2) *to elect* generally, 14:23, n. Philo speaks of Moses as *ὑπὸ Θεοῦ χειροτονηθέντα.*

42. *κηρύξαι*] Peter refers to the command of Christ, in M. 28:19. Mk. 16:15, which the revelation lately vouchsafed enabled him more perfectly to comprehend. *ὡρισμένος*] *appointed.* L. 22:22. R. 1:4. cf. 17:31.

43. *προφῆται*] See 3:24. Is. 28:16. Dan. 9:24. Mic. 7:18. Zech. 13:1. Remission of sins is the great blessing we need; without it we cannot possess or enjoy any other, G. 3:22. This appeal to the prophets, and the use of the word *διαβόλου* in *v.* 38, imply that the hearers had some knowledge of the Old Testament, 8:28. *πάντα*] is emphatic, as including the believing Gentiles in the promised pardon. *ἀφ. λαβεῖν*] this was the *subject* of the testimony which the prophets gave: authority to judge and pardon, as in J. 5:22—29. *εἰς αὐτόν*] Christ the Mediator of mercy and justice; the *object* of faith as Saviour and Judge.

44. *ἔτι λαλ. τ. Πετρ.*] The Holy Spirit was given before baptism, or imposition of hands, to show that the admission of the Gentiles was in no degree due to the agency or will of Peter as entrusted with the dispensation of the Spirit, but was clearly the immediate act of God. To this S. Peter obviously alludes in defending his

τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. 45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· 46 ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος, 47 Μήτι τὸ ὕδωρ κωλῦσαι δύναταί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον καθὼς καὶ ἡμεῖς; 48 προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

11 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. 2 Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν

conduct, *ἐν τῷ ἄρξασθαί με λαλεῖν*, 11 : 15. *τοὺς ἀκ.*] 'who were hearing.'

45, 46. *οἱ ἐκ περιτ. πιστοί*] *The believing Jews.* See 11 : 2. G. 2 : 12. Tit. 1 : 10. Hitherto they had thought that the Divine Spirit would not be imparted to the Gentiles. *ἐξέστησαν*] So gradually was the mystery of an universal church disclosed and apprehended. They were prepared to see them become believers, and to receive them as fellow-Christians, yet were astonished at their admission to equal privileges with themselves. *τὰ ἔθνη*] generically. 13 : 42, 46, 48. So *v.* 12. These were of the class *ἔθνη*, and in sufficient numbers to prove that the whole class was now capable of the gift of the Holy Spirit; that the case was not exceptional, as the single example of Cornelius might have been. *τὰ ἔθνη*, as here used, might have been applied to the Magi long before, M. 2 : 1; it is so in our Liturgy (Epiphany : title and collect.) *γάρ*] implying that they could have no doubt of the fact. The imperf. *ἤκουον* also denotes ample opportunity for observing the miracle which proved it. *μεγαλυνόντων*] either uttering inspired praises, glorifying God for salvation through Christ, or declaring the facts of the Gospel, *τὰ μεγαλεῖα τοῦ Θεοῦ*, 2 : 11, by immediate inspiration. *ἀπεκρ.*] L. 14 : 3, 4, n.

47. *Μήτι*] 'Is it possible that any one?' L. 6 : 39, n. *δύναται*] has power or authority; 11 : 17, 'whether any one may,' Wicl. God has taken the case into his own hands, and supersedes even Apostolical authority. *κωλῦσαι*] see L. 6 : 29, n. *τὸ ὕδωρ*] The water which was known and recognised as the outward visible sign in baptism. This passage confutes the position of some who maintain that this sacrament is not necessary for those who have received the Holy Ghost. Cornelius and his friends received baptism, as Abraham did circumcision; the seal of the faith and grace they had being yet unbaptised, R. 4 : 11. *οἵτινες*] the indefinite word is suitable to his argument, q. d., be they who they may that have received the Holy Ghost, they are entitled to baptism and ought to receive it.

48. *προσέταξε*] acting according to his own commission, *v.* 33; see M. 28 : 19. The command was given to the brethren who had come with him, *v.* 23. It would seem that the Apostles rarely administered baptism themselves, 2 : 38. 1 C. 1 : 14—17. Cf. J. 4 : 2.

XI. 1. *τὰ ἔθνη*] 10 : 45. *κατὰ τὴν* 'I.] 'throughout,' Tynd. cf. 9 : 1; but see 13 : 1.

2. *διεκρίνοντο*] *had a difference with, disputed against*; with dat. Jude, *v.* 9. *διακρίνειν* means to *separate* as shepherds their flocks; to *part* combatants; to distinguish, *decide* of judges. Pass. *to be parted*, to come to a decision. Med. *to get a dispute decided.* In this passage we have the reciprocal use of the middle verb, where two or more subjects act upon each other. See J. 6 : 52, n. *διεμάχοντο*, 23 : 9; *διελογίζοντο*, Mk. 8 : 16. So *ἀλλάσσομαι, ἀμείβομαι.* This dispute shows that the primitive Church entertained no idea of Peter's supremacy and perpetual infallibility. *οἱ ἐκ π.*] All believers hitherto were probably *ἐκ περιτομῆς.* The term is used as distinguishing the party opposed to Peter, and most naturally used by one who was a companion of S. Paul, the

οἱ ἐκ περιτομῆς, 3 λέγοντες, Ὅτι πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς. 4 Ἀρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς, λέγων, 5 "Ἐγὼ ἤμην ἐν πόλει Ἰόππη προσευχόμενος, καὶ εἶδον ἐν ἐκστάσει ὅραμα, κατα βαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρις ἐμοῦ· 6 εἰς ἣν ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. 7 ἤκουσα δὲ φωνῆς λεγούσης μοι, Ἀναστὰς, Πέτρε, θῦσον καὶ φάγε. 8 εἶπον δὲ, Μηδαμῶς Κύριε· ὅτι πᾶν κοινὸν ἢ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη δέ μοι φωνὴ ἐκ δευτέρου ἐκ τοῦ οὐρανοῦ, Α ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 10 τοῦτο δὲ ἐγένετο ἐπὶ τρὶς καὶ πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν. 11 Καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἤμην, ἀπεσταλμένοι ἀπὸ Καισαρείας πρός με. 12 εἶπε δέ μοι τὸ πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός· 13 ἀπήγγειλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ, Ἀπόστειλον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, 14 ὃς

Apostle whom that party afterwards more vehemently opposed. G. 2 : 12. Tit. 1 : 10.

3. *ἀκροβυστίαν*] At this time the believing Jews thought it necessary that men should pass through Judaism to Christianity; they accused Peter of admitting into the Church those who had not submitted to the rite of circumcision. *συνέφαγες*] This charge shows the suitableness of the emblem employed in the vision.

4. *ἀρξάμενος*] here merely used as introductory to an important and continuous statement; 'began and set forth.' *καθεξῆς*] involves the idea 'from the beginning,' L. 1 : 3. A. V. is from Cr. *ἐξετίθ.*] in the sense of the Lat. equivalent, 'exposuit,' 'set forth.'

5–11. See on 10 : 11–16. *ἄχρις ἐμοῦ*] In 10 : 11, *καταβαῖνον ἐπ' αὐτόν*. Peter, as the actual spectator, gives a more exact and vivid description. *ἄχρ. ἐμ.* also states a circumstance which gives effect to the next assertion, *ἀτεν. κατενόουν* a phrase (not in the previous narrative) which compendiously expresses the vigorous action of the mental and bodily sense, and its concentration upon the object. *ἀπεκρίθη*] 8 : 29, n. *ἐκ τοῦ οὐρ.*] (*v.* 9) This also is added by Peter. *ἀνεσπάσθη*] more expressive of the action of the cords than the general term *ἀνελήφθη* used in 10 : 16. *ἐπέστησαν*] 'were already come,' A. V. from Cr. The aorist denotes their arrival at the time of the visit considered indefinitely. *τὴν οἰκίαν*] in 10 : 17, *τὸν πυλῶνα*.

12. *οἱ ἓξ ἀδελφοὶ οὗτοι*] This minute mention of the number is natural in the narrator. The historian, 10 : 23, 45, speaks more generally. We may notice the prudence of Peter in taking them to Jerusalem as witnesses, and his humility in availing himself of ordinary means of testimony. Cf. 2 C. 8 : 18–21. So in the propagation of the Gospel, when ordinary testimony could suffice for the confirmation of the truth, miracles and supernatural evidences were withdrawn.

13, 14. *τὸν ἄγγελον*] '*the* angel' of which they had heard in the general account of the occurrence which had come to them. *σταθέντα*] i. e. giving him good opportunity to assure himself of the reality of the apparition. *ἐν οἷς*] conveying the notion that the words of truth

λαλήσει ῥήματα πρός σε ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. 15 Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν, ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν, Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. 17 Εἰ οὖν τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν, πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστόν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλῦσαι τὸν Θεόν; 18 Ἀκούσαντες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξαζον τὸν Θεὸν λέγοντες, Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωήν.

19 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας,

contain grace and salvation. *σωθήσῃ κ.τ.λ.*] This is not given in 10 : 6, 22, 32, though it is there implied, and may have been actually said; or we may suppose that Peter introduces the words for the sake of brevity, suggesting to his hearers that the subject of his discourse was 'the common salvation.' Cf. 26 : 16–18. *πᾶς ὁ οἶκός σου*] said with reference to the objection, *v.* 3. God, by his angel (10 : 3), had recognised the whole household as objects of his grace, a sufficient justification for the Apostle's 'going in to them.' The reception of whole households at once into the Church is a prominent and remarkable characteristic of Apostolic conversions. 16 : 15, 32–34. 1 C. 1 : 16.

15, 16. *ἄρξασθαι*] *ἔτι λαλοῦντος τοῦ* Π. 10 : 44. We may understand him to mean here, 'on the very first occasion of my speaking to them.' *ἐν ἀρχῇ*] in the day of Pentecost; the beginning of the dispensation of the Spirit. The manifestation of the Spirit, in regard to its effects, was the same as on that occasion. 10 : 46. 15 : 8. *ὑμεῖς*] Peter evidently considered the words of our Lord, 1 : 5, as a promise not confined to the Apostles alone, but made to all Christians, and as now verified. See 10 : 44. John the Baptist had used the same words, M. 3 : 11. The argument is, as the Lord has granted to them the same baptism of the Holy Ghost as to us, they are therefore to be reckoned among *us*. As they are included in the *βαπτισθήσεσθε*, they were included in the *ὑμεῖς*.

17. *εἰ*] simple supposition by way of argument, 'putting the case that,' or 'seeing that,' 5 : 39, n. *πιστεύσασιν*] must be joined with *αὐτοῖς*, 'to them as also to us, upon the mere fact or condition of their believing.' The Apostle defends himself for baptizing the Gentile converts, by showing that God had bestowed upon them, previous to baptism, the gift of the Holy Ghost. *ἐγὼ δὲ τίς*] 'why, who was I?' *ego vero.* Cicero. *κωλῦσαι τ. Θ.*] Cf. 10 : 44, 47. 'If I had been disposed, I might have denied them baptism, and refused to hold intercourse with them; but would that have availed against the will of God?'

18. *ἡσύχ.*] 'they were quiet.' *ἄραγε*] *So then,* by way of oblique inference, *ἆρά γε* interrogative, 8 : 30, *τίς ἄρα ῥύσεται*; *who* is there to save? *ἆρά τις ῥύσεται*; will any one *save?* *ἔδωκεν*] genuine repentance is the gift of God; his mercy accepts it; his preventing grace worketh it in us. *δεξώμεθα παρὰ Θεοῦ τὴν μετανοίαν ἰατρεύουσαν ἡμᾶς· οὐ γὰρ ἡμεῖς αὐτῷ ταύτην προσάγομεν, ἀλλ' αὐτὸς ἡμῖν ταύτην ἐχορήγησε,* Chrysost. *Hom.* II. *de Pœnit.* See on 5 : 31. *τὴν μετ. εἰς ζωήν*] repentance, the effect and end of which is life, spiritual and eternal. Cf. J. 17 : 3. For *εἰς*, see on L. 3 : 3. This repentance (*μετάνοια*) is not merely sorrow for sin, but a complete change of mind, will, and affection. Cf. J. 3 : 1—8. It is instructive to observe the friendly and fraternal spirit in which the early Church adjusted their differences. See 6 : 1—7. This Jewish party, however, afterwards became very turbulent and schismatical.

19. *Οἱ μὲν οὖν*] resumptive from the account of Paul's conversion, and introductory to the narrative of his apostolical career among the idolatrous Gentiles. *διασπαρ. ἀπό*] 'dispersed in flying from.' *ἐπὶ Στεφάνῳ*] 'over his body,' as it were, after his death. So 8 : 2, *ἐπ' αὐτῷ*. These were the native Jews, who limited

μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες εἰσελθόντες εἰς Ἀντιόχειαν ἐλάλουν πρὸς τοὺς Ἑλληνιστὰς εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολύς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. 22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· 23 ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ· 24 ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. 25 Ἐξῆλθε δὲ εἰς Ταρσὸν

their preaching to their fellow-countrymen in foreign parts.

20, 21. *ἐξ αὐτῶν*] i.e. *τῶν διασπαρέντων.* *Κύπριοι*] See on 4 : 36. Mnason of Cyprus, 'an old (early) disciple,' is mentioned in 21 : 16. *Ἀντιοχείαν*] the metropolis of Syria, and, next to Rome and Alexandria, the chief city of the empire. It was founded B.C. 301, by Seleucus Nicator, who named it in honour of his father Antiochus. Josephus says that the Jews obtained many proselytes in Antioch, *κἀκείνους τρόπῳ τινὶ μοῖραν αὐτῶν πεποίηντο, B. J.* VII. 3, 3. *Κυρηναῖοι*] Lucius of Cyrene (in Libya) is mentioned in 13 : 1. See Mk. 15 : 21. *Ἕλληνας* is the correct reading, *Gentile proselytes;* Ἰουδαῖοι, Jews by birth as well as by faith; *Ἕλληνες,* those who had become worshippers of the one true God. And so in 14 : 1 and 18: 4, where the word *Ἕλληνες* is immediately coupled with *Ἰουδαῖοι.* But in 19 : 10, 17, at a more advanced stage of the Christian history, *Ἕλληνες* seems to have acquired the more extensive acceptation of *Gentile converts,* whether they had been, or not, proselytes before. *Ἑλληνισταί* occurs properly only in 6 : 1. 9 : 29, foreign Jews, who usually did not speak Hebrew.' Tate. *εὐαγγ. τὸν* K. Ἰ.] 5 : 42. 8 : 25, 35 (notes.) *χεὶρ Κυρίου*] implying that the Lord gave testimony in favour of their conduct, as well as stating the reason for the effect produced. Neh. 2 : 8, 18.

22. *ὁ λόγος*] the report which spread in all directions. *εἰς τὰ ὦτα*] may imply the secresy with which these conversions were related from fear of persecution. M. 10 : 27. Is. 5 : 9. LXX. *περὶ αὐτῶν*] 'about them.' *Βαρνάβαν*] They sent him because he was a Hellenistic Jew, a Cypriot, doubtless well acquainted with the state and habits, probably with the town itself and people of Antioch; also as more acceptable to the Jews of his class than a Hebrew. He would necessarily be personally known to most of the dispersed converts, now preachers of the word; and his influence with them would be favourable to the establishment and maintenance of discipline and order. *διελθεῖν*] marks the completion of the journey, as *v.* 19.

23, 24. *ἰδὼν τ. χ.*] i.e. the number of the converts and their character, 13 : 43. Cf. Col. 2 : 5. *τῇ προθέσει*] fore-setting or settlement; preparation. See L. 14 : 28—32. Contrast Rehoboam, 2 Chr. 12 : 14. *προσμένειν*] i. q. *προσκαρτερεῖν,* 2 : 42. Cf. M. 15 : 32, where it denotes personal attendance upon our Lord as a teacher and master. The exhortation of Barnabas was to be understood literally, *τῷ Κυρίῳ* not meaning the religion or doctrine of Jesus, but Jesus himself, a present Teacher, Master, and Saviour. *ὅτι*] assigns the reason for his feelings and conduct; 'inasmuch as.' *ἀνὴρ ἀγαθός*] Such as our Lord describes, *ὁ ποιῶν τὴν ἀλήθειαν,* J. 3 : 21. See the character of Stephen, 6 : 5. *προσετ. . . . τ.* K.] 5 : 14. See on 2 : 41.

25. The date of this removal is variously stated; A.D. 42 is to be preferred to a later period. Saul had gone to Tarsus about A.D. 39—40; see 9 : 30. G. 1 : 21. He had probably preached in Syria and Cilicia, 15 : 41, and had perhaps undergone some of the sufferings enumerated by himself in 2 C. 11 : 24—26. If he came to Antioch in 42, the year after the accession of Claudius, the prophecy of Agabus, evidently a full year later, would be delivered in 43, and the Apostles Barnabas and Saul would be in Jerusalem in 44, the year of the death of Herod (see on 12 : 23), as the order and tenor of the narrative seem to imply. The famine

ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον, 26 καὶ εὑρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

27 Ἐν ταύταις δὲ ταῖς ἡμέραις κατῆλθον ἀπὸ Ἰεροσολύμων προφῆται εἰς Ἀντιόχειαν· 28 ἀναστὰς δὲ εἷς ἐξ αὐτῶν ὀνόματι Ἄγαβος ἐσήμανε διὰ τοῦ πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου

was in the year after his death (see on 12 : 20; *Life and Travels*, Conybeare, *Vol.* II. *Appendix* 2, *Note A*). It is not necessary to fix this visit to Jerusalem *after* the commencement of the famine; on the contrary, the fact that the relief was provided at Antioch, and received by the elders at Jerusalem before the famine occurred, would conduce to the confirmation of the faith in both churches, and probably was intended to produce this effect. The object with a view to which Barnabas went for Saul was plainly that he might take advantage of the opening presented for his labours at Antioch (cf. 1 C. 16 : 9), which was considered a more important place, as the centre of apostolic ministration, than Tarsus. In this arrangement we have the germ and the substance of metropolitan episcopacy: it was judged to be better that two Apostles should labour at Antioch, than one there and another at Tarsus. *εἰς Ταρσόν*] 21 : 39, n.

26. *χρηματίσαι*] The disciples *obtained the name* of Christians; see M. 2 : 12, n. R. 7 : 3. We find *χρηματίζε βασιλεὺς* in Polybius, XXX. 2, and *χρηματίσας ὡς βασιλεὺς* in Josephus, *B. J.* II. 25. *χρηματίζειν* is to *carry on business*, to *take a name from one's calling*. Plutarch has *μὴ πατρόθεν, ἀλλ' ἀπὸ μητρῶν χρηματίζειν, to have their names*, not from the fathers, but the mothers. The disciples had this name given them by their *heathen* adversaries. Their Jewish adversaries called them *Ναζωραῖοι*, 24 : 5, a term of contempt. The name *Χριστ.* occurs in 26 : 28, and 1 P. 4 : 16, and in both passages expresses the contempt and persecution to which they were exposed. Its Latin termination seems to imply that it originated with the Romans at Antioch (compare Pompeiani, &c.) So Tac. *Ann.* XV. 44, Quos *vulgus* Christianos appellabat. But though this title was originally given them as a nickname and term of contempt, they gladly accepted, and even gloried in the 'name,' because it so aptly represented 'their profession which was to follow the example of their Lord and to be made like unto him.' Sometimes, when brought before magistrates, their only answer and defence was *Christianus sum*. As if to take away this ground for boasting, Julian enacted that they should be called by the contemptuous term *Γαλιλαῖοι*. The names in use among themselves, in the first century, were *μαθηταί, πιστοί, ἀδελφοί, ἅγιοι, ἡγιασμένοι, κλητοί, ἀγαπητοί, ἐκλεκτοί*, and the like. The appellation *Χριστ.* was an honourable testimony to the simplicity and purity of their belief, the boldness of their profession, and the fidelity of their teachers, 'who preached not themselves, but Christ Jesus the Lord.' 2 C. 4 : 5. They did not get their 'denomination' from their ministers or principal teachers (e.g. Paul or Barnabas), as has been too frequently the case in later times with communities professing the same religion.

27. *κατῆλθον*] Jerusalem would be regarded by Christians and Jews in an ecclesiastical, perhaps even in a civil sense, as metropolitan to Antioch. 9 : 30. *προφῆται*] Not as a class of persons who foretold future events, but persons inspired to disclose the Divine will oracularly, 13 : 1, 15 : 32; the second order of the Christian ministry in those times, 1 C. 12 : 28, 29. E. 4 : 11.

28. *μέλλειν*] See on M. 24 : 6. A. 19 : 27. *οἰκουμένην*] Some would restrict this not only to the Roman world but even to Palestine. But there were four famines during the reign of Claudius : in his second year at Rome; in his fourth in Judæa; in his ninth in Greece; in his eleventh at Rome; so that the whole of the Roman empire must have suffered from dearth in his reign, though the famine was intense only at particular times and places. *Ἄγαβος*] The Greek Church represents him as one of the seventy disciples, and as having suffered martyrdom at Antioch. See 21 : 10. *ἐπὶ Κλ.*] from this it would be natural to infer that the prophecy was delivered at

Καίσαρος. 29 Τῶν δὲ μαθητῶν καθὼς ηὐπορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· 30 ὃ καὶ ἐποίησαν, ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

the end of Caligula's reign. But this can hardly have been the case. See on *v.* 25. Claudius had been emperor nearly four years at the time of Herod's death, 12 : 23.

29. *καθὼς ηὐπορεῖτό τις*] 'as each had prospered.' Clearly, then, there was no community of goods at the time. Cf. *ὅ τι ἂν εὐοδῶται*, 1 C. 16 : 2. *εἰς διακονίαν*] 6 : 1. See the use, almost conventional or technical, which S. Paul makes of the word, R. 15 : 31. 2 C. 9 : 12, 13.

30. *πρεσβυτέρους*] This is the first occurrence of the word in an ecclesiastical sense; *presbyters*, literally *elders, aldermen*. Hence our word *priests*. The term implies *dignity* rather than *age*, as senator from *senex*, *γερουσία* from *γέρων*. The name and office were both derived from the Jewish Sanhedrim. In 20 : 28 they are called *ἐπίσκοποι*, overseers of the flock or church at large. *πρεσβύτερος* is uniformly rendered *elder* in the E. V., never *priest*, which is *ἱερεύς*. The *πρεσβύτεροι* in this passage must have included the Apostles themselves, 1 P. 1 : 5.—It is certain that S. Paul made five visits to Jerusalem after his conversion A.D. 37. The *first* on his escape from Damascus, 9 : 26, 30, A.D. 39—40. The *second*, on this occasion, with Barnabas, A.D. 44. The *third* on the question about circumcising the converts from among the heathen, 15 : 1, A.D. 50. The *fourth* towards the close of his second apostolical journey, 18 : 21, 22, A.D. 54. The *fifth* when he was apprehended by Lysias, 21 : 17, A.D. 58. This enumeration proceeds on the supposition that the visit mentioned in G. 2 synchronizes with that which is recorded in A. 15, but there are reasons for thinking that it was shortly anterior to that event. See on A. 14 : 28. 15 : 2, 4. It is probable that during the interval which elapsed between what are commonly reckoned his *second* and *third* visits to Jerusalem, a period of five or six years, a short visit was made by him and Barnabas, along with Titus, of a private nature, G. 2 : 2—10.

The following Chronological Table will show the dates adopted in these notes with reference to the principal events of S. Paul's life after his conversion, as recorded in the Acts :—

A.D.		
37	Conversion	A. 9 : 1.
38, 39 (part)	Visit to Arabia	9 : 22 (G. 1 : 17).
39	To Jerusalem (1st visit)..	9 : 26–29.
	And Tarsus	30.
40—42	At Tarsus	
42—44	At Antioch (1st residence)	11 : 25.
43	Prophecy of Agabus	28.
44	To Jerusalem (2nd visit) with Barnabas...	11 : 30 to 12 : 25.
45—47	First Apostolical journey	13 : 2 to 14 : 26.
47—51	At Antioch (2nd residence)	14 : 28.
	Visit to Jerusalem (? 3rd) with Barnabas and Titus..... ...	11 : 30 n. (G. 2 : 1.
50	Visit (4th) to Jerusalem—council.....	15 : 6.
	Return, and 3rd (short) residence in Antioch	15 : 35.
51—54	Second Apostolical journey	15 : 41.
52, 53	Corinth	18 : 1–18.
54	Visit (5th) to Jerusalem.....	18 : 21, 22.
	Fourth residence in Antioch.....	18 : 22, 23.
	Third Apostolical journey	18 : 23.
55—57 (part)	Ephesus	19 : 1–10.
57, 58	Macedonia, Corinth	20 : 1–3.
58	Visit (6th) to Jerusalem	21 : 15.
	Imprisonment at Cæsarea	
60 (winter)	Shipwreck	27.
61—63	At Rome.....	28.

12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας· 2 ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρᾳ. 3 Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· 4 ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. 5 ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ.

6 Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ

XII. The second persecution at Jerusalem was begun by Herod Agrippa while Saul and Barnabas were there. The narrative of this chapter, though simple and inartificial, is highly dramatic. The principal incidents are the death of James, the deliverance of Peter, his recognition by Rhoda, his restoration to the anxious disciples, the chagrin of the baffled persecutor, his exaltation, speedily followed by the catastrophe of his death, with the triumphant solemn close ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. W. G. H.

1. Ἡρώδης] Herod Agrippa, son of Aristobulus, and grandson of Herod the Great. Caligula gave him the government of Trachonitis and Galilee, to which Claudius added Judæa and Samaria. Josephus speaks of him as mild, generous, and compassionate, strongly attached to the Jewish law, *τὰ πάτρια καθαρῶς ἐτήρει*. A desire of popularity was perhaps his leading principle of action, *πολλοῖς ἀθρόως δαπανήμασιν ἀνιστὰς αὐτὸν εἰς ἐπιφάνειαν, ἡδόμενος τῷ χαρίζεσθαι, καὶ τῷ βιοῦν ἐν εὐφημίᾳ χαίρων, Ant.* XIX. 7. 3. τινας] governed by ἐπί in ἐπέβαλε χεῖρας, 'laid hands upon men who were of the church to afflict them.' So Syr. V. τῶν ἀπό] probably means *some who had office in the Church*. So the Æthiopic version renders it, 'its representatives,' 'entrusted with duties by.'

2. Ἰάκωβον] James the elder, son of Zebedee and Salome, M. 27 : 56. Mk. 15 : 40. The prediction in M. 20 : 23, is now fulfilled. μαχαίρᾳ] under a *native* prince we do not meet with crucifixion, but find the forms of execution which were adopted among the Jews. Of these, decapitation was the most ignominious. See M. 14 : 8. There is a tradition that the accuser of James became a convert to the faith, and endured martyrdom with him, Euseb. II. 9. ὁ εἰσαγάγων αὐτὸν (Ἰάκωβον) *εἰς δικαστήριον, μαρτυρήσαντα αὐτὸν ἰδὼν, κινηθεὶς ὡμολόγησεν εἶναι καὶ αὐτὸς ἑαυτὸν Χριστιανόν. Συναπήχθησαν οὖν ἄμφω· καὶ κατὰ τὴν ὁδὸν ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπὸ τοῦ Ἰακώβου·* (on the road he requested forgiveness from James), ὁ δὲ ὀλίγον σκεψάμενος, *εἰρηνή σοι εἴπε, καὶ κατεφίλησεν αὐτόν· καὶ οὕτως ἀμφότεροι ὁμοῦ ἐκαρατομήθησαν.*

3. ἀρεστόν] The popular feeling which, from Pentecost till Stephen's death, was in favour of the Gospel (2 : 47. 5 : 13. 6 : 7), had now set in the contrary direction. προσέθετο] *further applied himself*, Hebraism, L. 20 : 11. ἀζύμων] It was considered unlawful to punish criminals upon the Jewish feast days. Philo says Ἐῶ λέγειν, ὅτι εἰ καὶ μυρία ἦσαν ἡμαρτηκότες, ὤφειλε τὸν καιρὸν αἰδεσθεὶς τὰς τιμωρίας ὑπερθέσθαι.

4. τέσσαρσι τετραδίοις] Four soldiers watched at a time, two in the prison, and two at the gate, where they were relieved every three hours. Sixteen soldiers were therefore employed. Perhaps this number was put on duty in consequence of what Herod or his officers had heard of the escape of the twelve, 5 : 19. τὸ πάσχα] 'The passover,' then in celebration. ἀναγαγεῖν τῷ λαῷ] This phrase probably originated in the Roman custom of producing criminals at public games to make sport for the people. Cf. use of ἀναγ. in 7 : 41. So we read afterwards of martyrdoms in public on such occasions. It may, however, have been Herod's intention to present him for trial before the Sanhedrim, and to execute their sentence, *v.* 6. Cf. L. 22 : 66. This of course would ingratiate him with the people.

5. ἐκτενὴς] *instant, urgent*, L. 22 : 44. ἦν γινομένη] indicates that it was incessant, kept up, always going on. Cf. L. 5 : 16, 17, n.

6. προάγειν] 'produce.' So 25 : 26. τῇ νυκτὶ ἐκ.] referring to ὅτε ἔμελλε. 'When he was on the eve of.' κοιμώ-

ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἁλύσεσι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακήν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων, Ἀνάστα ἐν τάχει. καὶ ἐξέπεσον αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν. 8 εἶπέ τε ὁ ἄγγελος πρὸς αὐτὸν, Περίζωσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. ἐποίησε δὲ οὕτω. καὶ λέγει αὐτῷ, Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. 9 καὶ ἐξελθὼν ἠκολούθει αὐτῷ· καὶ οὐκ ᾔδει ὅτι ἀληθές ἐστι τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν, 10 διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις αὐτομάτη ἠνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ. 11 καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε, Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ καὶ ἐξείλετό με ἐκ χειρὸς Ἡρώδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

12 Συνιδών τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι προσευχόμενοι.

μενος] Chrysostom remarks, οὐκ ἦν ἐν ἀγωνίᾳ οὐδὲ ἐν φόβῳ, ἀλλ' ἐκάθευδε τὸ πᾶν ῥίψας ἐπὶ τὸν Θεόν. The peace of Peter in prison, and his disquietude in the judgment-hall of Caiaphas, form a striking contrast. ἁλύσεσι δυσί] (21:33). He had on each hand (*v.* 7) a chain, the other end of which was fastened to a soldier. φύλακ. ἐτήρ.] sentinels were watching.

7. ἐπέστη] L. 2:9. Cf. 23:11. φῶς] L. 2:9. 9:31, 32. M. 28:3. οἰκήματι] The prison was so called by euphemism, ὅτι τὸ μὴ λέγειν δύσφημα πᾶσι τοῖς παλαιοῖς μὲν φρονητὶς ἦν μάλιστα δὲ τοῖς Ἀθηναίοις· διὸ καὶ τὸ δεσμωτήριον οἴκημα ἐκάλουν, Helladius, *Chrestom.*

8. There was no need for a hasty escape, but full licence for a quiet departure. περίζωσαι] he had been ungirded, discinctus, for the night: but now he is to fasten his tunic round him for active exertion, L. 12:37. 17:8. J. 21:7. These directions, given thus in detail, are perfectly natural. A man suddenly aroused, and by such a visitor, would be in amazement, and would need to be told to do each particular thing.

9, 10. ἀληθές] real, matter of fact. ὅραμα βλ.] A distinction is here obviously made between an apparition and a vision. Yet a real appearance to the waking sense is called ὅραμα 7:31. 10:3, n., M. 17:9. πρώτ. φ. κ. δευτ.] Peter was in the inner prison, i.e. the keep. If this was the fort Antonia, one gate led into the temple (21:32, 34), another to the city. ἠνοίχθη] This tense frequently expresses a reflexive notion. κολλήθητι, 8:29; ἀγνίσθητι, 21:24. Jelf, § 367, 2. εὐθέως] suddenly.

11. ἐν ἑαυτῷ] Having recovered from his surprise. So Xenophon, of Clearchus, ἐν ἑαυτῷ ἐγένετο, *Anab.* I. 5. 16. τῆς προσδοκίας] Peter is fully aware that the people are now turned against the Church, and become its enemies; a great change has ensued since 5:26 and 9:31.

12. συνιδών] So in 14:6; cf. συνίημι, M. 13:19, n. οἰκίαν M.] He went thither guided by his own judgment, knowing where he was likely to find a company of his fellow-disciples. Mary must have had a house of some pretensions to receive a large number; her pecuniary means agree with what we know of her brother Barnabas, 4:37. She must also have been distinguished for faith and courage among the believers, to allow such a meeting in the face of persecution. These nocturnal assemblies became very frequent among Christians. She is spoken of as the mother of Mark, because he was so well known. συνηθρ. κ. προσευχ.] Two things are intended to be set before us,

θροισμένοι καὶ προσευχόμενοι. 13 *κρούσαντος δὲ τοῦ Πέτρου τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη·* 14 *καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.* 15 *οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνῃ. ἡ δὲ διϊσχυρίζετο οὕτως ἔχειν. οἱ δὲ ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἐστίν.* 16 *ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν καὶ ἐξέστησαν.* 17 *κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐτοῖς πῶς ὁ Κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. εἶπε δὲ, Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον.*

that there was a congregation assembled, and that they were engaged in prayer, in intercession for Peter.

13. *ὑπακοῦσαι*] The person whose business it was to attend to those who knocked at the door was called *ὁ ὑπακούων*. Xen. *Sympos.* I. 11, *κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι.* Plat. *Phæd.* § 8. *τὴν θύραν*] kept open in the daytime, 10 : 17. *πυλῶνος*] porch. *παιδίσκη*] Cf. J. 18 : 16, 17. *Ῥόδη*] Rose. 'This name occurs in the fragments of Menander. Females were frequently called after the names of flowers or trees. Thus Susanna means a *lily*, Hadana a *myrtle*, Tamar a *palm*. A strong argument for the credibility of the Scriptures may be drawn from the fact that in S. S. there is an exceedingly full and minute mention of *particular individuals* and *particular circumstances*, especially as connected with miraculous events. Now a *false* witness is careful to avoid such mention; he introduces as few names as possible; he expresses himself in terms the most loose and general. Not so the inspired writers. The very name of the person who, wounded by Peter, was healed by Christ, is recorded, that all men might actually refer to him or his friends. Those who doubted the facts had the power of ascertaining the truth by the witnesses pointed out. Thus, here we have the name of the damsel who let in Peter after his miraculous deliverance.' Hastings Robinson.

14. *χαρᾶς*] We have here again a touch of nature showing the reality of the event. So Mk. 9 : 24, n. L. 24 : 41. Gen. 45 : 26. *ἐπιγνοῦσα τὴν φωνήν*] 'Recognising his voice.'

15. *Μαίνῃ*] 'See the imperfection of their faith. They had earnestly prayed that Peter might be delivered, and now that his deliverance was effected, they were unable to believe it.' H. R. Yet we cannot doubt that their prayer was the 'prayer of faith,' sufficiently so at least to be 'effectual.' *διϊσχυρίζετο*] *kept confidently affirming*, L. 22 : 59. Plato, *Phæd.* § 19, *τοῦτο μὲν οὐκ ἂν πάνυ διϊσχυρισαίμην.* *ἄγγελος*] *his disembodied spirit*, as in M. 18 : 10; or, according to popular language, *his ghost*.

17. *κατασείσας*] A downward motion of the hand, as a mode of enjoining silence and fixing attention, 13 : 16. Xen. *Cyrop.* v. 4, 4. *Οἱ δὲ προδιερευνηταὶ ὡς εἶδον ταῦτα αὐτοί τε ἐδίωκον καὶ τῷ Γαδάτᾳ κατέσειον.* *ὁ Κύριος*] is not identical with *ὁ ἄγγελος*. *Ἰακώβῳ*] James the less, or younger, called 'the just,' son of Cleopas and Mary, called the Lord's brother, G. 1 : 19. He was the head of the Church at Jerusalem, and, as such, is distinguished from the rest of the Apostles. By virtue of this office he utters the decision, in c. 15. He was put to death by the Pharisees, under the usurped authority of the High Priest Ananias, in the interval between the death of Festus, and the arrival of his successor Albinus. *εἰς ἕτερον τόπον*] It is quite uncertain where he was between this and c. 15. Doubtless he left Jerusalem to avoid his persecutors, *οὐ γὰρ ἐπείραζε τὸν Θεὸν οὐδὲ εἰς πειρασμοὺς ἐνέβαλεν ἑαυτόν*, Chrys. In this Peter obeyed our Lord's precept, M. 10 : 23. It was by express command that the Apostles had acted otherwise before, 5 : 20. Here Peter was left to follow the general rule already given. We may notice here the absence of all fanaticism; he did not presume upon his deliverance to consider himself safe from all attempts on his life, or bound to expose himself to danger, but prudently retired.

18 Γενομένης δὲ ἡμέρας ἦν τάραχος οὐκ ὀλίγος ἐν τοις στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι. καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν.

20 Ἦν δὲ ὁ Ἡρώδης θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως ἠτοῦντο εἰρήνην, διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. 21 τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καὶ καθίσας ἐπὶ τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς. 22 ὁ δὲ δῆμος ἐπεφώνει, Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

18, 19. *τάραχος*] confusion with disturbance, 'troubling,' Wiclif, 'ado,' Tynd. *τίς . . ἐγένετο*] *τί γένωμαι*, more rarely *τίς γένωμαι*, what will become of me? *ἄρα*] i. e. since Peter was missing. *ἀνακρίνας*] a law term used for trial in court, 24 : 8, 28 : 18, L. 23 : 14; or like *ἀνάκρισις*, A. 25 : 26, for preliminary examination. *τοὺς φύλακας*] the quaternions in charge. *ἀπαχθῆναι*] i. e. *ad supplicium*, 'to be led to be punished,' Gen. So Pliny in his letter to Trajan, Ep. x. 96, confitentes iterum ac tertio *interrogavi* supplicium minatus; perseverantes *duci* jussi.

20. *θυμομαχῶν*] 'bare a hostile mind intending war,' Marg. A. V.; 'was angry,' Syr. V.; 'intended to make war,' Gen.; infenso erat animo, Kypke. *ὁμοθυμαδόν*] perhaps this was signified by the largeness of the deputation or embassy. *διὰ τὸ τρέφεσθαι*] Solomon and Zerubbabel employed the Tyrians to bring cedars for the temple, and paid the freight in wheat, 1 Ki. 5 : 9. Ezra 3 : 7. See Ezek. 27 : 17. We need not suppose that the famine had already begun, at least in Judæa. Apprehension of a scarcity may have rendered the Tyrians more anxious for peace. Probably Herod prohibited or restricted their commercial intercourse with his people. Till the kingdom of Christ fully prevails, the mutual dependance of countries is the best preservative against war. Non verbis fœdera confirmantur, sed iisdem utilitatibus. Bacon.

21, 22. Josephus confirms this account of the death of Herod, A.D. 44 (May:) *Antiq.* XIX. 8. 2. He was celebrating games at Cæsarea (Turris Stratonis) in honour of the Emperor Claudius. *Δευτέρᾳ τῶν θεωριῶν ἡμέρᾳ στολὴν ἐνδυσάμενος ἐξ ἀργυρίου πεποιημένην πᾶσαν, ὡς θαυμάσιον ὑφὴν εἶναι, παρῆλθεν εἰς θέατρον ἀρχομένης ἡμέρας· ἔνθα ταῖς πρώταις τῶν ἡλιακῶν ἀκτίνων ἐπιβολαῖς ὁ ἄργυρος καταυγασθεὶς θαυμασίως ἀπέστιλβε, μαρμαίρων τι φοβερὸν καὶ τοῖς εἰς αὐτὸν ἀτενίζουσι φρικῶδες. Εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθὸν ἄλλος ἄλλοθεν φωνὰς ἀνεβόων* (cried out, though not for his good), *Θεὸν προσαγορεύοντες, εὐμένης τε εἴης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τοὔντεῦθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν. βήματος*] a raised seat in the theatre, *suggestus*. *αὐτούς*] the Tyrians and Sidonians. *Θεοῦ φ.*] Compare the flatteries addressed to Caligula and Nero, as related by Suetonius and Dio Cassius, and the attempt of Caligula to set up his statue in the temple. Herod had long resided at Rome, and was a friend of Caligula. This adoration was probably offered by the Romanized courtiers of Herod; and it agrees with this, that Blastus was a Roman name. See on *v.* 13.

23. An angel delivers Peter (Ps. 34 : 7); an angel destroys Herod (Ps. 35 : 5–8), though not visibly, but by inflicting a sore disease; compare Is. 37 : 36, and 2 Sam. 24 : 15, 16. *ἀνθ' ὧν*] for *ἀντὶ τούτων ὅτι*. See L. 1 : 20. Antiochus Epiphanes died in a similar manner, 2 Macc. 9 : 5. *Ὁ δὲ πανεπόπτης Κύριος ὁ Θεὸς τοῦ Ἰσραὴλ ἐπάταξεν αὐτὸν ἀνιάτῳ καὶ ἀοράτῳ πληγῇ.* Pliny, XXVI. 86, attributes the death of Sylla, and Eusebius that of the Emperor Maximius Galerius,

24 Ὁ δὲ λόγος τοῦ Θεοῦ ηὔξανε καὶ ἐπληθύνετο. 25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἰερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

13 ΗΣΑΝ δέ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. 2 Λειτουργούντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ πνεῦμα τὸ ἅγιον, Ἀφορίσατε δή μοι τόν τε Βαρνάβαν καὶ τὸν Σαῦλον

to the same disease. *ἀγγ. Κυρ.*] mentioned thus vaguely, and with no details, may mean merely that God interfered miraculously to cause his death. So in Dan. 6 : 22. *τὴν δόξ.*] to God his (i.e. God's) glory, Is. 42 : 8, 48 : 11; i.e. received and encouraged this impious flattery. Giving glory to God sometimes means the humbling ourselves before him, Josh. 7 : 19, Jer. 13 : 16.

24. *ὁ λόγος*] for *ἡ ἐκκλησία* (*ηὔξανε κ. ἐπληθ.*) cause for effect, indicating the freedom, boldness, abundance, and success of Gospel ministration. Cf. 19 : 20. Thus we speak of the '*Propagation* of the Gospel,' a figure taken from the *growth* and increase of plants.

25. From this it appears that Barnabas and Saul were at Jerusalem during this persecution, probably in the house of Mary.—Chrys. *ἔτι Βαρνάβα πρῶτον μνημονεύει· οὔπω γὰρ Παῦλος ἦν λαμπρός.* 'After the first display of his eloquence, 13 : 9, Paul has the precedency, whether mentioned with Barnabas or Silas; except at 14 : 14, where Barnabas being mistaken for the superior god, takes the lead in correcting the error; and in 15 : 12, 25, where Barnabas the elder disciple has precedency before the council at Jerusalem.' W. G. H. In this way we may account for the priority of Peter in the enumeration of the Apostles. *ὑπέστρεψαν*] namely, to Antioch. *διακονίαν*] see 11 : 29, 30. G. 2 : 10. *Μάρκον*] taken by favour of Barnabas, his uncle; probably recommended also by Peter, his spiritual father, 1 P. 5 : 13. These last two verses present a delightful picture of the quiet, steady, benevolent, and triumphant progress of the Gospel, in spite of all efforts for its suppression. Judg. 5 : 31.

XIII. 1. Up to this point the spread of the Gospel beyond Palestine may be attributed chiefly to the persecutions at Jerusalem. A movement is now made for the express purpose of extending Christianity to foreign nations. Christian teachers had first visited Antioch about eight years before this, A.D. 36 or 37, 11 : 20. *προφ. κ. διδάσκ.*] See the enumeration and order in 1 C. 12 : 28. E. 4 : 11; and cf. A. 11 : 17. *κατὰ τὴν οὖσαν ἐκκλ.*] 'in the church there.' *ὅ τε*] belongs to all that follows, the company of prophets and teachers; there is no article with any single name after the first. *Λούκιος*] in R. 16 : 21 he is called *συγγενὴς* (Παύλου). *Μαναήν*] Josephus mentions Manaen, an Essene, who foretold of Herod the Great, while he was a boy at school, that he would be a king. *Ant.* XV. 10, 5. The son of this Manaen may have been brought up, *σύντροφος*, with Herod's son. The name is the same as that of the king of Israel, Menahem, 2 Ki. 15 : 14, מְנַחֵם· *τοῦ τετράρχου*] Herod Antipas. He had been Tetrarch, but was at this time in exile, having been deposed by Claudius. *σύντροφος*] *collactaneus*, foster brother. A courtier (*βασιλικός*) of this prince had become a believer in Christ, J. 4 : 46.

2. *λειτουργεῖν*] to perform *official* duties, civil or religious, distinct from *λατρεύειν*, which expresses the private duties of individuals. Cf. L. 1 : 23, n. 2 : 37. Such a public service and ministration as is described in 1 C. 14 : 14–24, consisting of prayer and praise, thanksgiving and preaching, conducted by persons inspired for the occasion, 1 C. 14 : 30, 31. *νηστευόντων*] probably for some special reason. See *v.* 3, 14 : 23. *εἶπε τὸ πνεῦμα*] by the mouth of a *προφήτης*, 1 C. 14 : 30; cf. 8 : 29. *δή*] emphatic and imperative; L. 2 : 15, n. Jelf, § 721. This is the commencement of Paul's first

εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτούς. 3 Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν.

4 Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου κατῆλθον εἰς τὴν Σελεύκειαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς τὴν Κύπρον. 5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. 6 Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου εὗρόν τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον, ἐπεζήτησεν ἀκοῦσαι τὸν

circuit or Apostolical journey, A.D. 45, Pentecost; which ended at their return to Antioch, 14:26, A.D. 47 (autumn). ἀφορίσατε] *mark off, set apart*, 19:9. See R. 1:1. The word is strictly applied to land, οὐσία ἀφωρισμένη, property *marked out*, as was done in case of mortgage. (Liddell and Scott.) We see here how Divine purposes are carried into effect by human agency, not superseding external forms, but rather giving them additional sanction. ὃ προσκέκλημαι] for πρὸς ὃ κέκλημαι. The passive perfect has here an active sense, as 8:14. 16:10. The work is not here stated: probably another intimation given to Saul and Barnabas at the same time confirmed the oracle by specifying the exact nature of the commission. Saul had certainly been previously aware that it was the will of God that he should be sent 'far off unto the Gentiles,' 22:21; see 9:15, 16. The identity of the Holy Ghost with Deity will be seen by comparing this with H. 5:4.

3. νηστ. κ.τ.λ.] This must have been a special service, subsequent to that in *v.* 2, as appears from νηστεύσαντες. ἀπέλυσαν] We have here first the spiritual call, *vv.* 2, 3, and when that has been well ascertained, the call or ordination of the Church. So by our Ordination service we endeavour to ascertain the spiritual call before the bishop and presbyters proceed to ordain. The meaning of the rite here observed is given in 14:26, 15:40, 'they were commended to the grace of God.'

4. Σελεύκειαν] Seleucia was on the Orontes, fifteen miles from Antioch, and five from the sea. Κύπρον] It might have been supposed that Paul would have gone to his native country, Cilicia; but he had already founded churches there. Barnabas, too, as the elder disciple, seems still to take the lead. They went therefore to Cyprus, the country in which he seems once to have had property (4:36), probably his native land, and where, of course, he had connexions.

5. Σαλαμῖνι] the town named by Horace, *Od.* I. 7, 35, founded by Teucer, and colonized from Salamis in the Saronic gulf. ὑπηρέτην] 'as minister.' The first mention of inferior ministers placed in direct subordination to others. He was an example of the διάκονος mentioned in the Epistles to Timothy and Titus. The office had its name from that which existed in the synagogue; equivalent to our clerk, L. 4:20. He probably baptized; see 10:48. 1 C. 1:14–16.

6. διελθόντες] From Salamis on the east, to Paphos on the west, about 100 miles by the road along the S. coast; Cyprus, which is 140 miles in length, was especially devoted to the impure worship of Venus, to whom there was a famous temple at Paphos. O Venus regina Cnidi Paphique, Sperne *dilectam* Cypron. Hor. *Od.* I. 30. Paphos is now a poor and inconsiderable place, but gives its name to a bishoprick in the Greek Church. The Gospel had been preached in Cyprus before, but to 'Jews only,' 11:19.

7. ἀνθυπάτῳ] *Proconsul.* Cyprus had been originally one of the emperor's provinces, under the government of a *proprætor*. But Dio Cassius informs us that Augustus restored Cyprus to the people, καὶ οὕτως ἀνθύπατοι καὶ ἐς ἐκεῖνα τὰ ἔθνη πέμπεσθαι ἤρξαντο. There is extant a coin of Proclus, who probably succeeded Sergius Paulus, on which he is called ἀνθύπατος. Akerman's *Numismatic Illustrations.* ἐπεζήτησεν] 'he did this, being a man of intelligence (συνετός), and having his curiosity excited by what Barjesus had already told him. Thus imposture is overruled and made subservient to the propagation of truth.' W. G. H. Similarly the Samaritans, 8:9–11.

λόγον τοῦ Θεοῦ· 8 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου, καὶ ἀτενίσας εἰς αὐτὸν 10 εἶπεν, Ὦ πλήρης παντὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ τοῦ Κυρίου ἐπί σε, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐζήτει χειραγωγούς. 12 τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς ἐπίστευσεν, ἐκπλησσόμενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον

8. Ἐλύμας] has the same signification as *μάγος* in Persian and Arabic. But the word used in the Syr. V. for *μάγος* here is not *Magus*, but *charosho*, meaning a magician impostor. See 19 : 19. Syr. V. has also for Barjesus, Barsumo, son of the name, i.e. the holy name, Jesus. From the mention of Elymas first (*εὑρόν τ. μ. v.* 6), it is probable that they met with him in public discussion before the interview with Sergius Paulus. With this agrees *v.* 10, *οὐ παύσῃ διαστρέφων.* *διαστρέψαι*] turn aside; prevent his embracing. L. 9 : 41. On the encouragement given at this period to pretenders like Elymas, by educated and eminent Romans, see *Life and Epp. of S. Paul* (Howson) c. 5. See Tac. *Ann.* VI. 20–22, *Hist.* I. 22; Juv. VI. 551, X. 93. Jewish professors of the occult art were especially popular. Juv. III. 13–16. VI. 542–546.

9, 10. After this, the old name Saul never occurs in the New Testament. The conversion of Sergius Paulus may have been the *occasion* of the change, i.e. a softening of the name in accommodation to Roman ears. It was, however, customary for the Jews to take Roman names. Thus Simeon we have called Niger, *v.* 1; Justus, 1 : 23; Marcus, 12 : 12. Paulus, originally the cognomen of the chief family of the *Gens Æmilia*, was a contraction of *pauxillus*, little. Many distinguished Roman names originated in personal defects or peculiarities; e.g. Scaurus, Balbus, Varus, Pætus, Rufus; and cf. the Apostle's probable allusions to insignificance of stature and appearance, in 2 C. 10 : 1, 10. *ῥᾳδιουργίας*] whatever is done carelessly or at random; hence any wickedness, 'wanton mischief,' 18 : 14. Photius explains *ῥᾳδιοῦργος* by *ὁ κακοῦργος*. Rather *ready for anything*, i.q. *πανοῦργος*, *facinorosus*, 'ad quodvis scelus propensio,' Beza. L. 20 : 23, n. *υἱὲ διαβ.*] J. 8 : 44; a very apposite term, as the calumniator, accuser; more striking by way of contrast to his actual name; cf. 2 C. 11 : 14. *διαστρέφων*] is clearly opposed to *εὐθείας*, perverting, distorting the plain and righteous truths of the Gospel; turning people aside who were going straight in the ways of the Lord. See *v.* 45. 8 : 21.

11. *χεὶρ*] God is said in Scripture to lay his hand upon those whom he afflicts, Ex. 9 : 3. Job 19 : 21. Ps. 38 : 2. *χεὶρ* is anarthrous, because a particular definite affliction is meant. Jelf, § 461, 3. *καὶ ἔσῃ*] equivalent to 'so,' in connexion with this crime as its penalty. Sciebat Apostolus, sui memor exempli, de tenebris oculorum mentis posse resurgere ad lucem. Bede. There is a tradition that Elymas became a convert. Chrysost. *τὸ ἀχρὶ καιροῦ δὲ οὐ κολάζοντος ἦν τὸ ῥῆμα, ἀλλ' ἐπιστρέφοντος.* *ἀχλύς*] *a mist;* Lat. *caligo;* opacity of the eye, dimness of vision; *σκότος*, the consequence of that state, exclusion of light. *περιάγ. ἐζ.*] the naturalness of this action following the infliction of sudden blindness may be perhaps best understood by Raphael's cartoon.

12. *διδαχῇ τοῦ Κυρίου*] at the attestation thus afforded to the truth of the Apostle's message. As Sergius Paulus had been till now an idolatrous Gentile, we see in him the *first fruits of the heathen* converted to Christ, without becoming proselytes to the law. *διδαχὴ* here includes the whole manner in which the Apostles taught, whether by word or action; their mission. So in Mk. 1 : 27. Cf. the use of *βάπτισμα* for doctrine (18 : 25), ministry, and mission, M. 21 : 25.

13. *ἀναχθέντες*] *having set sail;* *ἀνάγεσθαι*, to put to sea; *κατάγεσθαι*, to put

ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα. 14 αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. 15 Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες, Ἄνδρες ἀδελφοὶ, εἴ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε.

16 Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ, εἶπεν, Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεὸν, ἀκούσατε. 17 Ὁ Θεὸς τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς πατέρας

ashore. *οἱ περὶ τὸν* Π.] Paul here is evidently regarded as the chief personage; 'Paul and his company.' *Πέργην*] Perga was on the banks of the Cestrus, then navigable up to the city, and about seven miles from the coast. On a hill near the town stood a celebrated temple of Artemis. Cic. *Verr.* I. 20, Pergæ fanum antiquissimum et sanctissimum Dianæ scimus esse. Perga was originally the capital of Pamphylia, but when that province was divided into two, Sidè became the chief town of the first, and Perga of the second Pamphylia. Its ruins are still discernible. Sir C. Fellows' *Asia Minor*, 1839. *ὑπέστρεψεν*] John had come with them from Cyprus to Perga, 15 : 38. We may reasonably attribute his departure to filial affection, as his mother was residing at Jerusalem, 12 : 12. In the eyes of Barnabas this might seem a satisfactory reason for his return. John Mark did not keep pace with the glowing zeal and ever onward progress of S. Paul. He was backward to apprehend the special glory of the Gospel as a message of grace to the Gentiles, and preferred the less arduous work of building up the churches already formed. *Horæ Evang.* 234, 239.

14. *Ἀντιοχείαν*] This, though usually called Antioch of Pisidia, was really situated in Phrygia. It was built by Seleucus Nicator; on the death of Amyntas, the Romans made it a seat of proconsular government, and invested it with the privileges of a Colonia Juris Italici. Its site has been determined by Mr. Arundell as at Jalobatch, on the line of the usual route from Smyrna to Tarsus, and about midway between them. *Ar. Asia Minor*, XII.–XIV. *Πισιδίας*] the people are called *Πεισιδαι* by Xen. *Anab.* *ἐκάθισαν*] perhaps in the place assigned to rabbis, or *γραμματεῖς*.

15. *προφητῶν*] The prophets were not read in the synagogues till B.C. 163, when they were substituted for the law, which was prohibited by Antiochus Epiphanes. After the removal of that prohibition by the Maccabees, both law and prophets were read. *ἀπέστειλαν*] From this we may conceive that they had made themselves conspicuous by previous discourses in places of resort. Some think that it was customary to ask strangers from Judæa to give intelligence or exhortation. *λόγος παρακλήσεως*] *a word of exhortation.* See 1 Th. 2 : 3. 1 T. 6 : 2. Theodoret explains *παράκλησιν* by *τὴν ἐπὶ τὴν ἀρετὴν προτροπήν*, R. 12 : 8. *τὸν λαόν*] meaning 'the people of God;' the congregation, as composed mainly of Israelites by birth. See *v.* 31.

16. *Παῦλος*] Theophylact remarks, *ὅρα δὲ καὶ τὸν Βαρνάβαν παραχωροῦντα τῷ Παύλῳ, ὥσπερ καὶ Πέτρῳ ὁ Ἰωάννης πανταχοῦ· καίτοι αὐτοῦ αἰδεσιμώτερος ἦν· ἀλλὰ πρὸς τὸ κοινῇ συμφέρον ἑώρων.* See 3 : 6. *τῇ χειρὶ*] So in 12 : 17. 21 : 40; but in 19 : 33 it is *τὴν χεῖρα*. *φοβούμενοι*] these were called proselytes of the *gate* in later times; but this term was unknown in the apostolic age; no Christian writer mentions two kinds of proselytes before the 14th century, nor any Jewish writer before Maimonides, 12th century. Persons of this class worshipped Jehovah, were acquainted with the Scriptures of the O. T., and observed several Jewish customs, but not those which involved an act of special profession. These are plainly distinguished from the Jews, though they certainly mingled with them. Such were Cornelius, Candace's treasurer, and, in earlier times, Rahab, Ruth, Araunah the Jebusite (Judg. 1 : 21), Naaman, and those mentioned in 1 Ki. 8 : 41, 43.

17. *ὕψωσεν*] *made them powerful*, by causing their numbers to increase. Ecclus. 44 : 21, *πληθῦναι αὐτὸν ὡς χοῦν τῆς γῆς*,

ἡμῶν· καὶ τὸν λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 καὶ ὡς τεσσαρακονταετῆ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· 19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληροδότησεν αὐτοῖς τὴν γῆν αὐτῶν. 20 καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. 21 κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κὶς, ἄνδρα ἐκ φυλῆς Βενιαμὶν, ἔτη τεσσαράκοντα· 22 καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, ᾧ καὶ εἶπε μαρτυρήσας, Εὗρον Δαβὶδ τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου. 23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγειρε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν· 24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.

καὶ ὡς ἄστρα ἀνυψῶσαι τὸ σπέρμα αὐτοῦ. *βραχίονος*] See on L. 1 : 51. The exordium of the Apostle's address is very conciliatory, as expressing his belief in the O. T., and leading them through the various points of their history most fit for the introduction of the mention of a Saviour and King. See on 7 : 1.

18, 19. *ἐτροπ.*] rather *ἐτροφοφόρησεν, nurtured, tended as a nurse.* This is the reading of the LXX. in Deut. 1 : 31, and is most agreeable to the context; and in Num. 11 : 12. But most MSS. have *ἐτροποφόρησεν, bore with their manners.* Lat. *morigerari alicui.* *ἕπτα*] The Canaanites, Hittites, Amorites, Perizzites, Gergesites, Hivites, and Jebusites; *καθελὼν* not meaning utter extirpation. See Judg. 1 : 21–35. *κατεκληροδότησεν*] *gave as an inheritance.* But *κατεκληρονόμησεν* is a preferable reading; used in an active sense in Num. 34 : 18. 1 Sam. 2 : 8. Ecclus. 44 : 21.

20. The Jewish history is now passed in review, for the purpose of showing, not their ingratitude, but God's mercy. Chrysost. *οὐ λέγει τὴν ἀγνωμοσύνην αὐτῶν, ἀλλὰ πανταχοῦ τὴν τοῦ Θεοῦ φιλανθρωπίαν.* *μετὰ ταῦτα*] Translate this with Bede: *After these things, which lasted about* 450 *years,* i.e. 450 years after this, he gave them judges. From the covenant made with Abraham to the settlement in Canaan, was in round numbers 450 years. *κριτάς*] *governors,* or *leaders of the people;* called, שֹׁפְטִים i.e. literally 'judges,' but 'judges which delivered them,' were 'saviours,' Judg. 2 : 16, 3 : 9. Neh. 9 : 27.

21. *τὸν Σαοὺλ υἱὸν Κίς*] We might have expected the article before *υἱὸν*, but this is an instance of the word becoming anarthrous by familiar use; so 1 Macc. 2 : 26. See Green, p. 198. The tribe of Saul is mentioned, probably on account of his own striking allusion to it, 1 Sam. 9 : 21, 'Am not I a Benjamite, of the smallest of the tribes of Israel?' The speaker, too, was of the same tribe, R. H. 1. Paul spoke here, as he often wrote, with a strong feeling of interest in his former subjects of satisfaction. *ἔτη τεσσαράκοντα*] This agrees with the received chronology. Joseph. *Ant.* VI. 14, 9, Ἐβασίλευσε Σαοὺλ Σαμουήλου ζῶντος, ἔτη ὀκτὼ πρὸς τοῖς δέκα· τελευτήσαντος δὲ δύο καὶ εἴκοσι.

22, 23. *μεταστήσας*] Vel *e regno* vel *e vitâ.* Euphemistic. Cf. *μετοικεσία*, M. 1 : 17. *εὗρον*] These words are not taken from any one passage in Scripture, but from several, e. g. 1 Sam. 13 : 14. Ps. 89 : 20. 78 : 70—72. David is spoken of according to his *public* character, as raised up to effect the Divine purposes, and ruling the people according to God's will. *κατὰ τὴν καρδ.*] explained by *ὃς ποιήσει*, 'virum ex animi sui sententiâ.' Dathe. A man of my own choice, who shall accomplish all my purposes. *κατ' ἐπαγγελίαν*] See 2 Sam. 7 : 15, 16, 19. Ps. 132 : 11, 17. Jer. 23 : 5. Ezek. 34 : 23, 24. 37 : 24; cf. A. 15 : 16.

24, 25. Ἰωάννου] without any introduction or epithet, as a character well known to all Jews; a mark of truth and reality. *πρὸ προσώπου*] Heb. לִפְנֵי· *εἰσόδου*] His incarnation. *εἴσοδον τῆς μετὰ σαρκὸς*

25 ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε, Τίνα με ὑπονοεῖτε
εἶναι; οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ ἄξιος
τὸ ὑπόδημα τῶν ποδῶν λῦσαι."

26 "Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν
φοβούμενοι τὸν Θεὸν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπε-
στάλη. 27 Οἱ γὰρ κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ ἄρχοντες
αὐτῶν, τοῦτον ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ
πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν· 28 καὶ
μηδεμίαν αἰτίαν θανάτου εὑρόντες ἠτήσαντο Πιλάτον ἀναιρεθῆναι
αὐτόν. 29 ὡς δὲ ἐτέλεσαν ἅπαντα τὰ περὶ αὐτοῦ γεγραμμένα,
καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖον. 30 Ὁ δὲ Θεὸς
ἤγειρεν αὐτὸν ἐκ νεκρῶν· 31 ὃς ὤφθη ἐπὶ ἡμέρας πλείους τοῖς
συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἰερουσαλὴμ, οἵτινές εἰσι
μάρτυρες αὐτοῦ πρὸς τὸν λαόν."

32 "Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας
ἐπαγγελίαν γενομένην, 33 ὅτι ταύτην ὁ Θεὸς ἐκπεπλήρωκε τοῖς

οἰκονομίας τὸ μυστήριον ὀνομάζει. Cyril Alex. The Advent (H, 1 : 6) as of a great person; fit to be named with kings, judges, prophets, patriarchs, his predecessors. *ὡς δὲ ἐπλήρου*] *as John was fulfilling his course.* *δρόμον*] See 20 : 24. 2 T. 4 : 7. Vixi, et quem dederat cursum fortuna, peregi. Virg. *Æn.* IV. 653. See on M. 3 : 11. L. 3 : 15. J. 1 : 19–27.

26. Two classes are distinctly addressed, as in *v.* 16. *ὑμῖν*] to you especially; the Jews in Judæa having rejected it, and the Gentiles, under a special dispensation of the Gospel, being invited to receive it. *ὁ λόγ. τ. σωτ. ταυτ.*] This was the *λόγος παρακλ.* which was 'in them,' *v.* 15, matter of instruction and consolation, L. 2 : 25.

27–29. *τοῦτον ἀγν. . . . κρίν. ἐπλήρωσαν*] *being ignorant of this word* (sc. *τὸν λόγον τῆς σωτηρίας*, i.e. not understanding it) . . . . *fulfilled it by condemning him.* *ἀγνοήσαντες* governs *τοῦτον* and *τὰς φωνάς.* In the last clause *φωνάς* belongs to *ἐπλήρωσαν.* Their ignorance made their condemnation of Jesus all the more certainly a fulfilment of prophecy, 1 C. 2 : 8. In the ordinary exercise of memory and judgment they ought to have known who he was, and so not have condemned him; cf. M. 17 : 12. Thus it was with the corrupt Church of a later age; it fulfilled Scripture literally, even in the face of Scripture, e.g. 1 T. 4 : 1–3. This, too, is the case with Divine truth generally; men hear it statedly for years, without acting upon it, considering it, or even understanding it. *αἰτίαν θανάτου*] *capital crime or charge,* a Hebraism, like 7 : 2. 9 : 15. 26 : 25. They could find no capital charge to bring against him before the governor. *ἐτέλεσαν . . . καθελ. . . . ἔθηκαν*] In this rapid enumeration of the different events, S. Paul does not pause to say who were the different parties that did these things. See on 1 : 18. 9 : 24.

31. *ἐπ' ἡμέρας πλείους*] *ἐπί c. accus. temporis;* 18 : 20. L. 4 : 25. 18 : 4.

32. *ἡμεῖς*] emphatic, opposed to *οἵτινες,* *v.* 31. They preach to the Jewish nation, *πρὸς τὸν λαόν, we* to you. Thus he distinguishes his own mission from that of the twelve. So, after this, G. 2 : 9. *τὴν ἐπαγγελίαν*] The great promise made to Abraham first; see G. 3 : 14–22; where also (*v.* 16), and elsewhere, plur. 'the promises.' All these converge in Christ their fulfilment, 2 C. 1 : 20. He himself is eternal life, the great inheritance; the Head of his Church and people. The Jews understood such language, as all their hopes centered in the Messiah. Cf. 26 : 6, 7.

33. *ἐκπεπλήρωκεν*] *has now completely fulfilled.* See L. 24 : 27. *ἀναστήσας*] referring to the *resurrection,* whereby he was declared to be the Son of God with power, R. 1 : 4. In *v.* 34 express reference is made to the resurrection. They announced, as glad tidings, the promise, now a fact, and

τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν· ὡς καὶ ἐν τῷ ψαλμῷ τῷ δευτέρῳ γέγραπται, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν, Ὅτι δώσω ὑμῖν τὰ ὅσια Δαβὶδ τὰ πιστά. 35 διὸ καὶ ἐν ἑτέρῳ λέγει, Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· 37 ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν."

38 "Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοὶ, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· 39 καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ

a possession, in declaring 'Jesus and the resurrection.' *τοῖς τέκν. αὐτ. ἡμ.*] See G. 3 : 19, *τὸ σπέρμα ᾧ ἐπήγγελται.* Cf. *v.* 22, and R. 4 : 16. The words *υἱός μου εἶ σύ* refer to the eternal existence of Christ, and then *γεγέννηκα* to his manifestation in the flesh, and exaltation to glory (H. 5 : 5), as God and man in one person. *οὐ τὴν αἰώνιον δηλοῖ γέννησιν, ἀλλὰ τὴν τῷ χρόνῳ συνεζευγμένην.* Theodoret.

34. *διαφθοράν*] the dissolution of the animal frame. שַׁחַת Job 17 : 14. *ὅσια*] Hebrew חַסְדֵי translated *ἐλέη*, in the same connexion, in 2 Chr. 6 : 42. In Is. 55 : 3, the LXX. have *καὶ διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσια Δαυὶδ τὰ πιστά. The mercies promised to David.* 'The holy promises made to David, I will give them faithfully to you,' Tynd., Cr., Gen. (mercies). In *vv.* 33, 34, the Apostle quotes the commencement of prophetic periods, or paragraphs, which he thus brings to the minds of his hearers, who were familiar with the O. T. In Ps. 2 : 8—12, we have a remarkable prophecy of the kingdom and triumphs of the Messiah; and in Is. 55 : 4, the Being predicted under the name of David is declared to live and act for ever as a witness, leader, and commander of the people. Similarly the resurrection is implied in Is. 53 : 10. Other prophecies connected with this are in Ezek. 34 : 23—25. 37 : 24, 25. In this way other quotations may be explained which do not at first seem strictly applicable.

35—37. Ps. 16 : 10. *οὐ δώσεις, ἰδεῖν*, both Hebrew idioms. Cf. Ps. 53 : 6 (Heb.). Jer. 17 : 8. *ἰδιᾷ γενεᾷ*] 'in his own time,' as a mortal, opposed to Him who exists in every age. *ὑπηρετ. . . . βουλῇ*] 'having served the counsel of God, *v.* 22. *προσετέθη*] allusion is made to the caves in which the Hebrews placed their dead, Gen. 25 : 8, 17. 49 : 29. Judg. 2 : 10. Jer. 25 : 33; 'was gathered to his fathers,' 'slept with his fathers, and was buried with his fathers,' are the O. T. phrases. *οὐκ*] '*saw not* corruption.'

38, 39. We have here the thesis, and the substance of the epistle to the Romans. Justification by the risen Saviour, is the doctrine that we are justified by the personal and present act of Christ, interceding for us as his, the fruit of his victory over sin and death. We by faith are in Him, claim Him as ours, have an interest in his victory. Redemption by a conqueror, which, in O. T. language, is justification, was an idea with which the prophets were familiar, Is. 59 : 16–18. 63 : 4, 5, 9. 51 : 5, 11. *διὰ τούτου*] is to be connected with *ἄφεσις.* Cf. 10 : 36. Forgiveness had been promised before, but not distinctly through Him; now through Him, and in Him only. *ἐν τούτῳ*] is opposed to *ἐν νόμῳ Μωσέως*, and is to be joined with *δικαιοῦται. ἀπὸ πάντων ὧν*] Beza remarks, 'That this expression is not to be regarded as an exception, as though there were some things from which we could be freed by the law without the necessity of Christ's expiation, but points out the cause why it is necessary that we be absolved by Christ, since, indeed, the law cannot possibly extend forgiveness.' The idea of the sentence is one entire justification, but as it was necessary to deny the efficacy of the law, the relative follows, introducing this denial, not limiting it to certain kinds of sin. Wicl., Rheims, Gen.,

πιστεύων δικαιοῦται. 40 Βλέπετε οὖν μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις, 41 "Ἴδετε οἱ καταφρονηταὶ, καὶ θαυμάσατε καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῆται ὑμῖν."

42 Ἐξιόντων δὲ ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. 43 λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θεοῦ. 44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. 45 ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασφημοῦντες. 46 παῤῥησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον, "Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς

connect ἀπὸ πάντων ὧν with the preceding, and end the period at δικαιωθῆναι.

41. This foreboding, uttered by S. Paul twenty-five years before the destruction of Jerusalem, was pronounced by Habakkuk (1 : 5), about twenty years before the Babylonish captivity. ἀφανίσθητε] *disappear*, hide yourselves, overwhelmed with terror and shame; cf. Rev. 6 : 16. S. Paul quotes from the LXX., ἴδετε, οἱ καταφρονηταί, καὶ ἐπιβλέψατε, καὶ θαυμάσατε θαυμάσια, καὶ ἀφανίσθητε. As addressed to foreign Jews, it was a warning of rejection and reprobation, as well as the destruction of their national hopes, by the ruin of Jerusalem and the temple. Cf. 1 Th. 2 : 16.

42. The true reading is considered to be ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μ. The Gentiles would hardly be present on an ordinary occasion; although τὰ ἔθνη might mean the proselytes, as in 10 : 45, 11 : 1, 18, and see 14 : 1. μεταξύ] is here used for μετέπειτα, as in Joseph. *B. J.* v. 4. 2. τῶν μεταξὺ τούτων βασιλέων, *the following kings*. Lightfoot, however, understands this of the second and fifth days of the week upon which the synagogues were held; *v.* 44 seems to corroborate the former interpretation.

43. ἐπιμένειν τῇ χάριτι] *in the grace given to believe*, 2 C. 6 : 1. For ἐπιμ., so used, see R. 6 : 1. 11 : 22, 23. Col. 1 : 23. Many read προσμένειν. Cf. 11 : 23, ἰδὼν τὴν χ. τοῦ Θ. προσμένειν τῷ K. . . . παρεκάλει. ἔπειθον] *exhorted them persuasively*.

44, 45. ἐρχομ.] The true reading is, probably, ἐχομένῳ, as 20 : 15. 21 : 26. L. 13 : 33. συνήχθη] i.e. to the synagogue, from which even idolatrous Gentiles would not be excluded on such an occasion, though, perhaps, it was the mere presence of Gentiles who were not proselytes, as well as the number, that excited the indignation of the Jews. ἐπλήσθ. ζήλου] So 5 : 17, 'indignation,' A.V. The word is used both in a good and bad sense, J. 2 : 11. 2 C. 11 : 2. R. 13 : 13. G. 5 : 20. So *emulation*, opposed to φθόνος, *jealousy*, ἀντέλεγον] perhaps they quoted Deut. 13 : 1—3, against the testimony of Paul; or alleged the charge of blasphemy, as in 6 : 11, 13, or the charge of magic, thereby committing blasphemy against the Holy Ghost, as in Mk. 3 : 29, 30. Παύλου] mentioned as 'the chief speaker,' βλασφημοῦντες] i.e. blaspheming Christ, 26 : 11.

46, 47. ἀναγκαῖον] in compliance with the spirit of our Lord's command, L. 24 : 47. Ἰουδαίῳ πρῶτον καὶ Ἕλληνι, R. 1 : 16. 2 : 9. ἀπωθεῖσθε] *thrust* it from you, reject it. οὐκ ἀξ. κρίνετε ἑ.] ye pass sentence on yourselves as unworthy. See M. 22 : 8, and comp. this whole account with the parable. στρεφ. εἰς] not that they abandoned the Jews, or altered their system of first offering them the Gospel

τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. 47 οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος, Τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς." 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. 49 διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. 50 Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας καὶ τὰς εὐσχήμονας, καὶ τοὺς πρώτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν

in other places. Cf. 17 : 17. 18 : 5, 6. 28 : 17, 28. *τὰ ἔθνη*] the Gentiles in Antioch. *ἐντέταλται*] perf. pass. with medial signification, as *v.* 2. *ὁ Κύριος*] God as revealed and speaking in O. T. *τέθεικά σε*] i.e. Christ, from Is. 49 : 6. Song of Simeon, L. 2 : 32. *τοῦ εἶναι*] Gen. of final end or purpose, as Mk. 4 : 3.

48. *Ἀκούοντα*] hearing the Gospel, and the offer of its blessings specially made to themselves. *τεταγμένοι*] *Set in order*, or *disposed* to everlasting life ; duly prepared for the reception of the Gospel. Dr. Burton says, 'This verse is to be contrasted with *v.* 46. *ἀπωθεῖσθε τὸν λόγον τοῦ Θεοῦ* is opposed to *ἐδόξαζον τὸν λόγον τοῦ Θεοῦ· οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς ζωῆς αἰωνίου*, is opposed to *ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον*. The Jews rejected the Gospel; the Gentiles accepted it; the former act was voluntary, and so was the latter: *τάσσεσθαι εἰς* is, therefore, *to enrol oneself in, to put oneself in the number of*. See R. 10 : 3. 1 C. 16 : 15.' — Some render it 'had set themselves to gain eternal life.' The middle sense of the passive verb is supported by 20 : 13. 14 : 11. 8 : 29. 2 : 40. This interpretation, however, which is equivalent to 'Those who were inclined to seek salvation believed,' gives a sense too vapid and meagre. It has been remarked that very elaborate and ingenious criticism is required to render any other sense probable than that suggested by the A. V. (after Tynd., Cr., Gen.) here and at 2 : 47 ; a fact which is greatly in favour of the established translation. Vulg. has præordinati ; hence Wicl. 'before ordained.' It may be observed, too, that *τάσσειν* or *τάσσεσθαι*, as elsewhere employed in N. T., always means 'appointment with a settled purpose.' Cf. 15 : 2. 22 : 10. 1 C. 16 : 15. *τεταγμένος* occurs again in R. 13 : 1, in the undoubted sense of 'ordained.' Cf. also *κατηρτισμένα εἰς ἀπώλειαν* and *ἃ προητοίμασεν εἰς δόξαν*, R. 9 : 22, 23. *ἔθετο . . . ὁ Θεὸς . . . εἰς περιποίησιν σωτηρίας*, 1 Th. 5 : 9. 2 Th. 2 : 13. E. 1 : 11, 12. A distinction also is made between those who *believed*, and those who received the word with joy (*ἔχαιρον κ. τ. λ.* See M. 13 : 20. A. 4 : 21), the latter were *professors*, the former true, spiritual disciples, 'believers unto salvation ;' the nature and cause of the distinction being stated in *ὅσοι . . . αἰώνιον*. Whatever be the act implied in these words, or by whomsoever that act is performed, it is logically necessary that it should precede belief, i. e. saving faith. To explain *τεταγμένοι* as 'setting themselves in order,' is to invert cause and effect ; or, at least, it makes the Evangelist commit a tautologism, for by what act of theirs but belief could they 'set themselves' to obtain eternal life? It is in harmony with both interpretations to explain this clause, by enforcing such passages as Is. 1 : 16, 17. 56 : 1. Ezek. 18 : 30–32. L. 3 : 10–14. 10 : 28. M. 19 : 17. 'We must receive God's promises in such wise as they be generally set forth to us in Holy Scripture, and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God.' (Art. XVII.)

49, 50. *διεφ. . . χώρας*] This implies a sojourn of some time in Antioch, and, perhaps, excursions into the neighbouring district. *τὰς σεβομ.*] proselytes, like Cornelius before his conversion. *τὰς εὐσχήμ.*] persons of good condition. See 17 : 12. Mk. 15 : 43. *εὐσχήμων. οὐκ ὁ πολλὰ κεκτημένος καὶ πλούσιος, ἀλλ' ὁ κόσμιος καὶ πειθόμενος τοῖς νομοῖς καὶ συνιστῶν*, Suidas. 'As Satan stirred up the Scribes and Pharisees to a rejection of Christ, so he now stirred up these that by their outward reputation he might give a greater blow to the cause of God.' H. R. Two different classes (*τὰς σ. τὰς εὐ.*), but the latter as a class-section of the former. *πρώτους*] *The chief men.* Thus Eur. *El.* 21, Ἑλλάδος πρῶτοι χθονός. Cic. *Rosc.* 6, ejus vicinitatis facile primus. *ὁρίων*] *fines*, territory, neighbourhood, M. 8 : 34. Mk. 7 : 31.

Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. 52 Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. 2 οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. 3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν παῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ, τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, καὶ διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. 5 ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν

51. ἐκτιναξάμενοι] According to the command of our Lord, M. 10 : 14. Probably by taking off their sandals and shaking them. The Jews were accustomed to do this symbolically on returning to their own country. Our Lord showed that henceforth wilful resistance to the truth was to be marked as more displeasing to God, and more dangerous, than involuntary error. ἐπ' αὐτούς] (εἰς μαρτύριον), Mk. 6 : 11. Ἰκόνιον] now Konieh, formerly the capital of Lycaonia, near Mount Taurus. It is about 100 miles north of the Mediterranean.

52. οἱ μαθηταί] i. e. the converts at Antioch. χαρᾶς] 'S. Luke on several occasions, after mentioning events which might be thought disheartening, notices the joy and elevation of spirit by which they were followed. So it was after Herod's persecution (12 : 24), after the scourging in the presence of the Sanhedrim (5 : 41), after the ascension (L. 24 : 52.)' W. G. H. And see 8 : 39, n. πνεύμ. ἁγ.] Doubtless with the visible and supernatural powers of the Holy Spirit; so that there might be no lack of Christian ministration for the proof, maintenance, and propagation of the truth.

XIV. 1. κατὰ τὸ αὐτό] So in 3 : 1. ἐπὶ τὸ αὐτό, together. Perhaps the prominence necessarily given to the words and actions of S. Paul is the reason why the Evangelist is so careful to introduce the mention of Barnabas (13 : 43, 46. 14 : 14, 20), or to speak of the two as acting conjointly. Ἑλλήνων] most probably proselytes.

2. This verse is parenthetical. ἀπειθοῦντες] The ideas of obedience and faith, and often the terms which express them, are very closely associated, and even identified, in the Gospel. Cf. J. 3 : 36. R. 1 : 5. 2 : 8. 10 : 16. H. 3 : 18, 19. 1 P. 2 : 7, 8. 3 : 20. ἐπήγ. κ. ἐκάκ.] 'excited and embittered.' κακόω here only in this sense; generally *ill-treated*. 7 : 6. 12 : 1. τῶν ἀδ.] The believers in Christ, forming a body or community, and using this term to designate it. 16 : 2. See 9 : 30, n.

3. The narrative is resumed, from *v.* 1, by μὲν οὖν, *accordingly*. ἐπὶ τῷ K.] in dependance upon the Lord Jesus. σημεῖα, τέρατα] See on 2 : 22. τῷ λόγῳ τ. χ. αὐτ.] his gracious message delivered by the Apostles, 13 : 26. 'The Lord' bore witness to the truth of their words concerning Him by enabling them to work miracles in his name. See 20 : 32. τοῦ K. συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων, Mk. 16 : 20.

4. ἐσχίσθη] *was divided*. 23 : 7. σχίζω, *split, cleave*. ἐσχίζοντό σφεων αἱ γνῶμαι, their opinions were divided. Hdt. VII. 219. ἡ στρατιὴ ἐσχίζετο, VIII. 34. Scinditur incertum studia in contraria vulgus. Virg. *Æn.* II. 39. Hence 'schism.' σὺν τοῖς Ἰ.] though some of these were believers, yet, as a class, they were adversaries, and as such they are mentioned here.

5. ὁρμή] *onset*. Lat. *impetus*. The omission of the article before Ἰουδαίων indicates that the onset was produced by the concerted action of Jews and Gentiles (Green, p. 212), or

αὐτῶν, ὑβρίσαι καὶ λιθοβολῆσαι αὐτούς, 6 συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην, καὶ τὴν περίχωρον, 7 κἀκεῖ ἦσαν εὐαγγελιζόμενοι.

8 Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ὃς οὐδέποτε περιεπατήκει. 9 οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, 10 εἶπε μεγάλῃ τῇ φωνῇ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. καὶ ἥλλετο καὶ περιεπάτει. 11 Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λεγόντες, Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις

rather τῶν belongs to both. On this occasion, the Jews and Gentiles formed one class. Mk. 11 : 15, n. L. 19 : 11. ἄρχουσι] i. e. the magistrates of the town, mentioned, though, as usual, without comment, to show how unfairly and oppressively the Apostles were treated by those whose duty it was to keep the peace and protect them. These ἄρχοντες were probably Roman officials, not of a high class. αὐτῶν] refers to the people of Iconium in general. ὑβρίσαι] In this sense of the word, S. Paul speaks of himself as formerly an ὑβριστής, 1 T. 1 : 13. ὕβρις in Athenian law included personal violence and outrage. Dem. *c. Mid.* The infinitives are here used as descriptive of ὁρμή, presenting the notions of the verbs in the substantival form, abstractedly, without the relations of time, mode, or person. Jelf, § 667. B.

6–7. συνιδόντες] 'when they had considered the matter.' See 12 : 12. τὰς πόλεις] the article is inserted because he is about to name the cities. Dr. Burton thinks it probable that Timothy was converted during this visit to Derbe. 16 : 1. 1 T. 1 : 2. No traces of these towns have as yet been discovered. ἦσαν εὐαγγ.] were (some time there) preaching.

8. Λύστροις] There seem to be two forms of Λύστρα, as of Ἱεροσόλυμα, i. e. –τρα–τρας–τραν –τρα–τρων–τροις. ἐκάθητο] describing his actual position. Cf. ὀρθός, *v.* 10; and see J. 9 : 8. ὃς οὐδέποτε] such instances were selected as affording the more remarkable and notorious evidence of the miracle. 3 : 2. (4 : 22.) J. 5 : 5. 9 : 1. ἐκ κοιλίας] the article ought properly to be inserted before κοιλίας. Its omission here may be accounted for from the familiar use of the term, so that there is no sacrifice of perspicuity.

9, 10. ἤκουε] 'was hearing,' perhaps in some public place where he sat to ask alms, and where Paul preached daily. ἀτενίσας] so Peter. See 3 : 4, n. πίστιν τ. σωθ.] the lame man heard Paul announce the terms of salvation, and believed in Jesus Christ as 'mighty to save.' This belief was attested by faith in Him as able to make him whole, 9 : 34. And his deliverance on believing was a proof and pledge of spiritual deliverance. ἰδών] i. e. by his power of discernment of spirits, 1 C. 12 : 10. μεγάλῃ τῇ φωνῇ] The article in this collocation would be correctly rendered 'with his voice aloud.' The actual words are recorded probably for the reason assigned on Mk. 7 : 34. ὀρθός] i. e. completely possessed of the use of his limbs. Note the emphatic position of the word. ἥλλετο] read ἦλτο, leaped (to his feet); his first act was one of perfect power and vigour. So in 3 : 8.

11. Λυκαονιστί] This is supposed by some to have been the ancient Assyrian language, spoken also by the Cappadocians; but it is more usually conceived to have been a corrupt Greek intermingled with many Syriac words. Οἱ θεοί] the article here again denotes class; not all the gods, but the gods as a class. 10 : 12. It was a prevailing opinion among the heathen that the gods sometimes visited the earth disguised in human forms. Perhaps this had its origin in the visits of angels recorded in the O. T., as to Abraham, Lot, Joshua, Gideon, Manoah, &c. Thus Homer, *Od.* XVII. 484,—

Καί τε θεοὶ ξείνοισιν ἐοικότες ἀλλοδάποισι,
Παντοῖοι τελέθοντες, ἐπιστρωφῶσι πόληας.

That which was a superstition in Lycaonia, and for which the whole creation groaned, became a reality at Bethlehem. Idolatry and its mythologies afford a proof that man by his spiritual constitution craves and needs a personal manifestation of Deity, and personal intercourse with Deity.

κατέβησαν πρὸς ἡμᾶς. 12 ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία, τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. 13 ὁ δὲ ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως αὐτῶν, ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελε θύειν. 14 Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες τὰ ἱμάτια αὐτῶν εἰσεπήδησαν εἰς τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες, "Ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἴασε πάντα τὰ

12, 13. The Apostles were taken for Jupiter and Mercury, from the fabled visits of these deities to Baucis and Philemon, in the neighbourhood of this very Lycaonia. Ovid *Met.* VIII. 611. ἐκάλουν] in their talk with each other. ὁ ἡγούμενος] *the one who took the lead in.* Mercury was regarded as the most eloquent of the heathen deities, λαλίστατος καὶ λογιώτατος τῶν θεῶν ἁπάντων. Luc. *Gall.* 2. See Hor. *Od.* I. 10. He was considered, too, the messenger and attendant of Jupiter. In other respects, as small and slight in his form, 2 C. 10 : 10, S. Paul corresponded to the legendary appearance of Hermes. τοῦ ὄντος] i. e. Ζεὺς πρόπυλος, as Jupiter Capitolinus, and in R. C. Calendar, 'our Lady of Loretto.' Cf. Ἀρτέμιδος προστατηρίας, Æsch. *Theb.* 449. πολιοῦχος, Hdt. I. 160. στέμματα] garlands to crown the victims, as well as to decorate the πυλῶνας, the porches of the temple. *Il.* I. 14, 39. ἤθελε θύειν was preparing to offer sacrifice; 'shewed an intention.' Mk. 6 : 48.

14. εἰσεπήδησαν] Probably ἐξεπήδησαν, 'ran out of the house,' or 'the city,' *v.* 13. διαῤῥήξαντες] Cf. M. 26 : 65. Ἔθος ἦν Ἰουδαίοις ἐπὶ ταῖς κατὰ Θεοῦ δυσφημίαις περιῤῥηγνύναι τὰ ἱμάτια, ὅ καὶ πεπράχασιν ἐνταῦθα οἱ θεσπέσιοι μαθηταὶ θεοὶ νομισθέντες. Œcum. Tum pius Æneas humeris abscindere vestem. *Æn.* V. 684.

15. 'The inland and retired city of Lystra had probably not imbibed the philosophical scepticism of the Augustan age, and its unsophisticated inhabitants retained a vivid belief in the legends of their forefathers. S. Paul, therefore, treats them as men in a low state of intellectual cultivation, and grounds his appeal to them on the first principles of natural religion. It is, however, deserving of notice that the superstition by which they were on this occasion led, was of such a nature as to prepare them to believe in that visitation of God to men, which the Apostles had to announce. Thus, while the intelligent (συνετοί, like Sergius Paulus) were dissatisfied with their Paganism, and the ignorant clung fondly to fables which maintained, however grossly, the personal superintendence of mankind by the gods, in both classes alike the ground was broken for the reception of Divine truth. Those who were at once bigoted and civilized (like the Jews and their sects) were the least open to conviction and the most intolerant.' W. G. H. ὁμοιοπαθεῖς] *of like feelings and affections*, equally subject with their hearers to disease and death. 10 : 26. 'Mortal men like unto you.' Tynd., &c., from Vulg. If wealth or honour had been the Apostles' object, what an opportunity was now afforded them! Παντὸς δόξης καθαροί, οὐ μόνον οὐκ ἐφιέμενοι ἀλλὰ καὶ διδομένην διακρουόμενοι. Chrys. εὐαγγελιζόμενοι] is used here in a somewhat conventional sense for the preaching of the Apostles on any subject: 'announcing, bringing word.' ματαίων] Theodoret explains the word by ἀκερδὲς καὶ ἀνόνητον. See I Sam. 12 : 21. I Ki. 16 : 13. 26. The Jewish word for idols. So 'abomination,' 'lies.' Cf. I C. 8 : 4, οὐδὲν εἴδωλον ἐν κόσμῳ. τὸν ζῶντα] tacitly denying the existence of such deities as they worshipped. ὃς ἐπ. κ. τ. λ.] i. e. Creator and Lord of all, in opposition to the popular belief in many gods, celestial, terrestrial, marine.

16. παρῳχημέναις] *by-gone.* A word of classical usage as applied to time. *Il.* X. 252. Hdt. II. 14. Xen. *Anab.* II. 4. 1. γενεαῖς] *generations, ages.* ταῖς ὁδοῖς αὐτῶν] *their own ways.* Una igitur veræ pietatis regula est, ut,

ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17 καίτοι γε οὐκ ἀμάρτυρον ἑαυτὸν ἀφῆκεν, ἀγαθοποιῶν, οὐρανόθεν ἡμῖν ὑετοὺς διδοὺς καὶ καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν." 18 Καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 19 Ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι. 20 κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ εἰς Δέρβην.

abjectâ omni ingenii sui fiduciâ, se totos Deo subjiciant fideles; neque enim aliæ nunc sunt viæ hominum quam olim, et omnium temporum exempla docent, quam miserè cæcutiant quibus verbum Dei non prælucet, quamvis se existimant reliquos perspicaciâ superare. Calvin *in loc.*

17. *καίτοι γε*] '*and yet, however.*' The poetical structure of this passage is very remarkable. The Apostle speaks in a strain adapted to a rude people. *ἀμάρτυρον*] Human nature, though left to itself, was not cut off from all knowledge of divine things; the Gentiles, though less favoured and less responsible than the Jews, had a natural revelation, for the use of which they were accountable. *πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός.* Arist. *de Mundo.* See also Wisd. 13: 1—5, R. 1: 20, and the expostulation of Jer. 5: 24. *ἀγαθοπ.*] he makes prominent the attribute of beneficence, being about to testify its highest proof, *οὕτω γὰρ ἠγάπησεν ὁ Θ. τ. κ.*, J. 3: 16. *ὑετούς*] the periodical rainy seasons called in Ja. 5: 7, *ὑετὸν πρώϊμον καὶ ὄψιμον.* See Deut. 11: 14. *εὐφροσύνης*] Thus Seneca. Unde hæc innumerabilia oculos aures et animum mulcentia? Unde illa luxuriam quoque instruens copia? Neque enim necessitatibus tantummodo nostris provisum est, usque in deliciis amamur. Tot arbusta non uno modo frugifera, tot herbæ salutares, tot varietates ciborum per totum annum digestæ ut inerti quoque fortuito terræ alimenta præberent. See also Cic. *N. D.* I. 2. *Tusc.* I. 28. *ἐμπιπλῶν*] satisfying us with food, and our hearts with gladness. See Ps. 104: 15, and Zech. 9: 17.

18. It is hardly necessary to point out the testimony here given against the practice of paying divine honours to saints or Apostles. The animated rejection of them on this occasion, and the declaration of Peter, 10: 26, are recorded, doubtless, as peculiarly significant for the admonition of the Church. *τοῦ μὴ θύειν*] the negative is inserted after verbs of forbidding, restraining, denying. *ἀντέλεγόν τινες αὐτῷ, μὴ ἴεναι πάντας . . . μηδὲ πιστεύειν Τισσαφέρνει.* Xen. *Anab.* II. 5. 29. This is sometimes imitated in Latin: Liberatur non profectus esse. Cic. *pro Mil.* 18. Jelf, § 749.

19. *Ἐπῆλθον*] the word denotes hostile intent, 'came upon.' L. 11: 22. *Ἰουδαῖοι*] 'Jews came,' attention being fixed on their character as such; not Gentile unbelievers. 'Jews,' when opponents of the faith, were always the most malignant, 1 Th. 2: 14, 15. Inveterate hostility is marked in this case by the distance travelled to effect the design. Observe also, 'Jews' came to persecute those who were opposing idolatry. *τοὺς ὄχλους*] 'the populace.' *λιθάσαντες*] 2 C. 11: 25, *ἅπαξ ἐλιθάσθην.* This was done by the Jews from Antioch and Iconium. It would seem that Barnabas was not attacked by them. The superior ability of Paul in public, or the notoriety of his early life and wonderful conversion, singled him out for the unrelenting virulence of the Jews. He was now very near suffering the death of the first martyr, Stephen, to which he had been accessory, and which he could not fail at this time to remember. See on 9: 5. Observe the fickleness of public favour, and its rapid change, and so in the converse instance, 28: 4, 6. *ἔξω τῆς πόλεως*] this bespeaks the reality of the history. The Jews, though in a heathen city, acted in accordance with their own institutions. See 7: 58, n.

20. *κυκλ. τῶν μαθ.*] He had probably lain for some time apparently dead, as his friends would hardly be able immediately after the stoning to assemble around the supposed corpse. They perhaps came to

21 Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες
ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Λύστραν καὶ Ἰκόνιον καὶ Ἀντιό-
χειαν, 22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακα-
λοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. 23 χειροτονήσαντες
δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ
νηστειῶν παρέθεντο αὐτοὺς τῷ Κυρίῳ εἰς ὃν πεπιστεύκεισαν.
24 Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν· 25 καὶ
λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν·
26 κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι
τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν.

remove him for burial. 8 : 2. *τῶν μαθητῶν*] i.e. the converts at Lystra. *εἰσῆλθεν*] and (*v.* 21) *ὑπέστρεψαν* are proofs of his intrepidity; yet in *τῇ ἐπαύριον ἐξῆλθε* we have his obedience to Christ's command. M. 10 : 23.

21, 22. All the city heard the Gospel, many became believers. *τὴν Λ. κ. Ἰ. κ. Ἀ.*] The single article indicates that the writer regarded these cities under one notion as the district to be revisited. *ἐπιστηρίζοντες*] 'strengthening.' Cf. 1 P. 5 : 10. *Ὁ δὲ Θεὸς . . . ὀλίγον πάθοντας αὐτὸς καταρτίσει ὑμᾶς, στηρίξει, σθενώσει, θεμελιώσει. παρακαλοῦντες . . . ὅτι*] Polybius uses *παρακαλεῖν* with *ὅτι* precisely in this way. But the form of the sentence seems to be like that in 1 : 4. 17 : 3. 23 : 22. *ἐμμένειν τῇ πίστει*] Cf. 13 : 43, *ἐπιμένειν* (al. *προσμένειν*), n. *θλίψεων*] This is a general declaration, not confined to the times of the Apostles. Cf. Rev. 7 : 14, and Max. Tyr. *Diss.* 36, *πολλὰς δὲ δεῖ ἡδονὰς παραδραμεῖν, καὶ πόλλοις πόνοις ἀντιβλέψαι, ἵνα κτήσῃ κτῆμα ἡδοναῖς πάσαις ἰσοστάσιον καὶ πόνοις πᾶσιν ἀντίῤῥοπον, κτῆμα χρυσοῦ τιμιώτερον, κτῆμα ὥρας βεβαιότερον, κτῆμα δόξης ἀσφαλέστερον, κτῆμα τιμῆς ἀληθέστερον . . . Σπάνιον δὲ τὸ κτῆμα τοῦτο· τὸ δ' εἴδωλον αὐτοῦ πρόχειρον καὶ παντοδαπόν. εἰς τὴν βασ.*] clearly, 'into heaven.' Cf. L. 12 : 32.

23. *χειροτονήσαντες*] This denotes the act of the Apostles; 'having chosen for them elders.' In 10 : 41, *τοῖς μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ*. The phrase here is equivalent to Tit. 1 : 5, *καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους*. In 2 C. 8 : 19, the circumstances require the rendering 'appointed,' rather than 'elected.' The verb acquired the meaning 'to appoint,' when popular assemblies elected their own magistrates by show of hands; and it retained that sense when, on the decline of public liberty, elections were taken out of the hands of the people. In this place the appointment is made by the Apostles; whether with or without the concurrence of the congregation, does not appear. 'Ordained by election.' Tynd., Cr., Gen. *αὐτοῖς*] for the believers 'in every church,' those mentioned in *vv.* 20, 21. *προσευξ. μετὰ νηστειῶν*] special and solemn services on appointed days are here implied. See on 13 : 3. *παρέθεντο*] 'committed.' So *παραδιδόναι*, *v.* 26. *αὐτούς*] not the *πρεσβυτέρους*, but the *μαθητάς*, who are characterized by *εἰς ὃν πεπ. τῷ Κυρίῳ*] to Christ Jesus personally and literally as their living Lord and Saviour. 1 : 24. 11 : 23, n.

24—26. A large portion of Pisidia lay between Antioch and the plain of Pamphylia. This region is mountainous, and was perhaps thinly inhabited, so as not to afford a suitable scope for the ministrations of the Apostles, which were almost confined to the towns. *Πέργῃ*] probably they had not preached here on passing through. 13 : 13. *Ἀτταλείαν*] a maritime town in Pamphylia, built by Attalus Philadelphus, king of Pergamus, about 150 B.C., and now called Satalie. It is not the port of Perga, but at a considerable distance to the west of the Cestrus, up which the Apostles had sailed from Cyprus to land at Perga. Being a considerable town, they went thither to preach, or because they did not find at Perga a vessel about to make their voyage. *Ἀντιοχείαν*] A.D. 47, (September.) The Apostles return and report their proceedings to the community at Antioch, which was at this time the mother Church of Gentile Christendom.

27 Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. 28 Διέτριβον δὲ ἐκεῖ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

15 ΚΑΙ τινὲς κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς, Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωσέως, οὐ δύνασθε σωθῆναι. 2 Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης

When the inhabitants of Antioch incurred the displeasure of Theodosius (A.D. 387), Chrysostom consoles his hearers by reminding them of the important part they had taken in furthering the Gospel. He instances 11 : 27, 29, 15 : 1, 2, 30; and then, as the title of metropolis had been taken away from them, and transferred to Laodicæa, he says, *τοῦτο πόλεως ἀξίωμα, τοῦτο προεδρία, τοῦτο μητρόπολιν αὐτὴν ποιεῖ, οὐκ ἐν τῇ γῇ, ἀλλ' ἐν τῷ οὐρανῷ.* W. G. H.

27. We have here example and authority for our missionary meetings, especially for those attended by missionaries. *μετ' αὐτῶν*] 'with,' instrumentally and objectively; 'by' and 'for' them; cf. L. 1 : 72, 10 : 37; *in connexion with them*, implying concert of design, operation, and object, *by their instrumentality*. 'By.' Tynd., Gen., Cr. See 15 : 12, *δι' αὐτων. ὅσα*] i.e. miracles especially. *ἤνοιξε*] the door, therefore, had not been fully opened before to the Gentiles. See 15 : 3. Cornelius was not an idolatrous Gentile (10 : 2), and the Gospel does not seem to have been openly preached to idolatrous Gentiles till now. 13 : 12. *θύραν πίστ.*] a Paulism. 1 C. 16 : 9. 2 C. 2 : 12. Col. 4 : 3. Cf. also Rev. 3 : 8.

28. *χρόνον οὐκ ὀλίγον*] Not less than three years. From the autumn of A.D. 47 to the spring of 51. During this interval, Mr. Tate says, it is highly probable, if not demonstrably true, that Paul and Barnabas, with Titus (G. 2 : 1), went to Jerusalem to inform the Apostles of the door opened to the idolatrous Gentiles, and of the spiritual communications which had preceded the fact (comp. G. 2 : 2 with E. 3 : 3, 6), returning to Antioch again before the occurrence of the events in A. 15. This communication was made to the leading Apostles (G. 2 : 9) privately. Their acquiescence in what had taken place was secured; Paul and Barnabas were to go to the heathen generally, and they to the circumcision as before. After this, Peter came down to Antioch (G. 2 : 11); on his first arrival there, he scrupled not to eat with the converted Gentiles; afterwards, when some Jewish believers came from James, i.e. from Jerusalem, the seat of his jurisdiction or diocese, he relinquished this practice, *ἀφώριζεν ἑαυτόν.* G. 2 : 12. Upon this, S. Paul, the determined and authorized preacher of Gentile freedom, rebuked Peter. G. 2 : 14. If we consider Peter's language 15 : 7, the long and earnest discussion which had preceded, and the solemn decision which followed, it will appear very unlikely that he should have acted at Antioch as is described in G. 2 : 12. Moreover, in 15 : 10, 11, we have exactly Paul's argument in G. 2 : 16, 4 : 9; showing how well the apostle of the circumcision had profited by the instructions of the apostle of the Gentiles. Supposing that the rebuke in G. 2 : 11 had been already administered to S. Peter, in what an amiable light does he now appear, supporting S. Paul (15 : 7), his former opponent, and opposing those whose presence at Antioch had caused his inconsistency.

XV. 1. The controversy respecting the circumcision of proselytes had been agitated in the case of Izates, king of Adiabene. Ananias, who had been the means of his conversion, declared that circumcision was not imperative. Eleazar, however, took the opposite view, and persuaded him to compliance. Josephus records his own opinion thus, *δεῖν ἕκαστον ἀνθρωπον κατὰ τὴν ἑαυτοῦ προαίρεσιν τὸν Θεὸν εὐσεβεῖν, ἀλλὰ μὴ μετὰ βίας, Vit.* § 23. *περιτέμνησθε*] stands for the general observance of the law of Moses, of which it was the first and most significant ceremony, G. 5 : 3. *τῷ ἔθει*] Dat. the law being regarded as effecting that which it required. So 2 Macc. 6 : 1, *τοῖς τοῦ Θεοῦ νόμοις μὴ πολιτεύεσθαι.*

2. *στάσεως*] a party quarrel. *συζητήσεως*] a controversial discussion, *v.* 7. Paul and Barnabas are spoken of as persons in place and authority, and the others as their assailants. *ἔταξαν*] i.e. the whole church at Antioch. *ἐξ*

τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτούς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ ζητήματος τούτου. 3 Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. 4 παραγενόμενοι δὲ εἰς Ἰερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. 5 Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες, Ὅτι δεῖ περιτέμνειν αὐτούς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωσέως.

6 Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν

αὐτῶν] some others of their body. *τοὺς ἀπ. κ. πρεσ.*] the article is inserted once only as in relation to the Church at Antioch they formed one body; in *v.* 6 they are spoken of as two distinct classes. This, then, was a *public* mission; the journey in G. 2 : 2, was *κατὰ ἀποκάλυψιν*, with the object of securing the peace of the Church, and the acquiescence of the leading apostles, in the direct admission of the Gentile converts. This object was gained for a time, till the quiet at Antioch was disturbed as here related.

3. *προπεμφθέντες*] *set forward, escorted on their way*, furnished for the journey, 3 J. 6. The word is especially applied to public characters, as ambassadors. See 20 : 38. 21 : 5. R. 15 : 24. This public departure is quite inconsistent with the narrative of the *private* journey detailed in G. 2. *διήρχοντο*] imperf. denoting their leisurely progress. *τὴν Φ. κ. Σ.*] the single art. describes *the route*. *ἐποίουν χαράν*] *occasioned joy;* so *φόβον, θυμὸν ποιῆσαι, to cause fear, arouse anger*. Lat. *facere lætitiam*. See 5 : 34. 27 : 18. L. 18 : 7. This joy was entertained by the brethren in Phœnicia and Samaria, who were not actuated by the jealous feelings which filled many of the Pharisees. *τοῖς ἀδελφοῖς*] the Christian Church at Phœnicia had been planted, as related 11 : 19, probably at Sidon, 27: 3, and Tyre, 21 : 3–6.

4. *ἀνήγγειλαν*] They were escorted from Antioch in a public capacity, and were received by the whole Church as coming with public credentials (*ἀπεδέχθ.* See L. 8 : 40. A. 18 : 27); it is most unnatural, then, to conceive that they would conceal the real business on which they came, or that this could have been the private communication spoken of in G. 2 : 2, imparted *κατ' ἰδίαν τοῖς δοκοῦσι*. On the supposition that this journey is the same as that related in G. 2, we meet with difficulties which it is well nigh impossible to reconcile; but admitting the correctness of Mr. Tate's view, 14 : 28, all is comparatively easy and plain. *μετ' αὐτῶν*] as in 14 : 27 (see n.), conveying the idea 'how God had employed them in his work.'

5. *τῶν ἀπὸ τῆς αἱρ.*] distinguished members or deputed representatives of the party. See on 12 : 1. 5 : 17. *πεπιστευκότες*] 'believers;' added because they had just been mentioned as Pharisees.

6. *Συνήχθησαν*] The demand having been made by the Judaizing party (*v.* 5), the first assembly was dissolved, and a second convened for the special consideration of the subject. This is reckoned the first Christian council for the settlement of controversy. The councils in the second century differed from the present, both in their constitution and in the form of their proceedings. They were on the representative principle, consisting of delegates who decided matters by vote; and resembled rather the ancient religious councils of the countries in which they originated, such as the Amphyctionic and the Panionic. W. G. H. *οἱ ἀπόστολοι κ. οἱ πρεσβ.*] as the persons in the assembly to whom alone the deliberation belonged. Of these it seems only Apostles spoke decisively; they were probably regarded as the supreme authority in the matter, having the highest inspiration, *v.* 28. The council is con-

περὶ τοῦ λόγου τούτου. 7 Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς, "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. 8 καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς αὐτοῖς τὸ πνεῦμα τὸ ἅγιον καθὼς καὶ ἡμῖν· 9 καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. 10 Νῦν οὖν τί πειράζετε τὸν Θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; 11 ἀλλὰ διὰ τῆς χάριτος Κυρίου Ἰησοῦ Χριστοῦ πιστεύομεν σωθῆναι καθ' ὃν τρόπον κἀκεῖνοι."

ceived to have been held in the summer of A.D. 50.

7. *Πέτρος*] This is the last mention of S. Peter in this book. He rose up after much disputing to give a reason for his conduct in admitting uncircumcised Gentiles to the Church. *ἀφ'. ἡμ. ἀρχαίων*] 'at an early period,' cf. *ἐν ἀρχῇ*, 11:15. Fourteen years, perhaps more, had elapsed since he detailed the circumstances under which he had visited Cornelius. Many at Jerusalem had forgotten the satisfactory explanation which he then gave, 11:18. *ἐν ἡμῖν*] *among us Apostles.* *ἐξελέξατο*] 'made choice of me as the instrument by which.' Grace to believe, as well as the providential arrangement by which men hear the Gospel, is the effect of the will of God. *τὰ ἔθνη*] 'the class Gentiles.' The present question was then decided for the whole class. What was not required then is not to be required now.

8, 9. *ὁ καρδιογνώστης*] The same attribute of God is appealed to here as in the case of the election of Matthias. God would take care that the right persons received his testimony of acceptance, as he had done that the right person should be chosen an Apostle. *ἐμαρτ. αὐτ.*] bore witness to them as his, as acceptable to Him, by giving them, &c. *οὐδὲν διέκρ.*] Cf. R. 10:9—12. *ἡμῶν τε*] The use of *τε* is to denote that the two parties were exactly on the same level. *τῇ πίστει*] in opposition to *legal observances*, which were, therefore, unnecessary. *καρδίας*] in opposition to what was bodily, external. All the purification they wanted in order to enable them to rank with God's people, was an inward and spiritual purification; they were qualified as clean by becoming believers; their justification is spoken of, *καρδίᾳ πιστεύεται εἰς δικαιοσύνην*, R. 10:10. A. 26:18. He does not say they were *made* clean by the gift of the Holy Spirit, but *proved* clean (*ἐμαρτύρησε*). The gift of the Holy Spirit proved that they were qualified; the qualification was internal and spiritual. God alone could judge of it, as he is *καρδιογνώστης*, and had himself granted the qualification, *καθαρίσας*.

10. *πειράζετε*] *provoke*, 5:9, H. 3:8, 9, try the forbearance of God by unbelief or presumption. This they would do if they called into question his wisdom and goodness, as exemplified in the case of Cornelius. Cf. G. 4:9. *ἐπιθεῖναι*] so as to lay, i.e. by laying, *ἐπιθέντες*. *ζυγόν*] called, G. 5:1, *ζυγὸν δουλείας*. M. 23:4, *φορτία δυσβάστακτα*. Theophylact explains it *τὸ βαρὺ τῆς ἐν νόμῳ δουλείας*. S. Peter uses well the very argument which he had learned from S. Paul previous to this at Antioch, G. 2:15, 16. See the Preface to the Book of Common Prayer, 'The great excess and multitude of ceremonies hath so increased in these latter days, that the burden of them was intolerable. S. Augustine complained that, in his time, the estate of Christian people was in worse case in that matter, than were the Jews. Christ's Gospel is not a ceremonial law as much of Moses' law was; but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedom of the Spirit.'

11. *διὰ τῆς χ. Κ.*] as opposed to the Mosaic dispensation, to a covenant of works legal or ceremonial. *καθ' ὃν τρόπον*] in which manner they also believe and are saved. Stillingfleet (*Irenicon pref.*) remarks—'It would be strange the church should require more than Christ himself did; and make other terms of communion than our Saviour did of discipleship! What reason can be given why such things should not be sufficient for communion with a church, which are sufficient

12 Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ
Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν
τοῖς ἔθνεσι δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη
Ἰάκωβος λέγων "Ἄνδρες ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
ἐξηγήσατο, καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν
λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ. 15 καὶ τούτῳ συμφωνοῦσιν οἱ
λόγοι τῶν προφητῶν, καθὼς γέγραπται, 16 Μετὰ ταῦτα
ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν·
καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν·
17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον,
καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς,
λέγει Κύριος ὁ ποιῶν ταῦτα πάντα. 18 Γνωστὰ ἀπ' αἰῶνός
ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. 19 Διὸ ἐγὼ κρίνω μὴ
παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν.
20 ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων

for eternal salvation? What charter has Christ given the church to bind men up to more than himself hath done, or to exclude those from her society who may be admitted into heaven?'

12, 13. This narrative was seasonably and judiciously interposed to vary the proceedings; it tended to prevent acrimonious discussion, and it supplied the matter-of-fact evidence on which the argument of the Apostles rested. ἀπεκρίθη] spoke to the question, i.e. the subject before them. M. 11 : 25, n. Ἰάκωβος] His presidency in the church at Jerusalem is indicated at 12 : 17.

14. Συμεών] The Hebrew name is used here and in 2 P. 1 : 1, but the Greek name *Simon* is generally found. It is quite natural, too, that it should be used by James at Jerusalem, and by Peter in writing to the Hebrews. Join πρῶτον with ἐπεσκέψατο, 'visited the nations for the first time, so as to take from them,' i. e. when he sent Peter to Cornelius. See L. 1 : 68. ἐπὶ τῷ ὀνόματι αὐτοῦ] *with a view to their bearing his name*, see *v.* 17, and cf. L. 1 : 59; or *with a view to his own name*. ἐπί sometimes expresses the ground or occasion of doing a thing. ἐπὶ σοὶ μάλα πόλλ' ἔπαθον, *I have borne much for thee.*

16, 17. Am. 9 : 11, 12, slightly varied from LXX. which faithfully represents the Heb. except in ὅπως . . . ἀνθρώπων, where Heb. has *that they may possess the remnant of Edom, and all, &c.* The LXX. appear to have read אָדָם for אֱדוֹם. S. Luke adds (*v.* 17) τὸν K. which is not in LXX. (με Ed. Grabii.) The object of the quotation is to show that the time was now come for the admission of the Gentiles, i. e. after the fulfilment of the prophecy, ἀνοικοδομήσω τ. σκ. . . . ἀνορθ. αὐτήν. This had taken place in the incarnation and exaltation of Christ, and now that might be looked for which was predicted as the sequel and consequence. S. James, however, infers that as God willed the conversion of the Gentiles, the Jews ought not to interfere with or *disturb* them (παρενοχλεῖν), by imposing conditions which they themselves had not been able to keep.

18. γνωστά] a passing reflection or comment upon the wonderful fulfilment of prophecy. All that is now doing has been foreknown and preordained from eternity. God contemplated the plan of his works, and approved it in his mind, before he created and called them into being. Seneca says, Nota est illis operis sui series; quæ repentina putamus, illis prævisa veniunt ac familiaria. *De Benef.* IV. 32.

19, 20. ἐγὼ κρίνω] *my opinion is.* Chrysost. μετ' ἐξουσίας λέγω τοῦτο. But the Syr. V. is milder, ego dico. So Lat. censeo, Liv. XXI. 10, ego sic censeo, and 19, of a decree of the people, 'Si populus censuisset.' James took the initiative; the decree was enacted by the Apostles and Elders, and ratified by the assembled Church, 22, 23. κεκριμένα,

τῶν εἰδώλων καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος
21 Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας
αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινω-
σκόμενος."

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν
ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς
Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλού-
μενον Βαρσαβᾶν, καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,
23 γράψαντες διὰ χειρὸς αὐτῶν τάδε· "Οἱ ἀπόστολοι καὶ οἱ
πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ

16 : 4. *παρενοχλεῖν*] i. q. *ἀνασκευάζοντες*, *v.* 24, *ἀνατρέπω*, Tit. 1 : 11. *ἐπὶ τὸν Θεόν*] this would include those who were proselytes before receiving the Gospel, with those who were converted from idolatry. *ἐπιστεῖλαι*] in late Greek is limited to the sense of sending a *written* command. Herodian, I. 9. 21, *ταῦτα τὸν πατέρα ἐντέταλθαι ῥήμασι, μηδὲν δὲ ἐπεσταλκέναι*, gave these verbal orders, but no *written* commands. *τοῦ ἀπέχεσθαι*] See 1 C. 8 and 10 : 23–32. Col. 2 : 16, for the modification of the first article of this decree, which S. Paul made on his sole apostolical authority. *τοῦ ἀπέχ.* Gen. expressing the final cause, 'to enjoin them with a view to.' *ἀλισγημάτων*] an Alexandrian word, *pollutions*, by eating meat offered to idols, *τῆς μεταλήψεως τῶν μιαρῶν θυσίων*, Hesych. See Dan. 1 : 8. Mal. 1 : 7. Abstinence from these was enjoined, not with the idea of bringing the Gentiles nearer to Judaism, but that they might avoid shocking the prejudices of weaker brethren, especially of the Jews, 1 C. 8 : 10. *πορνείας*] must here be taken in its primary meaning. Cf. 1 C. 5. The sin is specified, because it was so common among the heathen, as to be considered a part of their religion, and sanctioned by their priests, Hdt. I. 199. Exod. 34 : 14—16. Cf. Num. 25. It is, indeed, remarkable that a moral enormity should be mentioned among practices in themselves indifferent. But as the object of the council was to establish a good understanding between the Jewish and Gentile Christians, they single out those Gentile practices which were held in greatest abomination by the Jews. The Gentiles practised all indifferently; the Jews viewed them all with abhorrence; and neither party probably was able at present to perceive the essential difference between them. So that, in the manner of their decree, no less than in the matter of it, the Apostles consulted wisely for the peace of the community. Calovius thinks that *πορνείας* means concubinage rather than indiscriminate fornication. In J. 8 : 41, *ἐκ πορνείας* is 'of concubinage.' Cf. 1 T. 3 : 2, *μιᾶς γύναικος ἄνδρα. πνικτοῦ κ. τ. αἵμ.*] both these were forbidden in the covenant made with Noah, Gen. 9 : 4.

21. *Μωσῆς γάρ*] The Gentiles were advised to abstain from these things, because they would give great offence to the Jews. Josephus says of Moses, *κάλλιστον καὶ ἀναγκαιότατον ἀπέδειξεν παιδευμάτων τὸν νόμον· οὐκ εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς ἢ πολλάκις, ἀλλ' ἑκάστης ἑβδομάδος τῶν ἄλλων ἔργων ἀφεμένους ἐπὶ τὴν ἀκροάσιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν· ὃ δὴ πάντες οἱ νομοθέται ἐοίκασι παραλιπεῖν, Apion*, II. 17. *ἐκ γεν. ἀρχ.*] as in *v.* 7, 'from early times,' *τοὺς κηρύσσ. . . . ἀναγινωσκόμενος*] 2 C. 3 : 13, exposition and exhortation being always accompaniments of the reading, as L. 4 : 17, 21. Hence our textual preaching.

22. *ἐκλεξαμ. . . . . πέμψαι*] *to choose men out of their own company* (i.e. of the Jerusalem Church) *and send.* So at *v.* 25. Cyril of Jerusalem says that this epistle was sent to all the Gentile Christians; *καὶ γράφουσιν οἱ ἀπόστολοι καὶ πρεσβύτεροι πᾶσι τοῖς ἔθνεσιν καθολικὴν ἐπιστολήν.* With *ἐκλεξ.* compare *ἀπογράψασθαι*, L. 2 : 5, 'get himself enrolled;' both translated passively in A.V. (Tynd.) *Ἰούδαν*] supposed to have been one of the seventy disciples, and brother of Joseph, also called Barsabas, son of Sabas, A. 1 : 23. *Σίλαν*] He is called Silvanus in 2 C. 1 : 19. 1 and 2 Th. 1 : 1. *σὺν τῷ* II. *κ.* B.] the article once inserted implies that they held the same office and authority. *ἄνδρας ἡγουμ.*] leading men.

23. *γράψαντες*] This anacoluthon is very common in Thucyd. Jelf, § 707. See Mk. 12 : 38 – 40. R. 3 : 24. *οἱ*

Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. 24 ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξελθόντες ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστειλάμεθα· 25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. 28 Ἔδοξε γὰρ τῷ ἁγίῳ πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τῶν ἐπάναγκες τούτων, 29 ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. ἔρρωσθε."

ἀπ. κ. οἱ πρεσβ.] the classes are distinguished in the formal decree, showing that they acted separately, though in concert, *v.* 25. The letter is not addressed τοῖς πρεσβ. κ. τοῖς ἀδελφοῖς. Paul and Barnabas were the bishops of these regions, their diocese (τὴν Α. κ. Σ. κ. Κ.): Antioch (first-named) their metropolitan church. So afterwards provincial Asia and Ephesus, 19 : 10. Κιλικίαν] This is a proof that churches now existed in Cilicia, which had probably been planted by S. Paul during his residence at Tarsus, referred to in 11 : 25. χαίρειν] the usual introductory salutation in letters written in Greek; so in 23 : 26. Among the apostolical epistles it occurs only in Ja. 1 : 1; 'an undesigned coincidence, tending to prove the genuineness of this document,' (Howson), i.e. as drawn up by S. James. χάρις κ.τ.λ. is the usual substitution for χαίρειν in the Epistles.

24. ἐξ ἡμῶν] as in G. 2 : 12, τινὰς ἀπὸ Ἰακώβου, in neither case authorized, but availing themselves of the position and influence of their particular church. Similar instances have occurred in our own time. ἀνασκευάζοντες] '*unsettling* your souls,' as leading them to place their dependance on the ceremonies of the law, *v.* 19. The word primarily means, pack up the baggage, and so carry away; dismantle, ravage; 'turneden upsodoun.' Wiclif. λέγοντες περιτ. κ. τ.] 'asserting circumcision, &c.' i. e. 'for you;' as expressed in A. V., 'ye must be;' but the decree avoids irritating personality. αὐτοὺς is introduced in 21 : 21. οὐ διεστειλάμεθα] gave not commission, i. e. to say such things.

25, 27. ἄνδρας πέμψαι] This was an interchange of courtesy and respect (see *v.* 2), as well as a provision for the more solemn and authoritative settlement of the question. It was also a distinct counteraction to the self-sent Judaizing mission, and a significant rebuke and condemnation of their presumption. παραδεδωκόσι] as in 9 : 24. 13 : 50. 14 : 5, 19. ὑπὲρ τοῦ ὀν.] i.e. in proclaiming Him as the Messiah to the Jews; as the one manifestation of the one only God to the Gentiles. καὶ αὐτούς] 'who in person.' ἀπαγγέλλοντας] præs. for fut.; but literally and properly præs., when the decree should be read at any place. τὰ αὐτά] not necessarily anticipative of *v.* 29, but referring to the whole decree as a document in *writing;* q.d. 'to declare orally what we here write.'

28. Ἔδοξε γάρ] After the preamble and commission of Barnabas and Paul, and the two representatives of the assembled Church, the actual decree is naturally introduced by γάρ. What now follows is the main purpose of the epistle, and the special business of the commission. τῷ ἁγ. πν. καὶ ἡμῖν] clearly it is not assumed that what was the act of the whole Church was therefore the act of the Holy Spirit; but, on the contrary, this emphatic distinction is made to give effect and authority to the act of the Church. The allusion may be to the will of the Spirit as intimated by the inspired utterance of the Apostle James. ἐπάναγκες] a noun only used in the neuter. These things were enjoined 'of necessity,' as Jews and Gentiles were living familiarly together; though in a different state of society all these would not be 'necessary.'

29. εὖ πράξετε] *you shall fare well,*

30 Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. 31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. 32 Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. 33 ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστόλους. 34 ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. 35 Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι, μετὰ καὶ ἑτέρων πολλῶν, τὸν λόγον τοῦ Κυρίου.

36 ΜΕΤΑ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν, Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς ἡμῶν κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. 37 Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν

E. 6 : 21, living in harmony and peace, 2 C. 13 : 11. ἐρρῶσθε] an usual ending of epistles, being the exact equivalent of the Latin, 'Valete.' See 23 : 30.

30, 31. ἀπολυθέντες] formally, by a solemn act of farewell. See *v.* 33. 13 : 3. τὸ πλῆθος] the whole Christian community, to whom, *v.* 23, the letter was addressed. παρακλήσει] *exhortation, advice.* So παρέκαλεσαν in *v.* 32 ; or as in A. V., 'consolation,' for in such a case settlement (opposed to ἀνασκευάζ.) would be consolation.

32. καὶ αὐτοί] i.e. being inspired as well as Paul and Barnabas, 13 : 1. Thus they performed what was assigned to them in *v.* 27. The spiritual qualification of Judas and Silas shows also that the Jerusalem church was anxious for the Gentile churches to feel that the enactment was not by their own authority alone, but by the will of the Spirit, *v.* 28. ἐπεστήριξαν] see on 14 : 22.

33. ποιήσαντες χρόνον] *having stayed some time.* ποιεῖν, when referred to time, is used in the sense of διατρίβειν. Plato, *Ep.* 6, ἀναγκαῖον ἴσως ἐνιαυτὸν γ' ἔτι ποιεῖσθαι. Dem. *De Fals. Leg.* οὐκ ἀνέμειναν τὸν κήρυκα οὐδ' ἐποίησαν χρόνον οὐδένα. So *facere dies* for *morari*. See M. 20 : 12, n. μετ' εἰρήνης] i.e. with the good wishes, formally expressed, of the whole community ; peace, the Oriental mode of salutation and farewell. It was probably after this formal dismissal that Silas resolved to stay. τοὺς ἀποστ.] the whole body of original Apostles residing still in Jerusalem.

35. ἑτέρων πόλλων] The number was increased by the arrival, perhaps, of some from Jerusalem, as John, *v.* 37, and by those whom the Apostles ordained from time to time, or whom the Holy Spirit especially designated as teachers by conferring on them gifts.

36. Μετὰ δέ τινας] after some, not many days. Hence there was hardly time for Peter to come to Antioch and act as described in G. 2 : 12. ἐπιστρ. δή] the δή is equivalent to 'age,' 'come now,' or 'I pray.' It marks energy and resolution in the speaker, greater, perhaps, than in the person addressed, L. 2 : 15, n. ἐπισκεψώμεθα] in this we have the germ of episcopal visitation. So 9 : 32, n. κατήγγ.] a word suitable to a first announcement, 13 : 5, 38 ; as διδάσκ. and εὐαγγ., *v.* 35, to settled and continued teaching. πῶς ἔχ.] 'in what state they are,' externally and spiritually.

37. ἐβουλεύσατο] *had made up his mind ; determined.* Barnabas, being of a kind and forgiving disposition, was anxious to take with him his nephew, Col. 4 : 10. S. Paul looked with an unfavourable eye on Mark for relinquishing the work at Perga, 13 : 13. 'Paulus severior, ille clementior, uterque in suo sensu abundat. Et tamen dissensio habet aliquid humanæ fragilitatis.' Jerome. Barnabas perhaps erred on the side to which his nature inclined him, that of being indulgent to the faults of friends ; cf. G. 2 : 13. On the other hand, Paul's own energy and unsparing self-devotion may have disposed him to undue severity, and rendered him incapable of sympathy with the timid and weak ; or there might have been signs of increased earnestness in Mark which Paul overlooked. 'At any rate they did not allow their separation to slacken their zeal, or to damage the cause.' (Paley,

Ἰωάννην τὸν καλούμενον Μάρκον· 38 Παῦλος δὲ ἠξίου τὸν
ἀποστάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα αὐτοῖς
εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. 39 Ἐγένετο οὖν
παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, τόν τε
Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον·
40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε, παραδοθεὶς τῇ χάριτι
τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. 41 Διήρχετο δὲ τὴν Συρίαν καὶ
Κιλικίαν, ἐπιστηρίζων τὰς ἐκκλησίας.

16 Κατήντησε δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδοὺ
μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικός τινος Ἰουδαίας
πιστῆς, πατρὸς δὲ Ἕλληνος, 2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν
Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. 3 τοῦτον ἠθέλησεν ὁ Παῦλος

Evid. 1, 4.) There was no permanent rupture between the two Apostles, 1 C. 9 : 6; and Mark, the occasion of the temporary difference, justified the good opinion of Barnabas, and became profitable to Paul in the ministry, Col. 4 : 10. 2 T. 4 : 11; so that the *παροξυσμός*, *v.* 39, was in the end a *παροξυσμὸς ἀγάπης καὶ καλῶν ἔργων*, H. 10 : 24. W. G. H. At the same time we may remark, that a false step or failure on the part of a religious man or Christian minister may be detrimental to his character and usefulness for years. It seems implied, in Col. 4 : 10, that Mark was known by the Asiatic churches to have been under a cloud. In the conduct of Barnabas we have the first instance of nepotism; patronage exercised in consequence of family connexion.

38. *ἠξίου*] Vulg. *rogabat;* but rather, claimed, insisted, made it a point. See 28 : 22. *ἀπόσταντα*] a stronger word than *ἀποχωρήσαντα*, in 13 : 13. *τοῦτον*] added at the close, increases the strength of the sentence. The vehemence of S. Paul's language seems to be adopted by the historian, who yet says nothing in direct disparagement of his fellow minister, Mark.

39. They go two and two, in conformity with the original arrangement of their Master. *Κύπρον*] It was natural that Barnabas should first visit his native place (4 : 37), and also that Paul should take an especial interest in the churches of his own country, probably founded by himself in A.D. 39–42. Cf. 2 : 23, n.

40. *παραδοθείς*] As Paul's work alone is the subject of the succeeding history, it was fitting that his commendation should be specially noticed. Cf. 13 : 3. 14 : 26. It does not follow that Barnabas was not similarly committed to the grace of God, though we may have a hint that the Church in general took part with Paul.

41. *Κιλικίαν*] Hence S. Paul seems to have travelled into Crete. Tit. 1 : 5. *ἐπιστηρίζων*] with especial reference to the settlement of the great question about the ordinances of Moses. See 16 : 4, 5. This is the commencement of S. Paul's second apostolic journey, A.D. 51 (spring), which terminated A.D. 54, (autumn.) 18 : 22.

XVI. 1. *κατήντ. εἰς*] 'arrived at,' 'got to.' See 18 : 19, 24. E. 4 : 13. Ph. 3 : 11 (metaph.). *ἐκεῖ*] i. e. at Lystra, most probably. See *v.* 2, and cf. 20 : 4. *γυναικός*] Eunice, 2 T. 1 : 5. An example of undesigned coincidence, as it is stated in the history that she was 'a Jewess who believed,' and in the Epistle Paul applauds 'the faith that dwelt in' her. Timothy had known the Scriptures from a child (2 T. 3 : 15), which was the more likely to be the case, from his having only one Jewish parent, and that parent the mother. *πιστῆς*] converted probably on S. Paul's first visit. 14 : 7. She may, like Lydia afterwards, 16 : 15, have been the hostess of the Apostle. *πατρὸς δὲ Ἕλλ.*] intermarriage between Jew and Gentile was forbidden entirely by the law of Moses, Deut. 7 : 3. But latterly the opinion prevailed that Gentile wives only, and not Gentile husbands, were unlawful. This is confirmed by the marriage of Esther with Ahasuerus, and by the language of Ezra, c. 10, which speaks only of strange wives. But the marriage of Drusilla and Felix was considered unlawful by Josephus, *Ant.* XX. 7, 2. The father may have been a Jewish proselyte.

3. *τοῦτον ἠθ.*] Very similar were the

σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ἤδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἕλλην ὑπῆρχεν.

4 Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἰερουσαλήμ. 5 Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει, καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

6 Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, 7 ἐλθόντες κατὰ τὴν Μυσίαν ἐπείραζον κατὰ τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα. 8 παρελ-

circumstances which introduced Mark to the ministry. (12 : 12, 25.) Timothy supplies his place as *ὑπηρέτης*, probably (13 : 5) to Paul and Silas. *περιέτεμεν*] As Timothy's mother was a Jewess, S. Paul administers the rite of circumcision in consideration of Jewish prejudice. But in the case of Titus, whose parents were both Gentiles, he asserts the liberty of the Gentiles from the yoke of circumcision. G. 2 : 3. *τὸν πατ. αὐτ. ὅτι*] for *ὅτι ὁ πατὴρ αὐτοῦ*. The subject of the dependant sentence is often made the object of the principal sentence. Jelf, § 898. 2. So L. 4 : 34. 19 : 3. J. 9 : 29. *Œd. Col.* 1198. *Med.* 37, 39.

4, 5. *αὐτοῖς*] sc. *τοῖς μαθηταῖς*. *τὰ δόγματα*] 17 : 7. 15 : 28 (*ἔδοξε*). The circular letter called by Clement of Alexandria *ἡ ἐπιστολὴ ἡ καθολικὴ τῶν ἀποστόλων ἁπάντων*. *τὰ κεκρ.*] see 15 : 19. *κρίνω*. *ἐπερίσσ. τῷ ἀριθμῷ*] i. e. in the number of disciples in each.

6. Phrygia was not a province; the term is geographical and ethnographical only. Howson, pp. 268, 291. Galatia, sometimes called Gallo-græcia, received its name from the Gaulish tribes who penetrated into Asia Minor in the third century B.C. Livy XXXVIII. 16. It had been made a province B.C. 25, by Augustus. It was at this time that S. Paul planted the churches of Galatia. G. 1 : 2. 4 : 13, 14. He had not visited this region when he traversed the adjoining districts with Barnabas, 14 : 20, 21, 24. *κωλυθέντες*] In his providential government, God keeps some portions of the earth for a time without the Gospel, or permits the efforts of his Church to fail. *Ἀσίᾳ*] The Roman province comprising Ionia, of which Ephesus was the capital. It included also Mysia. Hence the Apostolical company after the prohibition make no attempt to preach in Mysia, but turn their attention to Bithynia, the next province to the E. of Mysia.

7. *κατὰ τὴν* M.] having arrived *at* Mysia, they did not go far *into* or *through* Mysia, which was divided into two parts, the lesser and the greater. *κατὰ τὴν* B.] The sense of *κατὰ* is modified by the verbs of motion with which it is joined; render 'to' or 'toward' Bithynia. Some read *εἰς. καί*] for *ἀλλὰ*, 7 : 5; *together with* their action was the contrary action of the Spirit. *οὐκ εἴασεν τὸ πν.*] The acts of the Spirit here are those of a person. The intentions of the Apostles, their own personal will and conduct, were opposed by the Spirit. (*κωλυθέντες.*) In this passage *τὸ πνεῦμα* does not stand for an influence acting upon and by their own minds. Various MSS. Syr. V. and Vulg. read *πν. τοῦ Ἰησοῦ*. See Ph. 1 : 19, and cf. 2 C. 3 : 17. Bithynia was the sphere of labour for S. Peter and others (1 P. 1 : 1), who seem to have been abundantly successful, by the account which Pliny gives (*Ep.* X. 97) of the state of the province, A.D. 104.

8. *παρελθόντες*] 'passing by.' It is meant that they left the greater part of Mysia on their right, traversing its frontiers only, making a mere transit across them in consequence of the Divine prohibition, which included Mysia. 'Went over,' Tynd., Gen. 'When they had gone through,' Cr. 'When they were gone out of,' Syr. V. Or if we suppose that on turning away from Bithynia they struck as soon as possible into the Roman road which, from Pergamos, was along the coast, through Adramyttium and Assos to Troas, their course would be most suitably described by the words *παρελθόντες τὴν* M. *κατέβησαν*] as to the sea-side. *Τρῳάδα*] the *city*, not the

θόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. 9 Καὶ ὅραμα διὰ τῆς νυκτὸς ὤφθη τῷ Παύλῳ· ἀνήρ τις ἦν Μακεδὼν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων, Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. 10 Ὡς δὲ τὸ ὅραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

11 Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν, 12 ἐκεῖθέν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς· 13 τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ

region of this name. It was built by Antigonus, but received its name Alexandria Troas from Lysimachus, in honour of Alexander the Great. Augustus had made it a 'colonia.' Paul visited Troas at three several times afterwards. 20 : 5, 6. 2 C. 2 : 12. 2 T. 4 : 13. This first visit was early in A.D. 52.

9. *ὅραμα*] This is not stated to have been a dream, though it occurred in the night. The only dreams recorded in the N. T. are those of Joseph (M. 1 : 20. 2 : 13, 19, 22), the Magi (M. 2 : 12) and Pilate's wife, (M. 27 : 19.) *ἀνήρ τις Μακεδών*] that he was such was evident from his words, but probably also from his costume and language.

10. *ἐζητήσαμεν*] This is the first place where the historian speaks of himself, by the use of the first pers. pl., as accompanying S. Paul. He was probably sojourning at Troas. *ἐζητ.*] sought means of transit, or tried whether the Spirit would allow them to proceed. *ἐξελθεῖν*] 'to go thence,' 'to quit (Troas) and go.' So *v.* 3. *συμβιβάζ.*] collatis argumentis colligentes. They had to compare, discuss, and reason on the subject. Hence, clearly the inspiration on this occasion was of a lower kind than that referred to in *vv.* 6, 7, or 13 : 2. Here the Gospel is transmitted for the first time from the east to the west, into the regions of Europe; 'to Tubal and Javan (יָוָן, but without points יון, Ἰων, *Graci*, Gen. 10 : 2, Dathe) and the isles afar off,' Is. 66 : 19, across that boundary which formed the grand division between Europe and the Grecian name on the one hand, and all the Asiatic nations on the other.

11. *Ἀναχθέντες*] *putting to sea*, 13 : 13, n. *εὐθυδρομ.*] sailed in a straight course, 'ran right before the wind,' 21 : 1. *Σαμοθρᾴκην*] Threiciamque Samon quæ nunc Samothracia fertur. *Æn.* VII. 208. A lofty island on the coast of Thrace, not far from Troas; now called Samothraki, from which Neapolis, on the coast of Macedonia, is about sixty-five miles distant, N.W. *τῇ τε ἐπιούσῃ*] they moored for the night in some harbour of Samothrace. *Νεάπολιν*] 'inter Strymonis et Nessi ostia,' Cellarius. The port to Philippi as Seleucia was to Antioch. The distance was ten miles.

12. *πρώτη*] Philippi was the *first* city in Macedonia to which a person came who was going from Neapolis. Or *τῆς μέριδος* may mean 'its district.' *κολωνία*] a Roman colony, not a Greek colony, which would be *ἀποικία*. Pliny calls Philippi a colony. *N. H.* IV. 18. The people call themselves Romans in *v.* 21. S. Paul seems to refer to their social privileges in his epistle, *πολιτεύεσθε*, Ph. 1 : 27, *πολίτευμα*, 3 : 20. We may, perhaps, consider *κολωνία* to be an explanation of *πρώτη*: it had the designation of *πρώτη*, from the fact that it was *κολωνία*. So among the thirty-three civitates of Britain, York and St. Albans were *πρῶται* as the only two colonies. The name of the place was anciently *Κρηνίδες*, from its many fountains, but having been taken and fortified by Philip of Macedon, he changed its name to Philippi. In the vicinity were mines of gold and silver. The celebrated battle, in which Brutus and Cassius were defeated by Octavianus and Antony (B.C. 42), occurred in the plain part of which would be crossed by the road from Neapolis. *ἡμέρας τινάς*] i.e. some days before the Sabbath occurred. It is implied from the subsequent language of the Evang. that they were several weeks at Philippi. *vv.* 16, 18.

13. *τῇ τε ἡμέρᾳ*] i.e. on the Sabbath after their arrival. *ἔξω*] The Jews had their place of prayer outside the city, that

ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναιξί. 14 καί τις γυνὴ ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἧς ὁ Κύριος διήνοιξε τὴν καρδίαν, προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 15 ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα, Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μείνατε· καὶ παρεβιάσατο ἡμᾶς.

16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν, παιδίσκην

they might not be molested; by the river's side, because in their ceremonies they washed often. πόλεως] some read πύλης. Syr. V. has 'gates of the city.' ποταμόν] a small tributary of the Angites, which flows westward south of Philippi, into the Strymon, (or rather the lake formed by the Strymon near its mouth.) Hdt. VII. 113. Leake III. 114. Κρηνίδες, the original name of the town, was probably derived from the abundance of such small streams in its vicinity. In Ezek. 1 : 1, Dan. 10 : 4, visions are vouchsafed to the prophets on the banks of the rivers Chebar and Hiddekel. See also Ps. 137 : 1. ἐνομίζετο] is applied to customs which have got the *force of law* by prescription. Vulg. 'videbatur,' and so Syriac, which also has ܒܝܬ ܨܠܘܬܐ house (or place) of prayer. Josephus records a decree of the people of Halicarnassus,—Δέδοκται ἡμῖν Ἰουδαίων τοὺς βουλομένους ἄνδρας τε καὶ γυναῖκας τά τε Σάββατα ἄγειν, καὶ τὰ ἱερὰ συντελεῖν κατὰ τοὺς Ἰουδαϊκοὺς νόμους, καὶ τὰς προσευχὰς ποιεῖσθαι πρὸς τῇ θαλάσσῃ κατὰ τὸ πάτριον ἔθος· ἂν δέ τις κωλύσῃ ἢ ἄρχων ἢ ἰδιώτης ὅδε τῷ ζημιώματι ὑπεύθυνος ἔστω καὶ ὀφειλέτω τῇ πόλει. *Ant.* XIV. 10. 23. At Rome, in the time of Juvenal, the Jews frequented a proseucha near the fountain of Egeria, in which neighbourhood they dwelt. 'Nunc sacri fontis nemus et delubra locantur Judæis. *Sat.* III. 13. There must have been but few Jews in Philippi, since there was no synagogue. The προσευχὴ may not have been a building, but a place 'usually resorted to' by the Jews for the purpose of worship. Cf. English use of Meeting in the sense of 'worship' and 'place of worship.'

14. Λυδία] 'Attico more peregrinæ mulieri a patriâ nomen imposuit.' Wetstein. πορφυρόπωλις] i.e. τὰ πορφυρᾶ πωλοῦσα. The art of dyeing ivory with purple had been practised in Lydia from the Homeric age. *Il.* IV. 141.

ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ
Μηονὶς ἠὲ Κάειρα παρήϊον ἔμμεναι ἵππων.

Thyatira is situate on the confines of Lydia and Phrygia, between Sardis and Pergamus. An inscription has been found there, purporting to be erected by the dyers—οἱ βαφεῖς—of that place. ἤκουεν] imperf., implying not habitual or frequent hearing, but continuous and attentive on this occasion. So ἔκραζε, in *v.* 17. διήνοιξε] Lydia was in business, yet withstood the temptations and distractions incident to trade; we may conceive that she 'did the truth,' J. 3 : 21, embraced such opportunities for learning God's will as were afforded her, consorted with despised Jewesses at Philippi under the Roman dominion. Such are the characters whom God usually enriches with the fulness of his grace. 10 : 2–4. Rev. 3 : 20. 'Called according to God's purpose by his Spirit working in due season, they, through grace, obey the calling.' Art. XVII. And see Collect for Easter Day.

15. ὁ οἶκος] *her household.* This instance, that of the jailor's family (*v.* 33), and that of Stephanas (1 C. 1 : 16), together afford a strong presumptive argument in favour of infant-baptism. Cf. 21 : 5, n. παρεβιάσατο] the word is used of moral compulsion by urgent entreaty. L. 24 : 29. εἰ κεκρ.] *have judged, and still judge,* by previous enquiry and present admission to baptism. The courteous delicacy of the phrase is to be noticed. She does not offer hospitality as a proof of her sincerity, but as a test of their belief in it. She contrives to involve the credit of the invited parties for honesty and truth in their acceptance of her invitation. An offer made in such terms could not be a mere compliment, and though so courteous, could hardly without discourtesy be refused. S. Paul fully appreciated such conduct and such a character. R. 12 : 10, 13. 16 : 2, 23.

16. ἐγένετο] i.e. on another Sabbath. Many MSS. have τὴν προσευχὴν, *the place of prayer.* So Syr. V., as in *v.* 13.

τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχε τοῖς κυρίοις αὐτῆς μαντευομένη. 17 αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραζε λέγουσα, Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας, τῷ πνεύματι εἶπε, Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας· 20 καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπον, Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν

παιδίσκη] 'a female servant,' not necessarily meaning 'slave,' (see 12 : 13. M. 26 : 69,) though this was one. πνεῦμα Πύθωνος] a divining spirit like that attributed to the Pythoness at Delphi. Suidas explains the word as equivalent to ἐγγαστρίμυθος, ἐγγαστρίμαντις, and quotes the witch of Endor as an example. The whole tenour of the narrative implies a supernatural possession; and though we do not witness the terrible spectacle of human beings possessed by evil spirits, nothing can be more presumptuous than to make our own experience the criterion of truth for the times which have preceded us. See Trench *on Miracles*. Howson, *Life and Epp. of St. Paul*, c. IX. τοῖς κυρίοις] i.e. to the family which owned her. See on L. 19 : 33. μαντευομένη] here only. The sacred writers avoided words, the employment of which might tend to break down the distinction between heathenism and Christianity. προφητεύειν is the constant word in N. T., but when the lying art of heathen divination is referred to, μαντεύεσθαι is adopted. Cf. Deut. 18 : 10. 1 Sam. 28 : 8. LXX. The μάντις is one in whom reason is suspended; his declarations are received only after they have been approved by the προφήτης. Plato, *Timæus*, § 47. (Trench's *Synonyms*.)

17. κατακολ. . . . ἔκραζε] The terms imply that she followed them close, and kept on crying thus for a long time. The possessed damsel recognises S. Paul's divine mission, as the two Gergesenes acknowledged the power of our Saviour, M. 8 : 29. See Mk. 1 : 24. 3 : 11. and cf. A. 19 : 15.

18. ἐπὶ πολλὰς ἡμ.] probably not only on such occasions as mentioned in *v.* 17, i.e. on the Sabbath, but whenever she met the company. διαπονηθείς] Severus, IV. 2, οὐ πρέπουσα μαρτυρία τοῖς κήρυξι τῆς ἀληθείας ἡ ἀπὸ πονηρῶν πνευμάτων. See Mk. 1 : 34. ἐν τῷ ὀν.] The use of this form of words on such occasions by S. Paul is implied in 19 : 13.

19. ἐξῆλθεν] There is a *paronomasia* with the preceding ἐξῆλθεν, since, with the departure of the evil spirit, their hope of gain had departed. The effect produced upon the woman evidently proves the *reality* of the possession; for, had she been an impostor, she would still have persisted in the imposture at the instigation of her masters. τὸν Π. κ. τὸν Σ.] easily discovering that they were the chiefs of the party. εἵλκυσαν] thus Arr., *Epict.* I. 29, ἕλκει με εἰς τὴν ἀγοράν. Ja. 2 : 6, ἕλκουσιν ὑμᾶς εἰς κριτήρια. S. Paul refers to this treatment, 1 Th. 2 : 2. Ph. 1 : 29, 30. ἀγοράν] forum where the courts were. Ruins of private dwellings are still visible; also something of a semicircular shape, probably this forum. There is, too, the remainder of a palatial edifice. Kitto. ἄρχοντας] *rulers* generally; the particular court is then stated.

20. στρατηγοῖς] The Greek word for *Prætors*. The colonial magistrates were properly styled duumviri, but affected the name and state of Roman Prætors, 'Cum in cæteris coloniis *duumviri* appellentur hi se *prætores* (sc. Capuæ) appellari volebant,' Cic. *De Leg. Agr.* II. ἐκταράσσ.] Cf. 17 : 6. 1 Ki. 18 : 17. Ἰουδαῖοι ὑπάρχ.] in contrast with Ῥωμαίοις οὖσι, 'being Jews to begin with.' G. 2 : 14. Since no specific accusation could be brought against the Apostles, there being no law that could touch the case of injury inflicted by a cure, the owners of the

τὴν πόλιν, Ἰουδαῖοι ὑπάρχοντες· 21 καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν, Ῥωμαίοις οὖσι. 22 Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίζειν· 23 πολλάς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· 24 ὃς παραγγελίαν τοιαύτην εἰληφὼς ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακήν, καὶ τοὺς πόδας αὐτῶν ἠσφαλίσατο εἰς τὸ ξύλον.

25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. 26 ἄφνω δὲ σεισμὸς ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. 27 ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς δεσμίους. 28 ἐφώνησε δὲ φωνῇ μεγάλῃ ὁ Παῦλος λέγων, Μηδὲν

damsel endeavoured to take advantage of the prejudice generally entertained against the Jews. Cicero (*pro Flacc.* 28), speaks of them as *civitas suspiciosa ac maledica;* Tacitus (*Hist.* v. 8), *teterrima;* Pliny (*N. H.* XIII. 9), *contumeliâ numinum insignis.*

21. *ἔθη*] Namely, the turning from idols unto the living and true God. *οὐκ ἔξεστι*] the introduction of new gods was forbidden by the laws of Rome, as at Athens, 17 : 18. Liv. XXXIX. 16, 'Quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri vetarent, sacrificulos vatesque foro, circo, urbe prohiberent.' The Apostles, however, as far as their doctrine prevailed, put an end to the worship of the gods of the Romans. *Ῥωμ. οὖσι*] as being citizens of a *κολωνία*, *v.* 12. They possessed also the Jus Italicum, or exemption of land from taxation; a distinction which denoted them a first class *κολωνία*.

22. *συνεπέστη*] So the tumult occurred in the proconsul's court at Corinth, 18:17. Here the judges took part with the rioters, evidently without hearing the defence. See *vv.* 37, 38. Cf. 22 : 25. *περιῤῥήξαντες*] this word is used by Diod. Sic., and Dio Halic., to express the rough way in which the lictors tore off the garments of their prisoners. In Latin *lacerare* or *scindere vestem.* The scourging of the Apostles seems to have been a *temporary* punishment to satisfy the people, as we find them detained in prison for further enquiry. *ῥαβδίζειν*] by the lictors' rods or staves. See on *v.* 35. S. Paul alludes to this scourging, with two others of the same kind, in 2 C. 11 : 25.

24. *τοιαύτην*] It is implied that the jailor, with the usual barbarity of men of this class, took advantage of the strict terms of the command to treat them with extreme severity. He entered heartily into the persecution. *τὴν ἐσωτ. φυλ.*] the keep or dungeon, *the interior ward,* called in the Roman law sedis intimæ tenebræ. *ξύλον*] *nervus,* stocks for the feet used at Sparta, at Athens, at Rome. *ξύλον* was also a heavy collar of wood like our pillory, *δῆσαι τινα ἐν ξύλῳ*, Hdt. VI. 75., Ar. *Eq.* 367. *ξύλῳ φιμοῦν τὴν αὐχένα*, Ar. *Nub.* 592. In Ar. *Eq.* 1049, we have *πεντεσύριγγον ξύλον*, which was a combination of the stocks and pillory.

25. *προσευχ. ὕμνουν*] Sang a hymn of praise, as part of their worship; of praise for that they were counted worthy to suffer shame for the Lord's sake, 5 : 41; an example of religious cheerfulness under bodily pain, want, outward ignominy, and apparent hopelessness. *ἐπηκροῶντο*] *were listening.* That they could not only praise God, but *sing* praises, is a sufficient proof of the reality of their faith, peace, and joy.

26–28. *σεισμός*] *An earthquake,* as indicative of the Divine power and pre-

πράξῃς σεαυτῷ κακόν· ἅπαντες γάρ ἐσμεν ἐνθάδε. 29 Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ, 30 καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη, Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; 31 οἱ δὲ εἶπον, Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. 32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου, καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα. 34 ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον

sence, Ps. 18 : 7, *τὰ θεμέλια τῶν ὀρέων ἐσαλεύθησαν.* See Ps. 68 : 8. Ex. 19 : 18. *ἀνέθη*] a further interposition ; for this could not be the effect of the earthquake. See 12 : 7. *σπασάμενος μαχ.*] no article ; indicating that he caught up a sword whih lay handy and drew it. In Mk. 14 : 47, *σπ. τὴν μαχ. ἀναιρεῖν*] Philippi had already witnessed, in Cassius and Brutus, examples of such desperation. Ancient philosophy approved of the practice. The Roman jailor who allowed a prisoner to escape, was liable to suffer his punishment. Compare the conduct of the soldiers in the shipwreck, 27 : 42. *ἐφώνησε*] in the earthquake, as afterwards in the shipwreck, the inspired prisoner remains self-possessed, and controls those who are placed over him. W.G.H.

29. *φῶτα*] *lights*, but not necessarily demanding more than one. From this it appears that Paul's knowledge of the action and intention of the jailor, *v.* 28, was supernatural, imparted to him for the preservation of the jailor, and to call his attention to their situation. *ἔντρομος γεν.*] 'being in a state of trembling,' 7 : 32. *προσέπεσε*] paid them supreme honours. He felt persuaded that the earthquake had happened on their account; doubtless having heard something of their previous history, of their miracles and mission.

30, 31. *προαγαγών ... ἔξω*] 'conducting them forth outside.' *Κύριοι*] *Domini*, a title of respect. This enquiry is not made in the very first moment of fear and awe, while flinging himself at their feet ; but after he had released them from the dungeon, and brought them to the outside of the prison wards. The answer also proves that his enquiry had reference to the salvation of his *soul*. The whole circumstances of this conversion are very similar to those of S. Paul, 9 : 6. We may take these as types of those who have been among the chief of sinners, far off, owing the 'five hundred pence.' The cases of Lydia and Timothy are types of those who, at no period of their lives, have been far from the kingdom of God. Both classes still exist; but the latter is that which we may expect to meet with generally in our usual congregations, among those who in infancy have been 'grafted into the body of Christ's Church,' and from childhood have had some instruction in the 'things which are necessary for their soul's health.' We shall greatly err if we consider the jailor as a type of the way in which God *usually* awakens sinners; yet every one who is awakened, whatever may have been his previous character and career, or whatever may have been the instrumental means of his awakening, must direct his faith and trust to Jesus, as his living Lord and exalted Saviour. See J. 6 : 29. *καὶ ὁ οἶκός σου*] i. e. on the same condition.

33. *ἔλουσεν*] 9 : 37, n. *ἀπὸ τῶν πλ.*] *πληγ.* for the effects of the stripes, the blood, constructio prægnans. The Apostles did not wash or heal their wounds by a miracle; neither did they relieve their nearest friends on every occasion, Ph. 2 : 27. 1 T. 5 : 23. 2 T. 4 : 20. The power was not exercised capriciously or for personal convenience. So our Lord wrought no miracle to supply his own necessities. Contrast the kindness, the consideration of the man, (*τράπεζαν*, *v.* 34), with his former barbarity (for the *ξύλον* was a wanton outrage); and we have a lively proof of the change wrought in his disposition and conduct. *ἐβαπτίσθη*] this could hardly be in any water which admitted of their being immersed.

34. *ἀναγαγών*] His house was apart from the wards, but within the precincts of the prison. *πανοικί*] is to be joined with *ἠγαλλιάσατο*. So Syr. V. *πεπιστευκώς*] 'quum crederet,' expressing the cause or reason ; 'that he with all his household believed,' Tynd., Cr., Gen.,

αὐτοῦ παρέθηκε τράπεζαν, καὶ ἠγαλλιάσατο πανοικὶ πεπιστευκὼς τῷ Θεῷ.

35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες, Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. 36 ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον, Ὅτι ἀπεστάλκασιν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακήν· καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. 38 ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι· 39 καὶ ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων ἐξελθεῖν

Plat. *Phæd.* § 118, λέγω δὲ τοῦδ ἕνεκα βουλόμενος δόξαι σοι ὅπερ ἐμοί, i. e. ὅτι βούλομαι. Jelf § 697.

35. *οἱ στρατηγοί*] These like the jailor were convinced by the earthquake, and by the rumour of what had taken place in the prison, that Paul and Silas were under the protection of supernatural powers. *ῥαβδούχους*] *The lictors,* who in the colonies carried staves, not *fasces* as at Rome.

37. *πρὸς αὐτούς*] i. e. addressing the lictors, and so the prætors through them. Observe the opposition between *δημοσίᾳ* and *λάθρα*. *ἀνθρώπους Ῥ. ὑπαρχ.*] *ἀνθρ.* used as speaking of themselves, 'persons who are Romans,' or 'being Roman persons.' The *lex Porcia* A.U.C. 506, inflicted a heavy penalty on any magistrate who should scourge a Roman citizen. So also the *lex Valeria* 254 U.C. Hence Cicero says, 'illa vox et imploratio, civis Romanus sum, quæ sæpe multis in ultimis terris opem inter barbaros et salutem tulit.' *Verr.* v. 57. The citizenship of Silas (Silvanus) might be one reason why he was chosen to accompany Paul. *δημοσίᾳ ἀκατακρίτους*] these circumstances aggravated the outrage. According to the Roman laws, 'atrocitatem aut locus facit, aut tempus. Locus, si in theatro aut in foro fiat; si die festo ludorum, et conspiciente populo injuria fiat, atrox est tempore.' 'It is a question how S. Paul came to be a Roman citizen. Tarsus was indeed a free city, having received this distinction from Augustus, in consideration of the calamities which it sustained in the civil wars. It was, therefore, independent, governed by its own laws and magistrates. But the inhabitants of a free city had not the privileges of Roman citizens (which is clear from 21 : 39, compared with 22 : 24, 25), and would not style themselves Ῥωμαῖοι. The franchise of Rome was sparingly conferred, not on cities but on individuals, by the emperor or provincial governor in return for public services or large sums of money, 22 : 28. The better opinion is, that in this way the citizenship had been bestowed on an ancestor of the Apostle.' W. G. H. *ἐκβάλλ.*] 'hurry us out.' See M. 9 : 38. *οὐ γάρ*] 'Why no;' 'Nay, not so,' Tynd. S. Paul submitted to be scourged by his own countrymen, 2 C. 11 : 24, for, though he might have pleaded his privilege as a Roman, to the Jews he became as a Jew, observing their ceremonies, and submitting to their law. *αὐτοί*] i. e. in person, not by messengers. *ἐξαγ.*] i. e. openly and formally, not merely 'letting us go.'

38. *ἐφοβήθησαν*] They had probably heard of the punishment of the inhabitants of Rhodes, A.D. 44, whom Claudius had deprived of their freedom for putting to death some Roman citizens. Dio Cass. 60. Besides they were liable to action by the Cornelian law. Had Paul, on the other hand, put forward this claim without just grounds, he would have met with condign punishment. We learn from Suetonius that Claudius 'civitatem Romanam usurpantes in campo Esquilino securi percussit.'

39. *παρεκάλεσαν*] *soothed them,* wishing to allay their irritated feelings: begged them to take no notice of it. *ἐξαγαγόντες*] i. e. accompanying them publicly out

τῆς πόλεως. 40 ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον εἰς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφοὺς παρεκάλεσαν αὐτοὺς, καὶ ἐξῆλθον.

17 Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγὴ τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, 3 διανοίγων καὶ παρατιθέμενος, ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς ὃν ἐγὼ καταγ-

of the prison into the open street, as required, *v.* 37. The conduct of Paul and Silas on this occasion warrants us in maintaining our civil rights against oppression, as a step which is due to ourselves, the cause of Christ, and to our oppressors or wrong doers; since their punishment, or their apprehension of punishment, may operate beneficially on themselves, and towards others for the future. The possession of civil immunities and rank is a talent which is to be employed in the service of God as occasion demands. They are grievously mistaken who exercise such privileges ostentatiously, or disregard them wantonly.

40. *εἰς τὴν Λυδίαν*] *to the house of Lydia.* Their action in repairing to their place of abode and the company of their friends, and the deliberate and public manner of it, were probably designed as a proof of their acquittal, and freedom to be, or go, where they pleased. *ἐξῆλθον*] namely, *Paul and Silas.* S. Luke seems to have remained at Philippi, and not to have rejoined Paul and his companions till 20 : 5. Doubtless he exercised the office of an *ἐπίσκοπος*, and was left there as Titus in Crete, Tit. 1 : 5. Timothy also may have remained with him for a short time, as he is not mentioned again with Paul and Silas until 17 : 14. *τοὺς ἀδελφούς*] i.e. their converts who had assembled there, perhaps like the congregation in the house of Mary 12 : 12, to pray for their release. S. Paul leaves Philippi A.D. 52, May.

XVII. 1. *διοδεύσαντες*] Having journeyed without stopping. *τὴν Ἀμφ. κ. Απ.*] as under the single notion of a route, 15 : 3. Amphipolis was on the borders of Thrace, at the mouth of the Strymon; a colony of the Athenians, Thuc. IV. 102. In approaching and leaving this city, and on his route to Thessalonica, the Apostle passed over ground celebrated in classic story for the march and halt of Xerxes (Hdt. VII.), the chief exploits and death of Brasidas (Thuc. IV. and V.), the early conquests of Philip of Macedon, and the advance of Antonius to the field of Philippi. Apollonia was about half-way between Amphipolis and Thessalonica. *Θεσσαλονίκην*] its former name was Therma, Hdt. VII. 127; hence Thermaic gulf. It was named Thessalonica by Cassander, after his wife, who was half-sister of Alexander the Great (Strabo, VII.). Now called Selenik (*Ital.* Salonichi). While S. Paul was here, the Philippians sent him assistance several times, Ph. 4 : 15, 16. Yet he maintained himself by his own labour, 1 Th. 2 : 9. 2 Th. 3 : 8. *ἡ συναγωγή*] the synagogue they expected to find, there being none in the other two cities, 21 : 4, n.

2. *τὸ εἰωθός*] Paul, though especially the Apostle of the Gentiles, R. 11 : 13, 2 T. 1 : 11, had not given up the practice of first making the offer of the Gospel to the Jews. See on 13 : 46. Perhaps he always did this, 28 : 17. *ἐπὶ σάββατα τρία*] that he remained here for some time is clear from the circumstances above mentioned, *v.* 1. *διελέγετο*] *discoursed* with them. Thus Xenocrates, *ἦκε πρὸς Πλάτωνα καὶ κατέλαβε διαλεγόμενον τοῖς σὺν ἑαυτῷ.*

3. We may observe the logical method and division of the Apostle's discourse: (1) that the Messiah, according to prophecy, was to suffer and rise from the dead; (2) that Jesus was that Messiah. Hence we learn how to preach the Gospel to Jews. *διανοίγων*] *opening out* the Scriptures, L. 24 : 32. *παρατιθέμενος*] *Putting* one passage *by the side* of another so as to shew the reference of the whole to Christ. But it may mean nothing more than *propounding, putting to them.* Luth. So *παρέθηκε παραβ.* M. 13 : 24, 31. Cf. *ἐκτιθέναι*, 18 : 26. 28 : 23; 'insinuating,' Rheims. For the chief passages employed see 8 : 32, 33. 2 : 25—28, 34, 35. 4 : 11,

γέλλω ὑμῖν. 4 καί τινες ἐξ αὐτῶν ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. 5 Ζηλώσαντες δὲ οἱ ἀπειθοῦντες Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων τινὰς ἄνδρας πονηροὺς καὶ ὀχλοποιήσαντες, ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον· 6 μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα καί τινας ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες, Ὅτι οἱ τὴν οἰκουμένην ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν, 7 οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα λέγοντες ἕτερον εἶναι,

25, 26. 13:33—35. H. 9:18—24. 10:5—13.

4. ἐπείσθησαν] were effectually persuaded, i.e. believed, *v.* 5. προσεκληρώθησαν] consorted (con sors) 'cast in their lot with,' Prov. 1:14. τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσεκληρωμένων, Philo, p. 1001, D. γυναικῶν] these were proselytes, *v.* 12. τῶν πρώτων] i.q. εὐσχημόνων, 13:50.

5. Ζηλ.] 7:9. ἀπειθ.] contrasted with ἐπείσθησαν, *v.* 4. Cf. 14:1, 2, n. ἀγοραίων] properly, *idlers about the forum*, circumforanei, subrostrani, subbasilicani, Demosth. *De Cor.* c. 39. περίτριμμα ἀγορᾶς. Aristoph. *Eq.* 218, γέγονας κακῶς, ἀγοραῖος εἰ. πονηρούς] *men of no principle or character, worthless.* These were probably Gentiles, 1 Th. 2:14. ὀχλοποιήσαντες] having made up a mob. ἐπιστάντες] having beset. δῆμον] *the popular assembly*, as in 19:30. S. Paul alludes to this tumult, 1 Th. 3:4, and appeals to the Thessalonian Christians as eye-witnesses of it.

6. The casual manner in which Jason's name is introduced is an instance of the inartificial style of composition, and the habit of taking for granted a knowledge of persons, so noticeable in the N. T. records. Jason was probably a well-known character when S. Luke wrote; he is mentioned R. 16:21, as a kinsman of Paul, and one of his companions at Corinth. He was a Jew therefore, and affords an example of a Jew with a Greek name, and that even a mythological one. So Jason the pseudo high priest, 2 Macc. 4:7, 13. πολιτάρχας] like ἑκατοντάρχης (S. Luke, in Acts only) for -χος, a later form. The classical form is πολίαρχος, Lat. præfectus urbi. Thessalonica was a free city, 'urbs libera;' it had therefore its own 'popular assembly,' δῆμος, *v.* 5, and its own magistrates. An inscription on an arch still remaining at Thessalonica records the names of seven magistrates, under the title here given by S. Luke—ΠΟΛΕΙΤΑΡΧΟΥΝΤΩΝ ΣΩΣΙΠΑΤΡΟΥ κ.τ.λ. Howson, *Life &c. of S. Paul*, Vol I. p. 360. οἰκουμένην] this word is to be taken in its *popular* sense. The assertion, however, proves the extensive propagation and wonderful success of the Gospel. The heathen writers of this and the following age abound in evidence of the fact; among whom Pliny (*Ep.* x. 97), speaking of the heathen temples in Achaia, says, prope jam desolata templa, et sacra solemnia diu intermissa. Tertull. *Apol.* 37, Hesterni sumus et vestra omnia implevimus . . . sola vobis relinquimus templa. To the same effect is the testimony of Justin Martyr. ἀναστατώσαντες] the results arising from hatred and opposition to the Gospel are ascribed by its enemies to the Gospel itself; so it was foretold, M. 10:34–36. L. 12:49.

7. ὑποδέδεκται] 'hath entertained' as guests; L. 9:53. 10:38. 19:6. For the pass. voice, see in 8:29. 16:10. πάντες] to include Jason and the others who were present. ἀπέναντι] in every other place this signifies *before, in front of*, and so here it may mean *in the face of the decrees.* They probably alluded to the Christians' refusing to worship the Roman deities; or perhaps Claudius had issued a special edict against Jewish and Christian *superstitions*, when he banished the Jews from Rome, 18:2. βασιλέα . . . ἕτερον] i.e. another instead of Cæsar, who, though never styled *Rex* by the Romans, was sometimes called βασιλεύς by the Greeks. See 1 P. 2:17. So the Jews in Jerusalem acknowledged the Roman emperor, that they might procure the death of Jesus, J. 19:15. The

Ἰησοῦν. 8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. 9 καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροιαν· οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπῆεσαν. 11 οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κἀκεῖ σαλεύοντες τοὺς ὄχλους. 14 εὐθέως δὲ τότε τὸν Παῦλον

charge, like that against our Lord and against Stephen, had some foundation in fact. They did proclaim, as Jesus had commanded, 'the kingdom of God,' and himself 'the King.'

8, 9. *ἐτάραξαν . . . πολιτ.*] Notice the effect of a similar charge upon Pilate, J. 19 : 12—16. *λαβόντες τὸ ἱκανόν*] *having taken security* or *bail*. This appears to be a translation of the Latin law phrase, *satis accipere*, opposed to *τὸ ἱκανὸν ποιεῖν, satisdare*. *τῶν λοιπῶν*] the other brethren mentioned in *v.* 6.

10. *Βέροιαν*] now *Verea*, about 51 miles S.W. from Thessalonica. Lucian calls it *μεγαλὴν καὶ πολυάνθρωπον*. Timothy followed, *v.* 14, n. *τῆς νυκτός*] i. e. the night of that same day, M. 2 : 14. *ἀπῆεσαν*] *went off to*.

11. *εὐγενέστεροι*] *of a superior stamp*. This word, like *ingenuus*, refers primarily to nobility of birth, but denotes frequently good qualities of mind and disposition, according to the maxim, 'Virtus vera nobilitas.' *ἐπιεικέστεροι*, Chrysostom, Theoph. Cic. *ad Att.* XIII. 21, Audio laudabilia de Scrofâ . . . *εὐγενέστερος* est etiam *quam pater*. This true nobility they showed by their readiness to give the Apostle a fair hearing and patient attention; by their freedom from prejudice, and by their exercise of candour. They possessed the *καρδία καλὴ καὶ ἀγαθή*, L. 8 : 15, n. They were equally removed from simple credulousness and wanton scepticism. They tested (*ἀνακρίνοντες*) the statements of the Apostles by the authorities to which they appealed. See on M. 13 : 23. Mk. 4 : 20. *τῶν ἐν Θεσσ.*] i.e. than their Jewish brethren in Th. (*v.* 13); for these were, of course, Jews. *οἵτινες*] quippe qui; ut qui; 'in that,' A.V. *τὸ καθ' ἡμέραν*] *τὸ* referring to the daily exposition of the Apostle. So in L. 11 : 3. 19 : 47. The right and duty of private judgment are immediately deducible from their conduct, as commended by the inspired writer. As the Apostle appealed to and expounded the Scriptures of the O. T., they searched the Scriptures for themselves, in the exercise of the ordinary faculties of common sense, reason, and judgment. The result (*μὲν οὖν*) was the conversion of many. Hence, *a fortiori*, no interpretation or decision of uninspired persons, in matters pertaining to faith, is required to be received by any man, unless it may be proved by most certain warrant of Holy Scripture. Art. VI.

12. *τῶν εὐσχημόνων*] i. q. *τῶν πρώτων*, *v.* 4; and contrast 13 : 50. The upper classes in these European-Greek and Romanized towns were probably better educated than those of Asia Minor. *ὀλίγοι*] refers both to *γυναικ.* and *ἀνδρ.*

13. *ὁ λόγος τοῦ Θ.*] i.e. the preached Gospel, which is the usual meaning of the term. *σαλεύοντες*] See 4 : 31; a nautical figure like *μετεωρίζεσθε*, L. 12 : 29. 'moving and troubling,' Rh. from Vulg. *τοὺς ὄχλ.*] i.e. the mob, as in Thessalonica, *v.* 5.

14. *οἱ ἀδελφοί*] the name always given to believers as soon as they had made profession, and had joined or formed a *confraternity* or church. *ὡς ἐπὶ τ. θ.*] *ὡς* seems to imply intention: it does not follow that Paul went by sea. By comparing this with 1 Th. 2 : 18, it would appear that Paul only intended a temporary retirement, and expected to be able soon to join his colleagues Silas and Timothy; also that he was for some time in a place, or region, whence he 'once and again'

ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. 15 οἱ δὲ καθιστῶντες τὸν Παῦλον ἤγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήεσαν.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὖσαν τὴν πόλιν. 17 διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. 18 Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καί τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ, Ξένων δαιμονίων δοκεῖ

meditated a return to Thessalonica. This fact, and the attendance of his escort all the way to Athens, are in favour of a land journey. Cf. 20: 3. *ὅ τε Σ. κ. ὁ. T.*] The double insertion of the article denotes emphatically that S. and T. waited, *each of them*, there still, and is consistent with the supposition that S. and T. did not both together, as a pair, accompany S. Paul to Thess. and Berœa. 16: 40, n.; and cf. 18: 5, n.

15. *καθιστῶντες*] The word occurs in this sense in Thuc. IV. 78, *κατέστησαν αὐτὸν εἰς Δίον. Od.* XIII. 274. Arrian, *καταστήσειν αὐτοὺς μέχρι* Καρμανίας. LXX. 2 Chr. 28: 15. *ἐντολήν*] it would appear as if Timothy alone joined Paul at Athens, whence he was sent to Thessalonica, 1 Th. 3: 2. Silas and Timothy rejoined S. Paul at Corinth, 18: 5. The non-insertion of the article before *Τιμόθεον* indicates that Paul had both in view when he sent the message. So 3: 11. Thuc. VII. 75, *ἐδόκει τῷ Νικίᾳ καὶ Δημοσθένει.*

16. *κατείδωλον*] *covered with idols*, like *κατάδενδρος χώρα, covered with trees. καταβόστρυχος νεανίας*, Eur. *Phœn.* 146. *κατάμπελος, κατάχρυσος.* The statues of the gods were more numerous at Athens than anywhere else. Paus. *Att.* XVII. 24, *οὐκ ἦν ἀλλαχοῦ τοσαῦτα ἰδεῖν εἴδωλα. παρωξύνετο*] *was provoked* with holy indignation, Mk. 3: 5. J. 2: 17.—It would appear that S. Paul did not intend to declare the tidings of salvation at Athens, which now retained only its philosophical celebrity. The result shows how justly he deemed these proud Greeks unfit to receive the doctrine of a pure theism, much less to admit the humiliating truths of the Gospel.

17. *διελέγετο*] followed by dat. seems to refer to continuous discourse, *v.* 2. 20: 7, 9; followed by *πρὸς*, c. accus., it has the sense of discussion, 24: 12. S. Paul discoursed in the synagogue, and disputed in the market-place. The tense denotes the continuance and frequency of the action. So *συνέβαλλον, εὐηγγελίζ. ἀγορᾷ*] *the public square*, in the Ceramicus, S.W. of the Acropolis and S. of the Areiopagus. In it were many sacred buildings, porticoes, and walks of plane trees. *τοὺς παρατυγχάνοντας*] *those that came in his way. ὁ παρατυχών*, any *chance person*, Thuc. I. 22. *τὸ παρατυγχανόν, an emergency*, Thuc. I. 122.

18. With the Epicureans chance was the supreme power; with the Stoics, necessity. The former were named from Epicurus, who lived B.C. 300. He considered happiness the chief end of man, and made it to consist in pleasure; denied a Divine Providence and the immortality of the soul, though he admitted the existence of Deity. They were, in effect, practical Atheists, and are expressly called so by Plato and Cicero. The Stoics obtained their name from *στοὰ, the porch* (i.e. the open hall, or piazza, Pœcilè), where Zeno, B.C. 350, held his school. They acknowledged the existence of God as the all pervading spirit, but denied the immortality of the soul. *σπερμολόγος*] would be applied literally to a small bird *picking up seed*, then to one who *picks up scraps by begging or stealing.* Hence *one who retails scraps of knowledge, an idle babbler;* used by Demosth. *de Cor.* c. 39. The Syriac uses a phrase which Castell (ad v.) renders 'collector verborum.' Vulg. 'seminator verborum,' which would require *λογοσπόρος.* Beza. *ξένων δαιμονίων*] formerly there had been a disposition at Athens to receive foreign divinities, which

καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. 19 ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες, Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ λαλουμένη διδαχή; 20 ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν· βουλόμεθα οὖν γνῶναι, τί ἂν θέλοι ταῦτα εἶναι. 21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον.

22 Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη, "Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς

appears to have been checked by their comic writers. The accusation brought by Melito against Socrates was, *ὡς οὓς μὲν ἡ πόλις νομίζει θεοὺς, οὐ νομίζοι, ἕτερα δὲ καινὰ δαιμόνια εἰσφέροι.* Xen. *Apol. Socr.* So Plat. *Apol.* § 11. *Euth.* § 2, *φησί με ποιητὴν εἶναι θεῶν, καὶ ὡς καινοὺς ποιοῦντα θεούς.* ἀνάστασιν] Chrysostom remarks, *τὴν ἀνάστασιν θεόν τινα εἶναι ἐνομίζον, ἅτε εἰωθότες καὶ θηλείας σέβειν,* i.e. supposing that he taught the worship of Jesus and Anastasis (i.e. a supposed goddess, so called).

19. *Ἄρειον πάγον*] As no mention is made of a trial, S. Paul was probably taken hither by the philosophers, that their curiosity might be gratified by hearing him expound his doctrines in a public place of great resort. This view is confirmed by the courteous request, *δυνάμεθα γνῶναι.* It might be expected, too, that on the hill of Mars the mind of the stranger would be impressed with the magnificence of the religion which he sought to overthrow. The temple of the Eumenides was immediately below him; opposite, at the distance of 200 yards, was the hill of the Acropolis, which being entirely occupied by statues and temples, was *as one great offering to the gods, ἀντ' ἀναθήματος.* The Persians encamped in the Areopagus when they besieged the Acropolis; from the same place the Apostle made his first public attack on Paganism, of which the Acropolis was the stronghold. Xerxes, in his fanaticism, burnt the temples of Greece; Christianity advanced more meekly, and though the immediate effect of the Apostle's sermon was not great, the Parthenon in time became a Christian church. Athens ceased to be a *κατεῖδωλος πολις.* W. G. H.

20. *ξενίζοντα*] *surprising, astonishing things.* Polybius has *ξενισθεὶς καὶ διαπορήσας διὰ τὸ παράδοξον.* So also 1 P. 4 : 4, 12.

21. *ξένοι*] called also *ἐπήλυδες, new comers,* in opposition to the *ἀστοὶ* or *αὐτόχθονες, original inhabitants. εὐκαίρουν*] not used by the elder writers. *εὖ σχολῆς ἔχειν* or *σχολὴν ἄγειν* is the classical phrase. 'Vacabant,' Beza. *καινότερον*] *the very latest news; any later news.* So Demosthenes, *ἤ βούλεσθε περιϊόντες αὐτοῦ πυνθάνεσθαι κατὰ τὴν ἀγορὰν Λέγεταί τι καινόν; Phil.* I. *ἡμεῖς δὲ οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες ἀεὶ καὶ ψηφιζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγορὰν, εἴ τι λέγεται νεώτερον. In Philip. Epist.*

22. In this address it will be found that the Apostle, with consummate art and power, deals with the tenets of the Epicureans, Stoics, and common people alternately, adopting what was true, and denouncing what was false in the theories or opinions of each class. Throughout the discourse, he is guided by the same principle which directed him to the selection of the incident upon which it is founded. *κατὰ πάντα... θεωρῶ*] 'by all things I observe that you are,' i.e. all that I observe shows me that, &c. *δεισιδαιμονεστέρους*] 'in excessive awe of invisible beings.' In Syriac Version 'ye abound (or exceed) in the worship of demons (heroes).' 'Too superstitious' (Tynd., and subsequent E. V. from Vulg. Wicl., 'vain worshippers,') is an offensive expression, which at the commencement of his speech the Apostle would avoid. *δεισιδαίμων* is in later Greek a neutral expression like the Latin *religio.* See 25 : 19. We have abundant testimony to the fact. *εἰ τὰς Ἀθήνας φασὶ θεοσεβεστάτας,* Soph. *Œd. C.* 260. Isocrates calls the Athenians *πρὸς τὰ τῶν θεῶν εὐσεβέστατα διακειμένους. Panegyr.* p. 208. Pausanias says, *λέλεκται δέ μοι καὶ πρότερον, ὡς Ἀθηναίοις περισσότερόν τι ἢ τοῖς ἄλλοις εἰς τὰ θεῖα ἐστὶ σπουδῆς. Attic.* p. 42. Josephus (*c. Apion* II. 12) of the Athenians and Spartans, *ὧν τοὺς μὲν ἀνδρειοτάτους τοὺς δὲ εὐσεβεστάτους τῶν Ἑλλήνων ἅπαντες λέγουσιν.*

θεωρῶ· 23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἀγνώστῳ Θεῷ. ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς κύριος ὑπάρχων οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ, 25 οὐδὲ ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται προσδεόμενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν κατὰ πάντα· 26 ἐποίησέ τε

23. ἀναθεωρῶν] 'observing, considering.' H. 13 : 7. σεβάσματα] *objects of worship*, religious monuments, as altars, statues, &c., used in 2 Th. 2 : 4. καὶ βωμόν] an altar also in addition to the rest. ἀγνώστῳ Θεῷ] Under the title of ἄγνωστοι θεοί, the Athenians honoured every deity of whose name and nations they were ignorant. Jerome considers that this was a general dedication to all the gods of the universe. 'Verum quia Paulus non pluribus indigebat Diis ignotis, sed uno tantum Deo ignoto, singulari verbo usus est.' There were altars of the gods named 'unknown' θεῶν ὀνομαζομένων ἀγνώστων at Phalerus, the port of Athens, and at Olympia (Pausanias, *Attic.* p. 4), but no mention is made of an altar dedicated to a *single* unknown God, except in Lucian. S. Paul finding an inscription of doubtful import, takes it to express a yearning after a God who was 'known in Jewry,' but ὃν οὐκ ἔγνω ὁ κόσμος, 1 C. 1 : 21. Chrysostom adduces this as an instance of 1 C. 9 : 21, Ἀθηναίοις γὰρ δημηγορῶν οὐκ ἀπὸ προφητῶν οὐδὲ ἀπὸ τοῦ νόμου διελέχθη, ἀλλ' ἀπὸ βώμου τὴν παραίνεσιν ἐποιήσατο, ἀπὸ τῶν οἰκείων αὐτοὺς ἐχειρώσατο δογμάτων. S. Paul refutes the charge brought against him as ξένων δαιμονίων καταγγελεύς, and says, according to Theophylact, ἔφθασεν ὑμῶν ἡ θεραπεία τὸ ἐμὸν κήρυγμα. W.G.H. ἀγνοοῦντες] 'in ignorance,' 'without knowing him.' καταγγέλλω] 'announce.' *v.* 18. It is observable that he gives the Divine Being no particular name, that he speaks of him by the abstract terms God and Lord, and does not even name Jesus.

24. ὁ ποιήσας] opposed to the Epicurean and Encyclopædist doctrine of a chance formation. κύριος ὑπάρχων] asserting an over-ruling providence, or continuous moral and physical government of God. This, too, is against the Epicureans. οὐκ ἐν χειρ. ναοῖς] Here he assails the general notions of ordinary worshippers among the common people of the Greeks, and in doing this he adopts in part the arguments of the Epicureans. In a fragment of Euripides, we are strongly reminded of 1 Ki. 8 : 27.

ποῖος δ' ἂν οἶκος τεκτόνων πλασθεὶς ὕπο
δέμας τὸ θεῖον περιβάλοι τοίχων πτυχαῖς.

The Apostle argues against idols by showing that the Lord of all does not *dwell exclusively* in a human edifice, a notion which was implied in the Greek terms ναὸς δαιμόνων ἱδρύματα, and by asserting that God made man, and that man cannot make anything godlike. God has, however, dwelling-places on earth made by himself. 1 C. 3 : 16. ναὸς Θεοῦ ἐστέ. Œcumenius well says, οἰκεῖ μὲν γὰρ ἐν ναοῖς, ἀλλ' οὐκ ἐν τούτοις ἀλλ' ἐν ἀνθρωπίνῃ ψυχῇ. Cf. 7 : 48.

25. With the first clause, οὐδὲ ὑπό . . . προσδεόμενός τινος, the Epicureans would agree, but the reason he gives for this assertion, αὐτὸς διδοὺς . . . κ. τ. πάντα, was entirely opposed to their theories, and utterly subversive of the fundamental principles of their theology. θεραπεύεται] *is ministered unto.* θεραπεύειν, to do *service* to a superior, and probably first to serve the gods. Lat. *colere*, οὐδ' ἀθανάτους θεραπεύειν ἤθελον, Hesiod *Op.* 136. In some of their expiatory rites, especially those for homicide, the Greeks appear to have kept in view the real nature of sacrifice, as expressing the necessity that atonement should be made for sin. This symbolic meaning was, however, lost sight of in the popular religion; and the principal notion attached to sacrifices and temples was that of gifts and honours presented to the gods. προσδεόμενος] The meaning is, that the service of his creatures is not necessary to God's happiness, but is the expression of their duty. Seneca, *Ep.* 95. Non quærit ministros Deus. Quidni? Ipse humano generi ministrat, ubique et omnibus præsto est. Lucretius (II. 650), speaks of the Divine nature, as Ipsa suis pollens opibus, nil indiga nostri. See Job 22 : 2. Ps. 16 : 4. αὐτός] since he himself—it is himself who. κατὰ πάντα] 'to all men everywhere,' Tynd., Cr. καὶ τὰ is a better reading, followed by Vulg. and A. V. In Syr. V. *deest.*

26. ἐξ ἑνὸς αἵμ. . . γῆς] Here he disallows the arrogant claim of the Athenians to be a superior race, as earthborn,

ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς, ὁρίσας προτεταγμένους καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν· 27 ζητεῖν τὸν Κύριον, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καίτοι γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καί ἐσμεν· ὡς καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασι, Τοῦ γὰρ καὶ γένος ἐσμέν. 29 γένος οὖν ὑπάρχοντες τοῦ Θεοῦ

αὐτόχθονες, γηγενεῖς. From this arose their custom of wearing the symbolic τέττιξ, grasshopper. Thuc. I. 6. See Plato's *Menexenus*, Thirlwall's *Greece*, c. II. This pretension led them to entertain feelings of great contempt toward the Asiatics, a prejudice which S. Paul labours to obviate. ὁρίσας] having marked out determined seasons or epochs for their existence, προτεταγμένους καιροὺς, and the localities assigned for their occupation, ὁροθεσίας τῆς κατοικίας. All mankind are descended from one common stock, though different nations occupy different countries, and flourish or decay at different times. Here the Apostle contradicts the Stoical dogma of a fixed fate, and attributes the bounds of time and space to the will and acts of a personal God, equally contradicting the Epicurean doctrine of chance.

27. ζητεῖν] The infinitive denotes the final cause, the end proposed. In all this there is provided 'a seeking after' the Lord for those who would use the means and opportunities they had. εἰ ἄρα γε] if, on this being done, or made possible, they shall feel after him. ψηλαφήσειαν] The word means to *feel, grope*, like a blind man, or as in the dark, probably from ψάω, ψάλλω. The following passages illustrating the use of the word, may also be applied to express the condition of man prior and subsequent to revelation. Aristoph. *Pax*, 691.

πρὸ τοῦ μὲν οὖν
ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα
νυνὶ δ' ἅπαντα πρὸς λύχνον βουλεύσομεν.

Cf. Ps. 119 : 105, 130. So Æschylus *Prom. V.* 455, on man's natural state,

οἱ πρῶτα μὲν βλέποντες, ἔβλεπον μάτην
κλύοντες οὐκ ἤκουον· ἀλλ' ὀνειράτων
ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον
ἔφυρον εἰκῇ πάντα.

καὶ εὕροιεν] The Syriac and Arabic render this 'and from his creation find him;' i. q. R. 1 : 20. καίτοι γε] the former γε was in limitation as intimating a difficulty in the search, and an indisposition for it. This γε lessens the difficulty, and implies that such an indisposition is inexcusable. οὐ μακρὰν... ὑπάρχοντα] adverse to the Epicurean notion that the gods are far off, remote and indifferent to human actions and sufferings; favourable, however, to the Stoic theology, the language of which, though not in its Pantheistic meaning, he goes on to adopt, *v.* 28, ἐν αὐτῷ κ. τ. λ.

28. ἐν αὐτῷ] Cf. Virg. *Ecl.* III. 60, Jovis omnia plena. *Georg.* IV. 222, Deum namque ire per omnes Terrasque tractusque maris. *Æn.* VI. 724–729. Hor. *S.* II. 2. 79, affligit humo divinæ particulam auræ. καθ' ὑμᾶς] He regards Athens as the mother of Grecian literature, and calls all Greek poetry their poetry. τινες] quoting one poet, he refers to similar expressions in many. Thus the language of the prophets is adduced; see in 3 : 18, 21. 10 : 43. J. 6 : 45. ζῶμεν] life in the concrete, animal life; κινούμεθα] the exercise of the will and functions; ἐσμεν] existence in the abstract. ποιητῶν] This reference would conciliate the common people, as complimentary to their literature, taking the hemistich in an accommodated sense, which he has anticipated, and from which he proceeds to draw an important inference. The quotation is found verbatim in Aratus, and with a slight variation in the hymn to Zeus of Cleanthes. Aratus was S. Paul's countryman, a native either of Tarsus or Soli; he flourished about 270 B.C., and wrote astronomical poems, which obtained great popularity. Ovid says, 'Cum sole et lunâ semper Aratus erit.' His *Phænomena* commences thus:—

ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδεπότ' ἄνδρες ἐῶμεν
ἄρρητον· μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυιαὶ,
πᾶσαι δ' ἀνθρώπων ἀγοραί· μεστὴ δὲ θάλασσα,
καὶ λίμενες· πάντῃ δὲ Διὸς κεχρήμεθα πάντες,
τοῦ γὰρ καὶ γένος ἐσμέν.

Cleanthes was a Stoic, a native of Assus, in Troas, and a contemporary of Aratus. S. Paul quotes Menander 1 C. 15 : 33, and Epimenides, Tit. 1 : 12.

29. χαράγματι] *anything sculptured or engraved*, opus cælatum. The Germans thought more correctly on this point than the Athenians, Tac. *Germ.* IX., Nec cohibere parietibus deos, neque in ullam

οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. 30 Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ μετανοεῖν· 31 διότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν ἀναστήσας αὐτὸν ἐκ νεκρῶν."

humani oris speciem adsimulare, ex magnitudine cælestium arbitrantur. See Hdt. I. 131, of the Persians. This passage plainly condemns the use of images for worship under any modification. Yet in the second council of Nicæa (A.D. 787) it was determined that the image of God, as well as God himself, is a proper object of worship. In the four first centuries the use of images was unknown to the Church; at the end of the fourth century, they were introduced by way of ornament. The worship of them was not established in the East till about the beginning of the ninth. On this point, as in respect to the truth and error contained in the teaching of the Epicureans, *v.* 25, S. Paul partially adopts the premises from which the Greeks inferred the reasonableness of image worship, but goes beyond them, to antecedent premises, *αὐτὸς διδούς*, which involve an opposite conclusion. The Greeks said, 'We are the offspring of God; the offspring is like its origin; therefore we ought to represent God as having a form and organization like our own, and to use such a representation as our aid in worshipping him.' S. Paul says, 'In our spiritual nature we are the offspring of God; our own spiritual being is not visible nor capable of representation by any material substance; therefore the origin of our spiritual nature, i. e. *τὸ θεῖον*, is not visible. We are immaterial beings, for we have soul and mind; therefore He whose offspring we are is immaterial.' *χ. τέχνης κ. ἐνθ. ἀνθ.*] Gold and silver, as well as the costliest stone, had been lavishly employed in the construction of the statues of the gods and other *σεβάσματα*, which S. Paul now had in view, and to which he probably pointed as he delivered this passage. They exhibited also a result of 'human art and genius' in sculpture to which subsequent ages have produced no parallel. The mutilated remains of some of the identical objects which suggested the Apostle's words may be contemplated in our National Museum.

30. *Τοὺς χρ. τ. ἀγν.*] 'The times of ignorance.' *ὑπεριδών*] *overlooking*, allowing them to pass without punishment at the time. LXX. Deut. 22: 1. See A. 14: 16. Cum tua pervideas oculis mala lippus inunctis. Hor. *S.* I. 3. 25. See R. 3: 25, *διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων, ἐν τῇ ἀνοχῇ τοῦ Θεοῦ. παραγγέλλει*] a word of authority. God *commands* obedient attention to the Gospel. Hence, as in many other places, we infer the necessary connexion between obedience and faith. Cf. R. 1: 5. 2 Th. 1: 8. On the universality of the command cf. Col. 1: 6, 23. Tit. 2: 11. *μετανοεῖν*] to be converted, changed from idolatry and sin. See on M. 3: 11. *ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ Θεὸν ζῶντα*, 14: 15.

31. *διότι ἔστησεν*] The meaning is that he gives this command not only because he has appointed, but because he has declared by the Gospel, and has proclaimed the appointment of the day and the judge. *κρίνειν... ἐν ἀνδρί*] This would not be an idea altogether repugnant to Greek notions; men, according to their mythology, had been constituted judges of men in the spiritual world; Minos, Rhadamanthus, and others. Plato *Apol. Socr.* § 32. And in order to hold such an office, these human beings—originally demi-gods—had, as they supposed, been deified after death. As usual, they had some faint perception of a great truth. Necessarily the judge of all mankind must be Deity; but it is the Divine will that he should be Deity manifest in the flesh. God gave his Son 'authority to execute judgment, *because he is Son of man.*' (See on J. 5: 27, and notice the accordance of S. John with S. Paul, as reported by S. Luke.) *ᾧ ὥρισε... νεκρων*] 'whom he has defined, determined, marked off' from all other beings, as judge. So in R. 1: 4, *ὁρισθέντος*, 'declared (determined, Marg.) to be the Son of God... by the resurrection from the dead.' *πίστιν*] ground for belief, evidence. Joseph. *c. Ap.* II. 30. *τοῦ*

32 Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον, Ἀκουσόμεθά σου πάλιν περὶ τούτου. 33 καὶ οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. 34 Τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

18 Μετὰ δὲ ταῦτα χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον· 2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι Κλαύδιον

Θεοῦ τὴν πίστιν ἰσχυρὰν παρεσχηκότος. Thuc. VI. 17, ἡ ἐμὴ νεότης ... ὀργῇ πίστιν παρασχομένη ἔπεισε.

32. Ἀκούσαντες] The statement of so strange a fact apparently caused a tumult of discussion which interrupted the Apostle, and prevented the resumption of his discourse. Ἀκουσόμεθά σου] this was said, perhaps, as an idle compliment to Paul, and an opiate to their consciences, such as we often meet with in our own day. They probably, like Felix, feared to hear more, lest they should be constrained to believe unwelcome truths. 24 : 25. Cf. M. 13 : 15, n.

33, 34. οὕτως] 'things being in this state,' 'in such circumstances.' See 7 : 8. 20 : 11. 28 : 14. κολληθ.] 'associated with,' 'adhered to,' 'sided with,' and so differed from the other two parties, *v.* 32. They neither rejected nor deferred the consideration of the 'things brought to their ears,' but took means to hear more; hence they became believers. The word κολλ. is only used by S. Luke and S. Paul. Cf. 5 : 13. 9 : 26, n. R. 12 : 9. 1 C. 6 : 17. Διονύσιος] is said to have been ordained Bishop of Athens by S. Paul. The writings ascribed to him are undoubtedly spurious. A church was dedicated to him in the Areopagus, the ruins of which remain. Δάμαρις] or Δάμαλις, in which form it is a common name (*juvenca*, cf. Δορκάς, 9 : 36). It is not to be assumed that Damaris was one of S. Paul's hearers on the Areopagus. —Timothy joined the Apostle at Athens, but Silas stayed some time longer at Berœa. Paul had entertained serious thoughts of turning back to revisit the Thessalonians, (see on *v.* 14,) but having been hindered 'once and again,' rather than neglect them chose to be left at Athens, and to proceed thence, alone, without the society of Timothy, whom he sent instead, on this his first separate mission, to establish and comfort the Thessalonian church. Silas and Timothy, both from Macedonia, joined Paul at Corinth, 18 : 5. See 1 Th. 3 : 1, 6.

XVIII. 1. Κόρινθον] The metropolis of Achaia, called *bimaris* (Hor. *Od.* I. 7. Ovid, *Her.* XII), from its position between the Ægean and Ionian Seas. It had two harbours, the Lechæan on the west, and the Cenchræan on the east, *v.* 18. It was destroyed by the Romans under L. Mummius, B.C. 146, but was restored by Julius Cæsar. Pomponius Mela calls it *urbs diu clara opibus, post clade notior, nunc Romana colonia.* S. Paul arrived at Corinth, A.D. 52, autumn, probably.

2. Paul on leaving Corinth took Aquila and Priscilla with him to Ephesus, 18 : 18, 19, where they settled, for, at the close of his subsequent two years' residence in that city, he mentions them as established there, 1 C. 16 : 19. After this they appear to have returned to Rome, and to have been known as resident there, in A.D. 58, when S. Paul (R. 16 : 3) acknowledges the services they had rendered him, probably on occasion of the tumult raised by Demetrius. Eventually they settled at or near Ephesus, as may be gathered from the salutation to them, 2 T. 4 : 19. προσφάτως] Hesych. τὸ ἀρτίως γενόμενον. Ποντικὸν τ. γ.] of Paul's own class, Hellenistic. Aquila was his Roman name; so Priscilla, dimin. of Prisca, by which she is designated in 2 T. No Jewish name is mentioned. From their long residence at Rome we may consider it probable that these names of Latin origin had entirely superseded any other. Κλαύδιον] the date of the edict here mentioned is not exactly known. Claudius died in A.D. 54, 'Judæos impulsore Chresto assidue tumultuantes Româ expulit,' Suetonius. The Christians and Jews were confounded together, and their religious discussions might have given

χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν αὐτοῖς· 3 καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενε παρ' αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ τὴν τέχνην. 4 Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέ τε Ἰουδαίους καὶ Ἕλληνας.

5 Ὡς δὲ κατῆλθον ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων δὲ

occasion to this decree respecting them, which seems to have been repealed after the death of Claudius. *διὰ τὸ διατετ.* Κλ.] 'because of Claudius's order that.' *Ἰουδαίους*] is the subject of *χωρίζεσθαι*, not the object of *διατεταχέναι*. *προσῆλθεν*] he made acquaintance with them, accosted them, probably as persons in a similar situation with himself, lately come and unsettled, 'drew unto them,' Tynd.

3. *ὁμότεχνον*] It was the practice of the Jews of all ranks to bring up their children to some trade. 'Sapientes plurimi artem aliquam fecerunt ne aliorum beneficentiâ indigerent.' Maimonides. Community of occupation and temporal interest being named as the ground of association, it is probable that Aquila and Priscilla were not already fellow-disciples with S. Paul. *σκηνοποιοί*] These are called by Ælian *σκηνορράφοι*. The tents for military service were made of hides, Cæsar, *B. G.* III. 29; but some think that Paul made small portable shades of leather. They may have been the tents of hair-cloth still in use in the Levant, and deriving their name *Cilicium*, according to Varro, from having originated in Cilicia. See Howson, *Life and Ep.* p. 51, n. Syr. V. uses a word which is rendered by some 'artifices ephippiorum,' Michaelis (Castell. *Lex.* in verb.), thinks the meaning is 'pilentum, domuncula seu lectica camelo imposita, in quâ mulieres gestantur.' Either tents, or such accommodations as these, would be very common articles of manufacture in Asia Minor, in Pontus, in Cilicia. At this time he was supplied with assistance from Macedonia, 2 C. 11 : 9, sent probably by Silas and Timothy, *v.* 5. Persons of S. Paul's position in society would probably adopt a trade easily learnt; or, if he had not acquired it in his youth, would choose such a trade, when he was obliged to work for his living during his ministry.

4. *διελέγετο*] 'discoursed,' no doubt publicly; cf. 13 : 15. 17 : 2. *ἔπειθε*] must, at least, mean 'influenced,' 'made a favourable impression on.' The mention of the two classes, *Ἰ. καὶ Ἕ.*, with the absence of the article, denoting character, implies that there was something remarkable in their being persuaded by him. *Ἕλληνας*] i.e. *σεβομένους*. Greek proselytes who frequented the synagogues. *Ἰ καὶ Ἕ.*, 'persons who were Jews, and persons who were Greeks.' Jews are, perhaps, mentioned, because afterwards the Jews as a class, *οἱ Ἰουδαῖοι*, became his bitter opponents, *vv.* 5, 6, 12.

5. *κατῆλθον*] from Bercœa, 17 : 3. Silas probably reached Corinth before Timothy, who had been to Thessalonica, 1 Th. 3 : 6. *συνείχετο τῷ πν.*] 'was constrained in his spirit,' cf. *πῶς συνέχομαι*, L. 12 : 50, *ἡ γὰρ ἀγάπη τ. Χρ. συνέχει ἡμᾶς*, 2 C. 5 : 14. See A. 20 : 22, n. The reading, *τῷ λόγῳ*, is preferable. Being strengthened by the arrival of his companions, and released, by the contributions which they brought, from the necessity of labouring for subsistence all the week, he was no longer content with Sabbath-day ministrations, and general *a priori* reasonings out of the O. T., e.g. 'that Christ must needs have suffered,' 17 : 3, but he 'devoted himself to the word,' 'was entirely taken up with it,' as something which affected, held, or possessed him, L. 8 : 37, 22 : 63; testifying to the fact, *διαμαρτυρ.* that Jesus was the promised Messiah. Tate would translate 'was greatly affected by their report;' but admits that there is hardly sufficient authority for this rendering. The Syriac reads *τῷ λόγῳ*. So Vulg., whence it is adopted by Wiclif, 'gave business to the word,' and Rh. 'was instant in preaching.' *τοῖς Ἰουδ.*] as a class, and, by implication, as a party, and that a hostile one. The Apostle is represented as boldly addressing them, and attacking their prejudices.

6. *ἀντιτασσ.*] The word favours the idea of a concerted and organized opposition, R. 13 : 2, 'setting themselves

αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς, Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ἐγώ, ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. 7 καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Ἰούστου, σεβομένου τὸν Θεὸν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο. 9 Εἶπε δὲ ὁ Κύριος δι' ὁράματος ἐν νυκτὶ τῷ Παύλῳ, Μὴ φοβοῦ, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς· 10 διότι ἐγώ εἰμι μετὰ σοῦ, καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ κακῶσαί σε· διότι λαός ἐστί μοι πολὺς ἐν τῇ

against, cf. 13 : 45. This would be in the synagogue, as implied in *v.* 7. *βλασφημ.*] speaking of him opprobriously, as *ἀνάθεμα*, 1 C. 12 : 3, or *κατάρα*, G. 3 : 13. Hence, perhaps, his action and language. *ἐκτιναξάμενος*] intimating that he renounced further intercourse with them. 'Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out,' Neh. 5 : 13. Tum Romanus, sinu ex togâ facto, 'Hic,' inquit, 'vobis bellum et pacem portamus; utrum placet, sumite.' Liv. XXI. 18. *κεφαλήν*] We may supply *τρέψεται*. Aristoph. *Nub.* 39, *εἰς τὴν κεφαλὴν ἅπαντα τὴν σὴν τρέψεται*. This was a common mode of expression among the Jews, Josh. 2 : 19. 2 Sam. 1 : 16. Ezek. 33 : 4. M. 27 : 25. It seems to have arisen from the custom of placing the hand on the heads of victims offered in sacrifice, and imprecating on them the evils which the sacrificer wished to avert. *εἰς τὰ ἔθνη*] i. e. at Corinth as before, 13 : 46. Cf. *v.* 19 and 19 : 8, 9.

7. *εἰς οἰκ. . . Ἰούστου*] i. e. for the purpose of teaching all who came to him, whether Jews, proselytes, or heathens. The contiguity of this house to the synagogue is alleged as the reason for selecting it. Cf. *σχολῇ Τυράννου*, 19 : 9. Justus was also the Gentile name of Joseph Barsabas (1 : 23, n.). Another Justus, whose Jewish name was Jesus, is mentioned, Col. 4 : 11, as of the circumcision. *σεβομ. τ. Θ.*] i. e. a proselyte, one of the "Ελληνες, *v.* 4. *συνομορ.*] Lat. *confinis*.

8. *Κρίσπος*] The Latin name of one who was probably a true Hebrew. *ὁ ἀρχισυν.*] this was a remarkable conversion, considering the inveterate opposition of the Jews, and especially of their teachers and authorities. It took place probably before the arrival of Silas and Timothy. In this case, the Apostle, having no subordinate ministers with him (*ὑπηρέται*, cf. 10 : 48, 13 : 5), would himself administer baptism. Now, we find, 1 C. 1 : 14, 16, that he did baptize Crispus and some other Corinthian converts; a fact which remarkably agrees with the circumstance here related, that he was some weeks (*v.* 4) in Corinth exercising his ministry alone. *σὺν ὅλῳ τῷ οἴκῳ*] So Stephanas, 1 C. 1 : 16. From the number of households mentioned as received at once into the Christian community, it seems highly probable that the belief and profession of the paterfamilias was held sufficient to entitle his household to the Christian character, on his engaging to bring up all under his roof in the nurture and admonition of the Lord. This principle is fully affirmed in 1 C. 7 : 14. See A. 21 : 5, n. According to the *Apostolical Constitutions*, Crispus was Bishop of Ægina. *ἀκούοντες*] i. e. hearing the word preached by Paul.

9. *ὁ Κύριος*] i. e. the Lord Jesus.

10. *ἐγώ εἰμι μ. σοῦ*] In the fulfilment of the promise, M. 28 : 20. How necessary this assurance was we learn from 1 C. 2 : 3. Compare the promise to Jacob, Gen. 28 : 15, 31 : 3, to Moses, Ex. 3 : 12, to Joshua, 1 : 5. *οὐδεὶς ἐπιθήσεται*] The religion of the Gospel is not fanatical. (See Isaac Taylor's *Fanaticism*). Freedom from persecution and personal distress, is represented as in itself a blessing. So we pray in our Litany 'that we thy servants being hurt, *κακούμενοι*, by no persecutions,' &c. *τοῦ κακῶσαί σε*] 'with the intent of hurting thee,' gen. of final cause, Jelf, § 492, 'that shall hurt thee,' Tynd., Cr., Gen. *λαός ἐστί μοι πολύς*] not yet added to the Church, but regarded by the Lord as his. So He speaks of such generally in J. 10 : 16. Out of the dissolute population of Corinth was formed one of the most distinguished of the primitive

πόλει ταύτῃ. 11 Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἓξ, διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ.

12 Γαλλίωνος δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, 13 λέγοντες, Ὅτι παρὰ τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους σέβεσθαι τὸν Θεόν. 14 Μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους, Εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρὸν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν ἠνεσχόμην ὑμῶν. 15 εἰ δὲ ζήτημά ἐστι περὶ λόγου

churches, as if to illustrate R. 5 : 20. 10 : 19, 20.

11. Ἐκάθισε] *He tarried*, as in L. 24 : 49, 'settled.' So the Hebrew יָשַׁב. *Sedeo* is thus used by Cic. *Fam.* XVI. 2. Terence *Ad.* IV. 5. 38. The Apostle seems to have worked many miracles at Corinth, 2 C. 12 : 12. During this period he wrote the First Epistle to the Thessalonians (1 Th. 1 : 1, 7. 3 : 6), late in A.D. 52; the Second Epistle in the spring of 53; and in the autumn the Epistle to the Galatians. See on *v.* 23.

12. Γαλλίωνος] His name was originally Marcus Annæus Novatus, but changed to Junius Annæus Gallio in consequence of his being adopted by Junius Gallio, the rhetorician. He was the elder brother of Seneca the philosopher, who mentions his being in Achaia; and says of him, *Nat. Quæst.* IV. *Procem. Nemo mortalium uni tam dulcis est quam hic est omnibus.... Gallionem fratrem meum quem nemo non parum amat, etiam qui amare plus non potest.* Gallio was sentenced to banishment and then imprisoned by Tiberius, A.D. 32; he was put to death by Nero. His servility to both is also mentioned (Tacitus, *Ann.* VI. 3. XV. 73. Dio Cassius, LVIII. 18. LXII. 25). There is no reason to believe that either of the brothers became a convert. ἀνθυπατ.] *being the proconsul*, A.D. 54. The historic accuracy of S. Luke is confirmed by this title. Achaia had been left by Augustus to the disposal of the senate. But Tiberius A.D. 15, took this and Macedonia under his own charge, governing them by legati Cæsaris. Tac. *Ann.* I. 76, Achaiam ac Macedoniam, onera deprecantes, levari in præsens proconsulari imperio, tradique Cæsari placuit. Suetonius, however, tells us, *Claud.* 25, that Claudius restored them again to the senate. The Romans divided the whole of Greece into the two provinces of Macedonia and Achaia; the former comprehending Illyria, Thessaly, and Epirus, and the latter embracing Greece, properly so called. Paus. VII. 16, καλοῦσιν οὐχ Ἑλλάδος ἀλλ' Ἀχαΐας ἡγέμονα οἱ Ῥωμαῖοι, διότι ἐχειρώσαντο Ἕλληνας διὰ Ἀχαιῶν τότε τοῦ Ἑλληνικοῦ προεστηκότων. κατεπ.] κατεφίσταμαι is the very common Hebrew idiom, 'rise up against,' קוּם עַל Ps. 3 : 1. Is. 31 : 2, &c.

13. τὸν νόμον] The law of Moses, νόμου τοῦ καθ' ὑμᾶς, *v.* 15. σέβεσθαι τὸν Θ.] the phrase is used which always elsewhere denotes proselytes from Heathenism. It is probable that Paul's great offence consisted in teaching his Gentile converts that there was no necessity for them to conform to Judaism. The Jews hoped to get it ruled by the Proconsul that proselytism was not allowable except to the recognised form of the tolerated religion. See on *v.* 15.

14. Εἰ μὲν οὖν] 'well now if.' ῥᾳδιούργημα] 'deed of wanton villany' against person, property, or religion, 19 : 47. ῥᾳδιουργία, 13 : 10. κατὰ λόγον] reasonably; rationi consentaneum esset, ut vos ferrem. ἂν ἠνεσχόμην] This is the fourth form of hypothetical proposition, 'if there were, but there is not.' Similar forms are M. 24 : 42, n. J. 4 : 10.

15. λόγου] *matter of talk*, a question in philosophy or theology. ὀνομάτων] *terms;* e.g. προσήλυτος, Ἰουδαῖος, Χριστιανός. ὄψεσθε αὐτοί.] M. 27 : 4, 24. This indifference and contempt of Jewish questions appears in Lysias 23 : 29, and in Festus 25 : 19. In matters of religion the Jews were usually regarded as αὐτόνομοι. Various decrees to this effect are mentioned by Joseph. *Antiq.* XIV. 10, 2. XVI. 2, 3. XIX. 5, 2. But the governors in Judæa were not always thus indifferent; they desired to gain the favour of the Jews. So Felix 24 : 27, and even Festus 25 : 9. But Gallio in Achaia has no concern on this point. At Thessalonica the rulers are satisfied with Jason's

καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων οὐ βούλομαι εἶναι. 16 Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι δὲ πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. 19 κατήντησε δὲ εἰς Ἔφεσον, κἀκείνους κατέλιπεν

security, deeming it a Jewish quarrel. 17:9. At Ephesus the popular clamour is against the Jews, and the town clerk deprecates the idea of the Ephesians being affected by their statements in opposition to the national and established religion, 19:35. All this is quite natural, and bespeaks reality. *οὐ βούλ.*] *I am indisposed.*

16, 17. *ἀπήλασεν*] ordered the lictors to send them out of court. *ἐπιλαβόμ.*] 'getting hold of,' 9:27, n. *πάντ. οἱ Ἕλλ.*] The Greek proselytes considered the opposition as arising from jealousy and aversion to themselves. With *πάντες οἱ Ἕ.*, comp. *ὁμοθυμαδὸν οἱ Ἰ. v.* 12. A class or party question had arisen. So 23:7. The word *Ἕλληνες* is of doubtful authority. *Σωσθένην*] He was at this time chief ruler of the synagogue in the place of Crispus, *v.* 8. By virtue of his office, he made himself prominent as Paul's accuser. After this, Sosthenes (if identical, as is most probable, with the Sosthenes of 1 C. 1:1), like his predecessor Crispus, became a convert; nor would Paul term him 'brother' with the less tender and earnest sympathy because he also had been in spirit a persecutor first. *ἔτυπτον*] probably not a severe assault, but inflicted in the confusion of their expulsion from the court. *οὐδὲν... ἔμελεν*] If Gallio had been a just and conscientious ruler, this *ἀδίκημα* (*v.* 14) ought to have called forth his interference. The *τούτων*, however, seems to refer principally to the matters implied in the word, as used by himself in *v.* 15, 'these disputes,' with which it certainly was not his duty to interfere. By this, and his general character in history, we might conclude that he was one not far from the kingdom of God. But if this indifference were at all his usual habit, we see some reason why he did not attain to the light of Divine truth.

18, 19. *ἀποταξάμενος*] See L. 9:61. 2 C. 2:13. So Josephus *Ant.* VIII. 13, 7, says of Elisha, *ἀποταξάμενος αὐτοῖς εἴπετο.* S. Paul seems to have been attended not only by Silas and Timothy, but by Erastus, by Gaius, who had been converted and baptized by him at Corinth (1 C. 1:14), and Aristarchus, 19:22, 29. We hear no more of Silas as the associate of S. Paul. He probably accompanied him to Jerusalem, and remained there. His name occurs last in connexion with S. Peter and the churches of Asia Minor, 1 P. 5:12. This is the Apostle's first visit to Ephesus, A.D. 54, about April, probably soon after the Passover. *κειράμενος*] this may be recorded to show that though Paul had lived for two years among the Greeks, he still observed the Jewish customs, so that when he afterwards took upon himself a vow at Jerusalem (21:24), it was not merely out of deference to others. This *εὐχὴ* rendered it necessary for S. Paul to keep the approaching feast at Jerusalem, where alone he could make the offerings enjoined by the law on the termination of such a vow. Cf. 21:23, 24, 26. 24:17. See Num. 6:13—18. With reference to this custom Josephus says, *B. J.* II. 15, 1, *τοὺς γὰρ ἢ νόσῳ καταπονουμένους, ἢ τισὶν ἄλλαις ἀναγκαῖς, ἔθος εὔχεσθαι πρὸ τριάκοντα ἡμερῶν, ἧς ἀποδώσειν μέλλοιεν θυσίας, οἴνου τε ἀφέξεσθαι καὶ ξυρήσασθαι τὰς κόμας.* Some suppose that *κειράμενος* refers to Aquila, as being the person last mentioned, and that after Priscilla. But the construction is more natural which requires no change of subject from *ἐξέπλει* to *κατήντησε*. *Κεγχρεαῖς*] the eastern harbour of Corinth. Strabo says, *Κεγχρειαὶ κώμη καὶ λιμὴν ἀπέχων τῆς πόλεως ὅσον ἑβδομήκοντα στάδια· τούτῳ μὲν χρῶνται πρὸς τοὺς ἐκ τῆς Ἀσίας, πρὸς δὲ τοὺς ἐκ τῆς Ἰταλίας τῷ Λεχαίῳ.* S. Paul appears to have founded a church here. R. 16:1. *κἀκείνους*] i.e. Aquila and Priscilla. *αὐτὸς δέ*] not meaning that he entered into the synagogue though they did not, but that he, though not like them about to stay, even though hastening

αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. 20 ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι παρ' αὐτοῖς, οὐκ ἐπένευσεν· 21 ἀλλ' ἀπετάξατο αὐτοῖς, εἰπών, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. καὶ ἀνήχθη ἀπὸ τῆς Ἐφέσου· 22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. 23 Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

24 Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. 25 οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου· 26 οὗτός τε

towards Jerusalem, yet entered, &c. διελέχθη] on this occasion only; hence aor. not imperf.

20. From this request, preferred evidently by the Jews in general, we may infer, as from other circumstances (*vv.* 4, 5. 17: 3), that S. Paul's practice was to begin his preaching by general and abstract discussion of the prophecies concerning the Messiah. In so doing, he would raise little objection or opposition, which, however, was sure to break out when he came to the second part of his argument, i.e. that Jesus of Nazareth was the Messiah.

21, 22. ἑορτήν] most probably Pentecost. It would afford the Apostle an opportunity of preaching the Gospel to the multitudes then assembled in Jerusalem. ποιῆσαι] see 15: 33. M. 26: 18. ἀνακ. . . . θεοῦ θέλ.] See Ja. 4: 13—15. Œcumen., οὐ γὰρ ἄλλως περὶ τῶν μελλόντων ὑπισχνεῖσθαι ἐστιν· οὐ γάρ τις οἶδε τὶ τέξεται ἡ ἐπιοῦσα ἡμέρα. S. Paul fulfilled this intention, 19: 1. ἀνήχθη and κατελθών] imply that he went by sea. ἀναβάς] as to the metropolis, to Jerusalem. So in M. 20: 17. J. 2: 13. Cf. 12: 19. τὴν ἐκκλ.] i.e. of Jerusalem. Ἀντιόχειαν] thus S. Paul concluded his second great apostolic progress (see 15: 41), and hence commences his third, *v.* 23. A.D. 54.

23. τὴν Γ. χ. κ. Φ.] regarded as one district or diocese. He had planted these churches in his second circuit, A.D. 51. (16: 6). His Ep. to the Galatians was after this second visit (G. 4: 13), and *soon* after, (G. 1: 6.)

24. Ἀλεξανδρεύς] Alexandria was the principal seat of Jewish learning. Apollos (Apollonius), already a disciple of John the Baptist, probably by the report of his preaching, looked at this time for a Messiah. On coming to Ephesus, he found the Jews discussing the late arguments and assertions of S. Paul concerning the Messiah (see on *v.* 20), and perceiving their agreement with his previous convictions, he supported the testimony of the Apostle, as far as he had in this way become acquainted with it. λόγιος] *skilled in words or speech*, a frequent epithet of Hermes, as the god of language and eloquence; capable of stating facts as an historian, or reasonings as an orator. δυνατὸς ἐν γρ.] With this description of his qualifications cf. M. 13: 52. He was doubtless a scribe or νομοδιδάσκαλος. But we are not to suppose that he was going about for the purpose of promulgating his opinions as a disciple of John.

25, 26. κατηχημένος] see on L. 1: 4. John the Baptist proclaimed the coming of the Messiah, and exhorted men to repent. These main elements of doctrine περὶ τοῦ Κυρίου Apollos had learnt ἀκριβῶς· in their development by the incarnation and atonement (εἶναι τὸν X. Ἰ. *v.* 28), he was instructed by Aquila and Priscilla, whom Paul calls τοὺς συνέργους ἐν Χριστῷ, R. 16: 3. τὴν ὁδόν] this had now become quite a conventional term among Christians. προσελάβοντο] 'took him to themselves' in private, M. 16: 22; treated him with hospitality, 28: 2, and kindness, as a brother in Christ, R. 14: 1, 15: 7, Philem. 12, 17. They put before him the later details of our Lord's personal history, his miracles and teaching,

ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ. ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. 27 Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· 28 εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

19 ΕΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ, Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον· καὶ εὑρών τινας μαθητὰς, 2 εἶπε πρὸς αὐτούς, Εἰ πνεῦμα ἅγιον

his death and resurrection, his ascension into heaven, the descent of the Holy Spirit.—We have here a warrant for lay agency. This incident testifies the lawfulness, efficiency, and value of the private teaching of private Christians.

27. *προτρεψάμενοι*] urging him to carry his designs into effect, 'the brethren exhorting him, wrote,' 'brethren excitiden, and writun.' Wiclif. So Syr. V. De Wette renders it 'exhorted the brethren in writing,' like *προσευξάμ. εἶπεν*, 1 : 24. Letters of commendation were usual in the early church, see 2 C. 3 : 1. Col. 4 : 10. The letter would probably be written by Aquila and Priscilla, who were well acquainted with the members of the Corinthian church. The writers are termed *ἀδελφοί*, as in close communion with the person commended, the parties addressed *μαθηταί*, as members of a different and distant church. From the use of the expression *ἀδελφοί*, and the fact here related, we infer the existence and organization of a Christian community at Ephesus. It met probably at this time and afterwards, for worship, at the house of Aquila. 1 C. 16 : 19. *συνεβάλετο*] 'contributed to,' 'brought much benefit to,' was a great acquisition to them, in the preaching and defence of the Gospel. See G. 2 : 6, *προσανέθεντο*. R. 1 : 11, 12, *ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν*. S. Paul refers to the spiritual benefits contributed by Apollos to the Corinthian Church in 1 C. 3 : 6, &c. *διὰ τῆς χάριτος*] The force of the article is preserved by our rendering it 'through the measure of grace given to him,' to be joined with *συνεβάλετο*. So Syr. V. Cf. R. 12 : 3.

28. *εὐτόνως*] refers more to the character of his reasoning than its effect; 'vehemently' in L. 23 : 10. *εὐτον. διακατηλέγχ.*] 'vigorously out-argued,' 'overcame,' Wicl., Tynd., Cr., Gen.; with dat. *τοῖς Ἰουδ.* as *διαλέγεσθαι*, *v.* 19. 17 : 2. Apollos does not appear to have received either ordination or imposition of hands from an Apostle. Associated, as we find him by S. Paul, with himself and Peter (1 C. 1 : 12), we can hardly doubt that he was an inspired teacher, and specially, perhaps immediately, endowed with spiritual gifts. Neither is his baptism mentioned. We may infer it from *v.* 25 comp. with 19 : 3, 5. He may have been baptized by Aquila, as Paul was by Ananias. *δημοσίᾳ*] i.e. in the synagogue, as at Ephesus, *v.* 26. *ἐπιδεικνύς*] 'demonstrating,' H. 6 : 17. *διὰ τῶν γραφ. . . . .*] pursuing, doubtless, the same course of reasoning as Paul, 17 : 3. It is implied in expressions such as these, that the advent and character of the Messiah was considered, and that justly, both by Jews and Christians, the great subject of Old Testament prediction and testimony.

XIX. 1. While Apollos was at Corinth, Paul, attended by Timothy and others (*vv.* 22, 29), returned to Ephesus early in A.D. 55, as he had promised 18 : 21, where he abode more than two years, *v.* 10. *ἀνωτερικὰ μέρη*] *the interior of the country;* i.e. of Asia Minor, Phrygia, and Galatia. 18 : 23. *διεπορεύετο τὰς ἐπάνω χώρας*, 1 Macc. 3 : 37. *μαθητάς*] These were probably of the same class with Apollos (18 : 24, 25), and, like him, had arrived from Alexandria or some similar city. They could not have been in communication with the Christians of Ephesus before Paul 'found' them.

2. *πιστεύσαντες*] The first aorist generally refers to some specific act, *when ye became believers,* when ye professed your

ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν, Ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστιν ἠκούσαμεν. 3 εἶπέ τε πρὸς αὐτούς, Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον, Εἰς τὸ Ἰωάννου βάπτισμα. 4 εἶπε δὲ Παῦλος, Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσωσι, τουτέστιν εἰς τὸν Χριστὸν Ἰησοῦν. 5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 6 καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προεφήτευον. 7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δεκαδύο.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαῤῥησιάζετο ἐπὶ μῆνας

faith at baptism. See *v.* 5. So R. 13: 11, ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν, 'nearer than when we became believers.' Cf. E. 1: 13. ἐλάβετε and πιστεύσαντες refer to the same time. Cf. use of participle, *vv.* 26, 31, 5: 30, L. 23: 46, Jelf, § 696. S. Paul's question implies that they might have been baptized even with Christian baptism, and yet not have received the Holy Ghost. But they could not have received Christian baptism, and yet be so ignorant of the communication of the gifts of the Spirit as he discovered them to be. Hence he immediately suspects the imperfection of their creed and their baptism. πνεῦμα] any χάρισμα or miraculous effusion of the Holy Ghost. οὐδὲ ... ἠκούσ.] *we did not even hear.* The tense denotes that the speaker had some particular occasion in his mind; q.d., No mention was made of the gifts of the Holy Ghost when we embraced John's creed and discipleship. (εἰς τὸ βάπτ. *v.* 3, as in Mk. 11: 30.) ἐστι] 'is *given*,' which is supplied by A. V. in J. 7: 39. The personality of the Holy Ghost, and his baptism, were made known by the Baptist's teaching, M. 3: 11, J. 1: 33, but it may be that through their distance from Jerusalem, they had no distinct knowledge of the events on the day of Pentecost.

4. Ἰωάννης μέν] Here is a tacit reference to John's prophecy of a more spiritual and important baptism. ἐβάπτισε βαπτ.] the accusative of cognate verb, as L. 7: 29. ἵνα πιστεύσ. εἰς] this includes all the Baptist's teaching about Jesus, as personally the object of veneration, trust, and obedience, the author and cause of salvation, the 'giver of all spiritual grace.' Paul probably said much more than these words, but this was the theme of his discourse. εἰς τὸν ἐρχ.] the position of these words is peculiarly emphatic. τουτέστιν εἰς] the words of S. Paul defining the τὸν ἐρχόμενον of John's baptism, and the object of faith, *v.* 2. Cf. 17: 3, 18: 5.

5. εἰς τὸ ὄνομα] in accordance with the preceding εἰς τί, *v.* 3; εἰς τὸν ἐρχ. *v.* 4. So in the form M. 28: 19. See 1 C. 1: 13, 15. In R. 6: 3, εἰς Χρ. Ἰ. G. 3: 27, εἰς Χρ. It is clear from S. Paul's question (*v.* 3), that on every occasion of Christian baptism, the name of the Holy Spirit was mentioned. Of course the form commanded by our Lord was observed. It is not, therefore, meant that in the baptism of these twelve, or others similarly spoken of, the name of the Lord Jesus only was mentioned. But we have a right to conclude from the usage of S. Paul and S. Luke, that the name of Jesus in this connexion involved that of the Father and the Holy Ghost in the minds and recollections of believers.

6, 7. ἐπιθ. ... χεῖρας] this was distinct from baptism, and subsequent to it, amounting, in fact, to a general ordination to the work of the ministry. γλώσσαις] foreign *languages*, with which they had been previously unacquainted. προεφήτευον] as 1 C. 14: 2—5, 'speaking unto men to edification, and exhortation, and comfort.' They were permanently invested with these powers (imperf.). 'Tongues' and 'prophesy' were the two most common endowments. Those who received them were at once designated and qualified for their office as ministers and missionaries. These became, probably, the Apostle's missionaries in Asia Minor, see *vv.* 10, 26. οἱ πάντες κ.τ.λ.] 'the whole number of men.'

8. ἐπαῤῥησιάζετο] Bold as S. Paul was, and ready singly to maintain the cause of the Gospel, he always derived an accession of courage and strength from the

τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. 9 ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν, κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητὰς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. 10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἕλληνας.

11 Δυνάμεις τε οὐ τὰς τυχούσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου, 12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι

presence and association of fellow-labourers, 18:5. 28:15. 1 C. 16:17, 18. 2 C. 7:6. Col. 4:11. *διαλεγ.*] maintaining in argument or discourse, so *v.* 9. *πείθων*] means here more than offering persuasion, though less than effecting it, 'proving.' *βασιλ. τ. Θ.*] The Ap. preached 'the gospel of the kingdom,' the good news that the King, the Lord's anointed or Christ had come, and was now reigning; and that Jesus was the Lord, Christ, or King. See 8:12.

9. *ἐσκληρ. κ. ἠπείθ.*] 'became hardened in unbelief,' were hardened as well as unbelieving; exhibiting their state of mind by their open opposition and blasphemy. *σκληρύνω* is from LXX. used only here, and by S. Paul in quotations, R. 9:18. H. 3:8, 13, 15. The figure is Heb., and common in O. T. These men were of the class described in 2 Th. 3:2. *κακολογ. τ. ὁδ.*] public and scurrilous slanders against the principles and practice of the disciples, R. 3:8. 1 C. 4:12, 13. 2 P. 2:2. Chrysostom, *Hom.* 41, *ὁδὸν τὸ κήρυγμα εἰκότως ἐκάλουν, ὄντως γὰρ αὕτη ἡ ὁδὸς ἦν ἡ ἀπάγουσα εἰς τὴν βασιλ. τ. οὐρ.* So Œcumenius. See 9:2, n. *ἀποστὰς... ἀφώρ. τ. μ.*] obeying the command of Christ, in M. 7:6, 10:14, as in A. 18:6. The separation of the disciples was a testimony to both parties, and designed also to secure the converts against the evil communications of the unbelievers. The Jews, no doubt, considered the Apostle's proceeding schismatical; but they had virtually effected the division, and fulfilled the prediction in L. 6:22. On *ἀφορίζω*, see 13:2, n, and cf. G. 2:12. *σχολῇ* T.] Tyrannus was probably a Grecian sophist or rhetorician, and a convert. The *σχ.* was his lecture-hall; in this sense the word occurs, Arist. *Pol.* v. 11. 5, and 'schola,' Cic. *De Orat.* i. 102. Cf. 'ludus,' a place of exercise, a school. Perhaps the discourses of the Apostle now only began to be delivered 'daily.'

10. *ἔτη δύο*] 'beside the three months mentioned in *v.* 8; but in 20:31 he speaks of *τριετίαν*. I should conjecture that he passed two years and three months in Ephesus and the immediate neighbourhood, and during the nine other months, he took a voyage to Crete, touching at Corinth in his way. It was probably in this interval that some of the events happened which are mentioned in 2 C. 11:23—26.' Burton. *τὴν Ἀσίαν*] the proconsular province, of which Ephesus was the capital. Ephesus became ecclesiastically metropolitan to Asia, as Antioch to Syria. From this city Paul probably sent out missionaries, *v.* 6, and made apostolical or episcopal visitations.

11, 12. *οὐ τὰς τυχούσας*] *No common* miracles; extraordinary. See on 28:2. *ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ ὁ τυχὼν ἀνήρ*, Longinus, IX. 9. *σουδάρια, σιμικίνθια*] are both Latin words, and are used by Martial. Sudarium signifies properly *linteum quo sudor detergitur*, and then any cloth. See L. 19:20. J. 11:44. 20:7. Semicinctium answers exactly to our word *apron*. See a list of extraneous words on L. 7:41. 'It appears to have been the popular belief that a miraculous virtue proceeded, even without any act of will, from the persons of Christ and his Apostles. The language of Mk. 5:30 apparently favours such an opinion. But there appears to be no good foundation for this view, A. 5:15, n. Hence the mercy of God is the more manifest and wonderful, as he permitted the faith of these new converts to avail, though, in expressing that faith, they resorted to means which were superfluous and even superstitious.' W. G. H. As these miracles are distinctly named special or extraordinary in an age of miracles, we could not expect them to be usually or frequently wrought by means of the relics of saints, even if miracles were continued in the Church. Neither the *mode* in which faith is expressed, nor the *subject* with regard to which it is exercised, is of so

ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ ἐξέρχεσθαι ἀπ' αὐτῶν. 13 Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες, Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν ὃν ὁ Παῦλος κηρύσσει. 14 ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ οἱ τοῦτο ποιοῦντες. 15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε, Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; 16 καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ κατακυριεύσας αὐτῶν ἴσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησι τοῖς κατοικοῦσι τὴν Ἔφεσον, καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. 18 Πολλοί τε τῶν πεπιστευκότων

much consequence as the object towards which it is directed, i. e. God in Christ, Jesus whom Paul preached. Hence these applicants, as well as those in 5 : 15, obtained a cure, though the mode in which they exhibited faith was irregular and imperfect; as the paralytic, M. 9 : 6, obtained the pardon of his sins, though the subject matter of his faith was the cure of his body. See Mk. 5 : 25—34.

13. *ἐπεχείρ.*] 'undertook,' 'took in hand,' L. 1 : 1. *τῶν περιερχ.*] 'of the Judaical exorcists that went about,' Rh. Their existence as a class is mentioned in M. 12 : 27. Josephus, *Antiq.* VIII. 2, 5, *Bell. Jud.* VII. 6. 3, speaks of these *ἐξορκισταί*, and thus confirms the truth of the Gospel history, as showing the opinion entertained in his time of the reality of demoniacal possessions. See on 8 : 7. L. 11 : 19. *περιερχ.* is probably for the Latin 'circulatores,' conjuring mountebanks, 13 : 8, n. In L. 9 : 50 we find that one who was not a disciple was permitted to practise such exorcisms in the name of Jesus. His faith was sound according to his opportunities, and brought honour to the Saviour. When, however, mere worldlings like the exorcists here, or Simon Magus, 8 : 21, endeavour to turn the Gospel to their temporal advantages, they are immediately put to confusion. *τοῦ Κυρ.* Ἰ.] They adopted the name to conjure with. See 4 : 7, n. 3 : 12, 16. They combined both names, Jesus and Paul, to ensure the effect.

14—16. 'There were certain persons, sons of Sceva, seven in number, who did this.' There was no high priest properly so called of the name of *Sceva*. He may have been one of the heads of the twenty-four courses. *ἀποκριθέν*] i.e. on one occasion in the particular instance about to be related. *πνεῦμα πονηρόν*] S. Luke's phrase; the other Evv. say, *πνεῦμα ἀκάθαρτον*. The distinction between the evil spirit as a personal being and the man possessed is here most accurate and prominent, cf. *ἀποκριθὲν τὸ πν.* and *ὁ ἄνθρ. ἐν ᾧ ἦν τὸ πν. γινώσκω*] *recognise the authority*, acknowledge. See Mk. 1 : 24, 34. *ἐπίσταμαι*] *I know well.* He acknowledged the power of Jesus and knew Paul as commissioned with that power. *τίνες*] the language of reproach, 'you belong neither to Jesus nor to Paul, and have consequently no claim upon my obedience.' 'You, who are ye?' *κατακυρ.*] This term expresses the triumphant mastery of the evil power, instead of their having any influence over it. *αὐτῶν*] the reading *ἀμφοτέρων* is probably correct. Two only attempted to eject the evil spirit. This description comports with the account given of the supernatural force of other demoniacs. Mk. 5 : 4, n. See Taylor's *Physical Theory of Another Life*, ch. 17.

17. *τὸ ὄνομα*] i.e. his authority and power were felt and acknowledged; and literally his *name* was revered by those who did not receive him as their Saviour and Lord.

18. *ἀναγγέλλ. τ. πράξεις*] This was

ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. 20 Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἴσχυεν.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἰερουσαλήμ, εἰπών, Ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. 22 Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν.

not private but public confession, not of sin in general, but of superstitious and magical practices, such as were pursued by those, *v.* 19, under whose influence they had been, 8 : 11. *τῶν πεπιστ.*] The tense suggests the idea that many who had been added to the Church previously (cf. *πεπιστ.* 15 : 5), now came forward to help in putting down these delusions by acknowledging their former acts of folly and wickedness in connexion with them.

19. *περίεργα*] The word really means *careful overmuch, taking needless trouble, a busybody*, Lat. *officiosus;* hence employed upon *futile matters*, as the art of magic, Lat. *curiosus.* Vulgate has *curiosa sectati* in the same sense as Hor. *Epod.* XVII. 77. Ut ipse nosti curiosus. *In rebus humanæ menti imperviis male curiosus.* *βίβλους*] those which contained their magical characters and forms of incantation. Ephesus was famous for these arts, and certain forms of enchantment had the name of Ἐφέσια γράμματα. They were inscribed on amulets worn about the person, '*quibus utentes omni negotio victores evaderent.*' So the *crux sacra contra pestem* and similar superstitions in use at this day among the more ignorant Romanists. *εὗρον*] *they found by computation.* If the Attic drachma is intended by *ἀργύριον*, the value would be 1875*l.*; if the Roman *denarius*, about 1666*l.*

20. *κατὰ κράτος*] a military term, *πόλιν ἑλεῖν κατὰ κράτος*, by open force, by storm. A striking instance of the success of the Gospel; of its power in overcoming the love of money, and hope of gain, 2 C. 10 : 4, *ὅπλα δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων.* During this residence at Ephesus the Apostle wrote the First Epistle to the Corinthians (A.D. 57, spring), in answer to a public letter sent from the Church at Corinth, 1 C. 7 : 1. 16 : 17. As S. Paul intimates in 1 C. 16 : 8 his design to tarry longer at Ephesus, the Epistle must have been written before the great riot happened, so that his 'fighting with beasts,' 15 : 32, can have no reference to that scene of danger. Tate.

21. *ἔθετο ἐν τῷ πνεύματι*] *purposed in his spirit*, 5 : 4. So Ælian, *ἔθηκα ἐρεῖν, statui dicere.* *διελθών*] Cf. 1 C. 16 : 4, 5. The Apostle's determination to visit Rome (R. 1 : 13. 16 : 24, 25.) may have been occasioned by the death of Claudius. How often he had formed this design we have no means of ascertaining; but we may observe, from this and similar passages, that the Apostles were not *uniformly* and *always* guided in *all* their thoughts, desires, and purposes by an infallible spirit of inspiration.—The widespread and extensive field of these missionary purposes deserves our notice. Though the Apostle did not carry out these designs, yet doubtless he reaped the blessing given to David, 'Thou didst well that it was in thine heart.' 1 Ki. 8 : 18. *τὴν* M. *κ.* Ἀ.] regarded under one aspect as a field of labour. See 1 Th. 1 : 7, 8.

22. *τῶν διακονούντων*] This is the first occasion on which the word is used to express spiritual ministrations in subordination to those of a superior (Philem. 13). acting as *ὑπηρέται*, (cf. 13 : 5. 2 T. 4 : 11.) Erastus is mentioned, R. 16 : 23, as the 'chamberlain,' *οἰκονόμος*, of Corinth, marking his respectability and rank among his fellow-citizens. Perhaps he, as well as Timothy, left Corinth with Paul, 18 : 18, bearing him company to Jerusalem and Antioch, and then to Ephesus. He is now sent with Timothy on a preparatory mission to Philippi. In 2 T. 4 : 20, where Paul is referring to the latter part of his Fourth Apostolic Progress, A.D. 67, he says that 'Erastus abode (stayed) at Corinth;' intimating that Erastus had been in his com-

23 Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ. 24 Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην· 25 οὓς συναθροίσας, καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας, εἶπεν, "Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· 26 καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. 27 Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν δὲ καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται."

pany before he arrived at that city. *ἐπέσχε χρ.*] Cf. J. 5:5, 6, n. So Hdt. I. 132, *ἐπισχὼν ὀλίγον χρόνον. τὴν Ἀσίαν*] that of which Ephesus was the chief city, *v.* 10.

23–25. *τῆς ὁδοῦ*] See 9:2. 22:4, 24:14. The religion or doctrine of Christ; 'the way of the Lord.' Wicl., Rh., as in Syr. V., 'way of God.' So in *v.* 9. *ναούς*] These were probably models of the temple at Ephesus, or of the shrine within it; and used, both as objects of curiosity and devotion, like those of the *Holy House* at Loretto. Chrysostom calls them *κιβώτια μικρά*. Similar ones are mentioned by Hdt. IV. 108, which he calls *νῆοι ξύλινοι*. He speaks, too, of an *ἄγαλμα ἐὸν ἐν νηῷ μικρῷ ξυλίνῳ κατακεχρυσωμένῳ* carried about at Heliopolis. It is conjectured, not improbably, by some, that the *ναοί* were medals with an image of the temple stamped upon them. Thus certain Athenian coins were called *κόραι*, from the figure of Minerva; and Corinthian coins, *πῶλοι*, from the horse. So *κιστοφόροι*, the impress of which was a box. The *ἀργυροκόπος* was the silversmith who received orders for these models; he employed factors or tradesmen, *τεχνίτας*, whose labourers or *ἐργάται* made them. *ἡ εὐπορ. ἡμῶν*] our gains, our interest; 'we get our goods,' Gen. V.

26. *θεωρεῖτε*] the effects were visible in that great city, in the large congregations of Christian worshippers, in the diminished attendance at the temple. *ἀκούετε . . . Ἀσίας*] this corroborates the language of *v.* 10. *πείσας μετέστησεν*] *has perverted by persuading them.* See on *v.* 2. *οὐκ εἰσὶ θεοί*] *have not the character of Gods.* This accusation shows that the populace actually believed the images to be gods. Against this error S. Paul argues, 17:29. Image makers were called *θεοποιοί* and *θεοπλάστοι*: and Plutarch, *de Isid.* p. 379, says of the Greeks, *τὰ χαλκᾶ καὶ τὰ γραπτὰ καὶ λιθίνα μὴ μαθόντες μηδὲ ἐθισθέντες ἀγάλματα καὶ τιμὰς θεῶν, ἀλλὰ θεοὺς καλεῖν.* The educated classes supposed the images to be specially inhabited by gods, *θείας μετουσίας ἀνάπλεα.* The Romanists have exactly the same views concerning images as the heathen had. That outward respect which the better informed among them think proper to pay to images leads, and necessarily leads, the gross and ignorant to pay to the *material* statue or the picture the highest acts of adoration and worship. In the present case, Demetrius would have his silver models or medals pass for gods; the town clerk, *v.* 35, takes no notice of these, but only mentions the statue in the temple, the divinity of which was considered unimpeachable.

27. *τοῦτο τὸ μέρος*] *this our office* or *employment:* munus, sors. *μέρος*, subject of *κινδυνεύει*, 'our employment runs a risk.' But after *ἀλλὰ* supply *κινδυνεύει* in an impersonal sense, 'there is risk that,' the speaker modifying his assertion, from deference to the feelings of his hearers. *εἰς ἀπελεγμὸν ἐλθεῖν*] 'come to be reprobated;' *ἀπελέγχω*, refute, thoroughly disprove. *ἱερόν*] this temple was considered one of the seven wonders of the world. It was placed on a marshy soil as a protection from earthquakes; and Pliny, *N. H.* XXXVI. 21, enumerates the expedients employed to give it a firm foundation. To this peculiarity

28 Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον
λέγοντες, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. 29 καὶ ἐπλήσθη ἡ
πόλις ὅλη συγχύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον,
συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους
τοῦ Παύλου. 30 τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν
δῆμον, οὐκ εἴων αὐτὸν οἱ μαθηταί. 31 τινὲς δὲ καὶ τῶν Ἀσιαρχῶν
ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 Ἄλλοι μὲν οὖν ἄλλο τι
ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ
ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. 33 ἐκ δὲ τοῦ ὄχλου

of its substructure S. Paul may refer in E. 2:20. The edifice, founded in the reign of Crœsus, about B.C. 550, by the contributions of the Ionian cities of Asia Minor, had been spared by Xerxes, but was fired by Herostratus on the night of Alexander's birth, B.C. 356. The temple of S. Paul's time dated from the destruction of the former, and was a far more magnificent building. It was plundered by Nero, and by the Goths, A.D. 262, in the time of Gallienus. *μέλλειν*] expressing mere possibility, or at most probability, 'and that her magnificence may belike come to be destroyed.' See M. 11:14. 24:6, n. The worship of Artemis was overthrown at Ephesus; but in its place there was substituted the worship of the Virgin Mary, who, according to popular tradition, was buried there. It is remarkable that at the Third General Council held at Ephesus, A.D. 431, the title of *Θεοτόκος* was confirmed to the Virgin, and Nestorius condemned of constructive heresy for allowing to her merely the title of *Χριστοτόκος*.

28. *Μεγάλη*] Such seems to have been the appropriate designation of Diana at Ephesus. Xen. *Ephes.* I., *ὀμνύω τὴν πατριον ἡμῖν θεὸν τὴν μεγαλην Ἐφεσίων Ἄρτεμιν.* This was probably their civic cry, like 'St. George for England,' &c.

29. *θέατρον*] It was the custom of the Greeks, but not of the Romans, to use their theatres for public business, as well as public spectacle. Tac. *Hist.* II. 80, 'Tum Antiochensium theatrum ingressus, ubi illis consultare mos est.' Juvenal (X. 128) speaks of Demosthenes, pleni moderantem frena theatri. *Γάϊον*] the same as in 20:4, and probably in 3 John. He subsequently entertained Paul during his abode at Corinth, R. 16:23, having been baptized by him there six years before, 1 C. 1:14. Aristarchus is mentioned 27:2, as having accompanied Paul to Rome, in Philem. 24 as a fellow-labourer, in Col. 4:10 as a fellow-prisoner. It is reported that he was beheaded with him there (A.D. 68) under Nero. *συνεκδήμους*] *who had left their own country together with Paul;* were abroad, in foreign countries, with him. *συνοδοιπόρους*, Hesych. See 2 C. 8:19.

30. *δῆμον*] not the *plebs*, but the *populus*, the people assembled on public business, 17:5. Demosthenes speaks of *βουλὴ καὶ ὁ δῆμος*, corresponding to the *Senatus Populusque Romanus.*

31. *Ἀσιαρχῶν*] These were persons of wealth annually appointed to preside over the public worship, and to exhibit games in honour of the gods, like the Roman ædiles, at their own expense. They derived their name from the province, as *Κυπριάρχης*, 2 Macc. 12:2; *Λυκιάρχης*, *Φοινικάρχης*. In proconsular Asia there were ten selected by the cities, and approved by the proconsul. The chief Asiarch resided at Ephesus; the others acted only as his assessors. The month of May was devoted to these games, and was hence called Artemisian; the same month in the Romish Church is devoted to the Virgin. *μὴ δοῦναι*] not to think (*μὴ*) of presenting himself; populo se ac coronæ daturum. Cic. *Verr.* III. 19. 'As the priests of Diana took no prominent part against the Apostle, while the Asiarchs, officers connected with the old religion, were his friends, it may be inferred (1) that the intelligent part of the community had no zeal in behalf of the old religion; (2) that S. Paul had not so much sought to attack the established system (*v.* 37) as to set up another which should quietly displace it.' W. G. H.

32. A most graphic description of popular tumult. 21:34. *συγκεχυμ.*] in confusion, *v.* 29. 21:31.

33, 34. *προεβίβασαν*] 'they thrust

προεβίβασαν Ἀλέξανδρον, προβαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. 34 ἐπιγνόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων, Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.

35 Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησίν, "Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς μεγάλης θεᾶς Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; 36 ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν, καὶ μηδὲν προπετὲς πράττειν. 37 ἠγάγετε γὰρ τοὺς ἄνδρας τούτους, οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὰν ὑμῶν. 38 Εἰ μὲν οὖν Δημήτριος καὶ

Alexander forth, the Jews pushing him forward.' The second clause is added to explain what party put forward Alexander. The Greeks called those who pleaded before the judges *ἐκβιβασταί*. Alexander, who is perhaps the same mentioned 2 T. 4 : 14, was put forward by the Jews, as of the same craft (*χαλκεύς*), to disclaim any approbation, on their part, of Paul's proceedings. His appearance was misunderstood, and only served to increase the uproar; for it would appear that the Jews were not more popular at Ephesus than at Rome, Philippi, Corinth. 16 : 20. 18 : 2, 17. *κατασείσας*] see 13 : 16, n. *ἤθελεν ἀπολογεῖσθαι*] 'offered to speak in defence.' *ἐπιγνόντων*] The true reading is probably *ἐπιγνόντες*, anacoluthon, from the unstudied style of the writer, 15 : 23.

35. *καταστείλας*] The word is especially used of quieting a tumult. Josephus, *τοῦ θορύβου καταστάλεντος*. Suidas, *καταστέλλειν, κατασιγάζειν*. The description in *Æn.* I. 148–153, is exemplified by the whole scene. *ὁ γραμματεύς*] the keeper of the public records. The word often occurs in ancient inscriptions. *γάρ*] ('why this commotion?) *for* what man, &c.' So M. 27 : 23. *νεωκόρον*] literally *temple sweeper;* then the *ædituus*, who took care of the temple; 'warden.' Thirteen cities of Asia had an interest in the temple; but Ephesus was honoured with the charge of it. The title *νεωκόρος* appears to have been one, like *πρώτη* and *μητρόπολις*, which certain Greek cities assumed by permission of the Roman emperors. It is found on many Asiatic coins, especially on those of Ephesus. Various cities have claimed the title of *νεωκόροι* of the Virgin, or certain saints. *τοῦ Διοπετοῦς*] *which fell from heaven.* Pliny mentions a statue, *H. N.* XVI. 40, but speaks of it as wooden. It may possibly have been an aerolite; but it was usual to pretend that images of which there was no historical record came down from heaven. So Eurip. *Iph. Tauris*, 87, *ὅ φασὶν ἐνθάδε... οὐρανοῦ πεσεῖν ἄπο*, which he calls *διοπετὲς ἄγαλμα*, 977; *οὐρανοῦ πέσημα*, 1384. With this we may compare various legends concerning images and pictures in the Romish Church, such as the traditional likenesses of Christ, which were said to be *ἀχειροποίητοι*.

36, 37. *κατεσταλμένους*] *v.* 34, 'composed,' orderly, 'decorous;' *καταστολῇ*, 1 T. 2 : 9, of dress. *προπετές*] *precipitately. προπίπτων πρὸ τοῦ λογισμοῦ*, Hesych. *ἐν τῷ βίῳ προπετεῖς λέγομεν τοὺς μὴ κατέχοντας ἑαυτῶν, ἀλλ' οἷον πρὸ καιροῦ ταῖς πράξεσι προπίπτοντας*. Erotian, *Onomast. οὔτε βλασφημοῦντας*] From this it may be inferred that S. Paul had not directly attacked the worship of Diana. See on *v.* 31. Chrysostom, however, says, *τοῦτο ψεῦδος, ταῦτα μὲν πρὸς τὸν δῆμον. ἱεροσύλους*] 'sacrilegious,' 'robbers of temples;' 'sacrilegers,' Wicl. The A. V. (from Tynd., &c.) was objected to by the Puritans, and with justice.

38. *λόγον*] a matter of complaint; sc. *μομφῆς*. Col. 3 : 13. *ἀγοραῖοι*] sc. *ἡμέραι, dies fasti; the court days are being held. ἀνθύπατοι*] generic plural; *and proconsuls are here;* i. e. the proconsul and his judicial colleagues, *τὸ συμβούλιον*, 25 : 12. Forum agitur; conventus aguntur. *ἐγκαλ. ἀλλήλ.*] This corresponds to the 'reply and rejoinder' in our law.

οἱ σὺν αὐτῷ τεχνῖται πρός τινα λόγον ἔχουσιν, ἀγοραῖοι ἄγονται, καὶ ἀνθύπατοι εἰσίν· ἐγκαλείτωσαν ἀλλήλοις. 39 εἰ δέ τι περὶ ἑτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. 40 καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς συστροφῆς ταύτης." 41 Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. 2 Διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα· 3 ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. 4 συνείπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας

39, 40. ἐπιζητ.] 'if ye have any question.' τῇ ἐννόμῳ ἐκκλησίᾳ] The ordinary assembly for which the day was fixed by law, as opposed to the illegal concourse, συστροφή. These were held in Greece three or four times in every month. περὶ ἑτέρων] i. e. public matters; not business between man and man. ἐπιλυθήσεται] 'they shall be resolved.' κινδυν. ἐγκαλ.] we the authorities, before the ἀνθύπατος. στάσεως] sedition, riot. Wicl., Rh., from Vulg. take μηδενὸς masc. 'there is no man guilty, of whom,' but the A. V. is correct, 'there being no grounds by the circumstances of which.' Syr. V. renders λόγον ἀποδοῦναι by the same word as ἀπολογεῖσθαι, *v.* 33, *defend our* cause, *get off free.*

XX. 1. Μακεδονίαν] This was Paul's *second* visit to Macedonia, where he was met by Titus 2 C. 7: 5, 6, and came up with Timothy, 19:22. Here (most probably at Philippi) he wrote the Second Epistle to the Corinthians, A.D. 57, which was sent by Titus, 2 C. 8: 16. On his way to Europe, he made some stay at Troas, and seems to have intended to remain longer, 2 C. 2: 12, 13.

2. τὰ μέρη ἐκεῖνα] He now reached the confines of Illyricum, R. 15: 19, and began that preaching of the Gospel which carried him to Nicopolis, Tit. 3: 12, and at a later day sent Titus into Dalmatia, 2 T. 4: 10. Ἑλλάδα] Hellas is opposed to Macedonia the same as Achaia, 19: 21.

3. ποιήσας] the nomin. absolute for ποιήσαντι. Anacoluthon, as in 19: 34. μῆνας τρεῖς] from late in 57 to early in 58. During this stay at Corinth, S. Paul appears to have written the Epistle to the Romans, not yet being able to fulfil his intention of visiting them in person. 19: 21. This was the last of the six epistles written before his final journey to Jerusalem and his imprisonment at Cæsarea and Rome. Mr. Conybeare (*Life and Epp.*, &c., c. 18, see n.) thinks that the Ep. to the Galatians was also written at this time. Internal evidence is certainly in favour of its having been composed at nearly the same time with that to the Romans; but see 18: 23, n. ἐπιβουλῆς] 'plot,' design 'against,' *v.* 19. 21: 30, n. Ἰουδαίων] always the bitterest persecutors. 1 Th. 2: 14, 16. 2 C. 11: 24. Cf. A. 9: 23, 24. ἀνάγεσθαι . . . Συρίαν] intending probably to sail from Cenchrea direct; or to Miletus, and so to Syria. In his actual course he retraced that by which he first came into Europe. ἐγένετο γν.] (so) came about a purpose (or resolution) to return, &c. He went probably by his route from Berœa to Athens, 17: 14, 15.

4. ἄχρι τῆς Ἀ.] perhaps indicating that the whole party attended S. Paul as far as Asia, i. e. proconsular Asia, *v.* 16, but that there some, or, it may be, Sopater only, stayed. Trophimus, an Ephesian, 21: 29, accompanied him to Jerusalem, and so did Aristarchus, 27: 2. Sopater is probably the same as Sosipater, a relation of S. Paul, and with him at Corinth, R. 16: 21. Gaius, having a Roman name, Caius, but called Δερβαῖος, though

Σώπατρος Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάϊος Δερβαῖος καὶ Τιμόθεος· Ἀσιανοὶ δέ, Τυχικὸς καὶ Τρόφιμος. 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 6 ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν τοῦ κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου 8 ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερῴῳ οὗ ἦσαν συνηγμένοι. 9 καθήμενος δέ τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ, διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον,

in 19 : 9 classed with Aristarchus as a Macedonian, was more probably an Asiatic than a Greek. He may have been a Jew, like his fellow-convert Crispus, 1 C. 1 : 14, A. 18 : 8, who also had a Roman name. The fact that he was of Derbe strengthens the supposition, chiefly derived from comparison of R. 16 : 23 with 3 J. 5—8, that he was the Gaius long afterwards addressed by S. John. He may have left Derbe, and settled in Corinth (compare Lydia of Thyatira in Philippi 16 : 14); then he may have sojourned in Macedonia (19 : 29), returned to his home at Corinth (R. 16 : 23), and in his later years retired to Asia Minor (perhaps to Derbe), his birth-place or home of his youth. Tychicus and Trophimus have been thought to be the delegates mentioned in 2 C. 8 : 23.

5, 6. *ἡμᾶς*] S. Luke here resumes the first person plural which he had not used since 16 : 17. It is probable, therefore, that he had discharged the office of a bishop at Philippi in the interval, a space of six years. *μετὰ τὰς ἡμ.*] keeping the feast as a hallowed time. S. Paul and S. Luke would have many arrangements to make in the Philippian Church before their joint departure. *ἄχρις ἡμ. πέντε*] *On the fifth day.* H. 3 : 13, *ἄχρις οὗ τὸ σήμερον καλεῖται.* 'Just up to,' 'within.' 27 : 33. The voyage *from* Troas to Neapolis (the port of Philippi) had been made before in two days, 16 : 11. But then it was noticed that they 'had a straight course,' and, therefore, a fair wind. *ἑπτά*] Arriving at Troas on Monday they stayed over the following Sabbath and Lord's Day.

7. *μίᾳ τῶν σαββάτων*] Theophylact says,—*Μίαν τῶν σαββάτων τὴν παρ' ἡμῖν κυριακὴν ὀνομάζει· σάββατα μὲν γὰρ τὰς τῆς ἑβδομάδος ἡμέρας ὀνομάζουσι, μίαν δὲ τῶν σαββάτων ἡμερῶν τὴν πρώτην.* The early appropriation of this day to Christian worship is mentioned by Justin M. *Apol.* II., *Τῇ τοῦ Ἡλίου λεγομένῃ ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται.* See 1 C. 16 : 2. Rev. 1 : 10. *κλάσαι ἄρτον*] see on 2 : 42. Probably this repast was one of the *ἀγάπαι* or feasts of charity, at the conclusion of which the Lord's Supper was celebrated. The mention of *bread* only has led some of the Romanists to adduce this passage in defence of their refusing the cup to the Laity. This argument, however, was given up at the Council of Trent. *διελέγετο*] 'kept discoursing.' The word is the appropriate term for *conversational discourse.* See on 17 : 17.

8. *τῷ ὑπερῴῳ*] The upper room was used for such purposes, as being the most quiet, and not likely to be disturbed by business or domestic occupations; perhaps, too, it was the largest. *λάμπ. ἱκαναί*] these are mentioned as increasing the heat, and contributing to drowsiness.

9. *τῆς θυρίδος*] The article shows that there was only one; the *θυρὶς* was closed by a lattice opening in valvæ, or with a hinge; leaning against this, the fastening gave way. *καταφερόμενος*] denotes the progress of his drowsiness; the relaxation of his frame, a common expression in later Greek. *κατενεχθεὶς ἀπό*] overbalanced, deturbatus. *τριστέγου*] the third story. *Tabulata tertia,* Juv. III. 199. The *ὑπερῷον* was especially used as a place of prayer. It is probable that the window was an aperture in the wall so placed that the worshippers might

κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω, καὶ ἤρθη νεκρός. 10 καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπε, Μὴ θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστιν. 11 ἀναβὰς δὲ καὶ κλάσας ἄρτον καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς, οὕτως ἐξῆλθεν. 12 ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ μετρίως.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν εἰς τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὕτω γὰρ ἦν διατεταγμένος, μέλλων αὐτὸς πεζεύειν. 14 ὡς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἄσσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην· 15 κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν Τρωγυλλίῳ, τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον. 16 ἔκρινε γὰρ ὁ

look out in the direction of Jerusalem. Dan. 6 : 10. Tobit 3 : 11. The practice was probably suggested by the prayer of Solomon at the consecration of the temple, 2 Chr. 6 : 36—39.

10. Μὴ θορυβεῖσθε] 'make not a disturbance,' 'make nothing ado.' Tynd., Cr., Gen. ἡ γὰρ ψυχὴ κ. τ. λ.] this appears to have been said *after* life had been miraculously restored, when Paul had fallen on the youth as Elijah and Elisha had done 1 Ki. 17 : 21, 2 Ki. 4 : 34 ; or, as our Lord said of Jairus's daughter, Mk. 5 : 39.

11, 12. κλάσας ἄρ.] This in connexion with *v.* 7, means the celebration of the Lord's Supper. It is true that γευσάμενος appears to limit the action to Paul alone (10 : 10) and it may refer to the Apostle's meal after the Lord's Supper; but the recurrence of the phrase κλ. ἄρ. and the probability that a discourse would precede the celebration, are in favour of the supposition that the Holy Communion is here meant. So μετελάμβανον τροφῆς is distinguished from κλῶντες ... ἄρτον in 2 : 46. ὁμιλήσας] 'having conversed.' οὕτως] 17 : 33, n., 'in such circumstances,' 'after such an event,' 'at such an hour.' ἐξῆλθεν] Paul alone ; having to start early for his land journey. ἤγαγον] brought home, 19 : 37. παρεκλήθησαν] the action tending to the effect for the effect itself, as in the noun παράκλησις· *were confirmed in the faith* Col. 2 : 2, which is the old meaning of the word *comforted*, confortatus. Perhaps this alarming occurrence was permitted for the purpose of suggesting the inexpediency of services at late hours, and protracted to a great length.

13. τὸ πλοῖον] *the ship* : that in which they had sailed from Philippi. ἀνήχθ. εἰς] 'set sail for,' *v.* 3. See 13 : 13. Ἄσσον] in the Adramyttian gulf, on the coast of Troas, called also Apollonia. μέλλοντες] refers to the time of their starting. So in 27 : 2. οὕτω γὰρ ἦν διατεταγμένος] exactly our colloquial phrase, *thus he had disposed of himself.* πεζεύειν] to travel by land in opposition to πλεῖν. Paul probably suffered from sea-sickness, and avoided sailing when he could. 27 : 3. It was about thirty miles, and there was a Roman road. He would cut off the angle of the promontory Lectum, which the ship would have to double.

14. Mitylene, on the E. of Lesbos, and within the bay of Adramyttium. Here they probably anchored for the night. It was also called Μετελήη. Horace *Od.* 1. 7, compares it for beauty with Corinth or Ephesus. Cicero *c. Rull.* 'Et naturâ et descriptione ædificiorum et pulcritudine imprimis nobilis.' Vitruvius gives a similar account, but states that its situation was badly chosen, from its exposure to winds and weather.

15. Χίου] an island between Samos and Lesbos, called by Stephanus ἐπιφανεστάτη νῆσος τῶν Ἰώνων. παρεβάλομεν] *we touched at*, a nautical phrase, used ἀντὶ τοῦ ὁρμίζειν τῇ γῇ τὴν ναῦν. Τρωγυλλίῳ] a promontory near Samos. The particularity of the historian in mentioning the places where they stopped on successive days, should be noticed. They would go about fifty or sixty miles a day; such was the distance from Mitylene to Chios, and from Chios to Samos. See on 21 : 1.

16. ἔκρινε] From this and *v.* 13, it

Παῦλος παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, τὴν ἡμέραν τῆς Πεντηκοστῆς γενέσθαι εἰς Ἰεροσόλυμα. 17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον, μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. 18 ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς,

"Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, 19 δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ πολλῶν δακρύων, καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων,

appears that in the voyage from Philippi to Patara, 21 : 1, Paul was able to direct his own course, having, perhaps, hired a small coasting vessel. At Patara he meets with a merchant ship, in which he is conveyed across the sea to Tyre. παραπλεῦσαι] they had sailed past Ephesus and were now at Miletus, thirty-six miles south of it. S. Paul reckoned that the time occupied in sending for the elders from Ephesus would not be equal to that of his detention there if he had gone to visit them. Trogyllium was nearer Ephesus than Miletus, but probably it did not furnish sufficient accommodation for the company of elders. ὅπως μὴ γένηται] that he might avoid. μὴ similar force with οὐ in M. 22 : 3, n., J. 5 : 40. ἔσπευδε] the reasons of the Apostle's haste were these,—(1) to bring alms and offerings, 24 : 17; (2) to defend himself against his accusers, 21 : 21; and (3) to keep the feast of Pentecost with his brethren at Jerusalem. τὴν ἡμ.] 'during the day,' as in A.V., 'to be at J. the day, &c.'

17. μετακαλεῖσθαι] i. q. μεταπέμπεσθαι, to call, or send for to come to one's-self. πρεσβυτέρους] In *v.* 28 they are called ἐπίσκοποι. At this time these titles of office were convertible terms; the distinction between them, though fully recognized in the time of Ignatius, had not yet taken place. Œcumenius, p. 150, says, Ἐπειδὴ λανθάνει τοὺς πολλοὺς ἡ συνήθεια, μάλιστα τῆς καινῆς διαθήκης τοὺς ἐπισκόπους πρεσβυτέρους ὀνομάζουσα, καὶ τοὺς πρεσβυτέρους ἐπισκόπους, σημειωτέον τοῦτο ἐντεῦθεν. And again at p. 152 he explains this application of the words διὰ τὸ τοὺς πρεσβυτέρους ἀνάγκην ἔχειν ἐποπτεύειν τὰ τῆς ἐκκλησίας λογικὰ ποιμνία, μή τις ἀσθενῇ τῇ πίστει, μή τις πεινᾷ ἢ διψᾷ εἰ ἐλέγχου καὶ ἐπιστροφῆς δεῖται. But though the nominal distinction between bishop and presbyter was not yet made, a real distinction of the offices afterwards designated by those titles existed at this time. It appears from 1 T. 3 : 1, that there were then ἐπίσκοποι at Ephesus, and that Timothy had power to ordain them. The Apostles, and apostolic men, as Timothy and Titus, were the bishops in the modern sense of the term, having authority over the ἐπίσκοποι or πρεσβύτεροι. This accounts for the mention which is made in Ph. 1 : 1. of *bishops* and *deacons* only, to the omission of *presbyters*.

18. 19. Ὑμεῖς] emphatic. He had sent for *them*, the elders especially, that he might make to them this appeal, and send them back as witnesses concerning his 'doctrine, manner of life, purpose, &c.,' 2 T. 3 : 10, 11. Ἀσίαν] Ephesus, or proconsular Asia. τὸν π. χρ.] the whole time. δουλεύων τῷ K.] So R. 1 : 1. Παῦλος δ. Ἰ. Χρ. G. 1 : 10. Ph. 1 : 1. Tit. 1 : 1. Ja. 1 : 1. 2 P. 1 : 1. Ju. 1. The Apostles represent themselves as δοῦλοι from humility, though their master had given them a right to a higher title, J. 15 : 15. δακρύων] *v.* 31. πειρασμῶν] as in L. 22 : 28. τῶν] referring to πειρασμῶν]. ἐπιβουλαῖς] as in *v.* 3.

20. ὑπεστειλάμην] *kept back through fear, suppressed.* ὑποστέλλεσθαί τινα *to dread a man.* τι *to conceal a thing.* τῶν συμφερόντων] 1 C. 7 : 35. 12 : 7. Not one of the things which were for edifying. τοῦ μὴ ἀναγγεῖλαι] *so as not to declare unto you, v.* 27. On the insertion of μὴ see 14 : 18. δημοσίᾳ] in the presence of the Christian δῆμος. So 16 : 37, before all the people of Philippi; 18 : 28, in the public assembly and synagogue of the Jews. Dr. Burton considers δημοσίᾳ as

τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, 21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. 22 Καὶ νῦν ἰδοὺ ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. 24 ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχήν μου τιμίαν ἐμαυτῷ, ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς, καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. 25 Καὶ νῦν ἰδοὺ ἐγὼ οἶδα, ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. 26 διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ

referring to the place where the delegates from the different congregations met; and *οἴκους* as the houses where these different congregations were held. 'At home in your houses,' Tynd.

21. Ἰουδ. κ. Ἑλλ.] implying that the Gospel was the same for all in its obligations and requirements. Cf. R. 1:16. 10:12. 1 C. 1:23, 24. μετάνοιαν, πίστιν] may be taken as the objects of *ἀναγγεῖλαι* and *διδάξαι*, cf. *v.* 27. τὴν εἰς τ. Θ.] 'the (well known doctrine of) repentance towards God (cf. 26:20, n.), and as for faith that which has for its object τὸν Κυρ. ἡμ. Ἰ. Χ.'

22. ἐγώ] emphatic, 'I for my part.' δεδεμένος τῷ πν.] Some of the older expositors interpret this, 'led captive by the Spirit,' but it may simply mean *under constraint*. Cf. 18:5, n., and πῶς συνέχομαι, L. 12:50. τῷ πνεύματι] '*my* spirit,' but the impulse or obligation was from God. He well expresses by such a figure his state of mind, as knowing that he must go to Jerusalem, but not being permitted to know the purpose or result of his going. See R. 15:30, 31. συναντήσοντα] 'shall come to meet me.'

23. τὸ πν. τ. ἅγ.] The Holy Spirit personally; speaking through those whom He immediately inspired for the purpose. See 21:10, 11. κατὰ πόλιν] in those through which he had lately passed, where there were Christian churches. μένουσι με] this use of *μένω* occurs, Æsch. *Choeph.* 103, τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει.

24. οὐδενὸς λ. π.] 'I take into account nothing, i.e. of an afflictive kind.' I do not even regard my life precious in my own estimation as (ὡς) I hold precious the τελειῶσαι κ.τ.λ. Cf. Ph. 3:7, 8. Here, as in 2 T. 4:7, is an allusion to the races which formed a part of the public games. Hence the phrase τελ. . . δρόμον was employed to express the death of the righteous. ἣν ἔλαβ. π. τ. Κ.] The Apostle was jealous, with a godly jealousy, of his immediate ordination by the Lord Jesus. See 1 C. 9:1, G. 1:12, E. 3:3, and his own full account, A. 26:15—18. Cf. 1 T. 1:12. διαμαρτύρ.] to attest and assert. τὸ εὐαγγ. τῆς χ.] as τὸ εὐαγγ. τῆς δόξης, 1 T. 1:11, the Gospel which proceeds from, and whose characteristic, is grace.

25. ἐγὼ οἶδα κ.τ.λ.] This is not to be regarded as an inspired prediction. The expression in *v.* 23 is doubtless prophetic and supernatural, but this may be regarded as merely the conclusion of his own mind, which he drew from strong and repeated intimations of approaching danger. Cf. 27:10. There is good reason to believe that S. Paul revisited Asia four years afterwards, on the expiration of his imprisonment at Rome, 28:30. See on 19:21, and cf. Ph. 2:24. Philem. 22. In *v.* 22 he says of matters affecting his future course μὴ εἰδώς. ὑμεῖς π.] equivalent to 'none of you.' διῆλθον] the word seems to intimate frequent visitations, probably of separate congregations, presided over by these elders in various districts of proconsular Asia. Cf. διερχ. to go about, go in all directions, 8:4. 10:38. L. 9:6, and cf. A. 9:32. κηρύσσων] proclaiming. He brings together here (*vv.* 24, 25) all the general terms for Christianity, and its mode of promulgation.

26. μαρτύρ. ὑμ.] offer you my attesta-

ἀπὸ τοῦ αἵματος πάντων· 27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν πᾶσαν τὴν βουλὴν τοῦ Θεοῦ.”

28 “Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. 29 Ἐγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου· 30 καὶ ἐξ ὑμῶν

tion; disprove it if you can. So. G. 5 : 3. E. 4 : 17. *καθαρὸς ἐγώ*] this reminds us of Samuel's obtestation, 1 Sam. 12 : 3, 5, of Ezekiel's solemn and reiterated enunciation of the rule of God's judgment of his ministers, Ezek. 3 : 17—21. 33 : 2—9.

27. *πᾶσαν τὴν βουλήν τ. Θ.*] The phrase occurs L. 7 : 30. The Gospel as the effect of the foreknowledge, predestination, and wisdom of God, 2 : 23. E. 1 : 11. H. 6 : 17. The Apostle thus disclaims reserve in preaching the Gospel, and would have deemed it a grave charge if the practice of it could have been alleged against him. Yet in *v.* 20 he evidently distinguishes between things essential and non-essential.

28. *Προσέχετε οὖν ἑαυτοῖς*] Compare his admonition to Timothy, 1 T. 4 : 16; our Lord's to the twelve, L. 21 : 34. *ἐν ᾧ*] 'wherein,' as a part of it yourselves; or *ἐν* as Heb. בְּ 'over which,' 'whereof,' Tynd., Gen. 'among whom,' Cr. Cf. 1 C. 12 : 28, *οὓς μὲν ἔθετο ὁ Θ. ἐν τῇ ἐκκλ. πρῶτον ἀποστόλους κ. τ. λ. τὸ πν. . . . ἔθετο*] Chrysostom says, *παρὰ τοῦ Πνεύματος τὴν χειροτονίαν ἔχετε. ἐπισκόπους*] an ordinary pastor is the *ἐπίσκοπος* to his flock or congregation (see on *v.* 17 the quotation from Œcumen.); but this use of the term does not contradict or nullify the functions of one who may be *ἐπίσκοπος* over *him*. *ποιμαίνειν*] continues the figure from *ποιμνίῳ*, guide as well as feed, act as shepherd to, J. 10 : 3. 1 P. 2 : 25. *τὴν ἐκκλ.*] the Church considered apart from its rulers and officers; the flock in general, as 1 T. 3 : 5; the *laity* rather than the *clergy*. *τοῦ Θεοῦ*] Many read *τοῦ Κυρίου*. Syr. V. has 'of Christ (Messiah),' probably from *Κυρίου* in MS. If we read *Θεοῦ* the subject to *περιεπ.* may still be *ὁ Κύριος Ἰησοῦς*, understood, as in 1 J. 3 : 2, *ἐὰν φανερωθῇ* (see *vv.* 5, 8). 3 J. 6, 7. *περιεποιήσατο*] *obtained by purchase*. So 1 P. 2 : 9, *λαὸς εἰς περιποίησιν*, 1 C. 6 : 20. E. 1 : 7, 14. Tit. 2 : 14. The Lord Jesus, as the second Adam, by his vicarious blood-shedding and death, acquired a right to a spiritual seed and family. As his spotless righteousness qualified the Son of Man, the second and greater Head, indeed the supreme and only Head, of all the human race, to be the atoning sacrifice, so the full, perfect, and satisfactory propitiation which he has made, combined with his 'eternal power and Godhead,' qualifies him to be an universal Redeemer, and all-sufficient Saviour. Cf. R. 3 : 23—26. E. 1 : 7. H. 7 : 25. The first thing the Apostle set forth in his general teaching (1 C. 15 : 3) was Christ himself as able to save; to proclaim the *name*, i. e. real, historical person and character Jesus, living, dying, risen, and living evermore, by whom alone remission of sins was to be obtained. This, too, is the chief thing to be believed, as is shown in the Apostles' Creed. Then follows a perception and persuasion of the mode or means whereby he effected salvation; i. e. qualified himself to become a Saviour, and grant forgiveness. First, his personality, power, accessibility; then his work and office. The fact first, the theory afterwards. *ἰδίου*] emphatic, meaning that what he gave in purchase for his Church, was that which was most peculiarly his own, his blood, his life. And cf. H. 9 : 12—14, 25.

29, 30. *ἄφιξιν*] This word generally means *arrival*; here it means *departure*, as in Demosth. 1463. 6, *τῆς ἐμῆς οἴκαδε ἀφίξεως*. The clause may be rendered *after this my visit to you*. Some regard *ἄφιξιν* as equivalent to *μετὰ τὴν ἐμὴν ἔξοδον* (decease), 2 P. 1 : 15. *λύκοι*] false teachers, such as the Judaizing teachers, (Gal.), Phygellus and Hermogenes, 2 T. 1 : 15, or such as are described in 2 T. 3 : 2—8. 2 P. 2 : 1—3. See M. 7 : 15. A remarkable comment upon this prophecy is found in R. 2 : 2, 6. *ἐξ ὑμῶν αὐτῶν*] Such as Hymenæus, Alexander, and Philetus, 1 T. 1 : 20. 2 T. 2 : 18. Cerinthus, of Alexandria, was one of those who 'entered in' from with-

αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω αὐτῶν. 31 *Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων νουθετῶν ἕνα ἕκαστον.* 32 *Καὶ τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν.* 33 *Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·* 34 *αὐτοὶ δὲ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται.* 35 *πάντα ὑπέδειξα ὑμῖν ὅτι οὕτω κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ Κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπε, Μακάριόν ἐστι διδόναι μᾶλλον ἢ λαμβάνειν."*

out. *διεστραμμένα*] distorted truths, cf. 13:8, 10, *στρεβλοῦντες*, 2 P. 3:16. *τοῦ ἀποσπᾶν*] making this their end and object to draw away the believers, and to make them their own adherents, 5:37. *τοὺς μαθητάς*] *the disciples*, i.e. Christians; many of whom, after the death of S. Paul, embraced the errors of the Gnostics, Nicolaitans, &c. See 2 Th. 2:3. 1 T. 4:1. Theophylact says, *ὁ γὰρ τῶν αἱρετικῶν σκοπὸς σπουδάζει οὐ τῷ Κυρίῳ ἀλλ' ἑαυτοῖς περιποιῆσαι λαόν.* See 1 C. 1:12.

31. *τριετίαν*] The Apostle here sums up the whole time he had spent at Ephesus. See on 19:10. *μετὰ δακρ.*] Cf. 2 C. 2:4. Ph. 3:18, from which we may learn what were usually the occasions of his tears.

32. *τῷ λόγῳ*] Some would here give the personal sense to the word λόγος, and would render *τῷ δυναμένῳ who is able* (Rh. V.), but it is best understood of the Gospel *τὸ εὐαγγ. τῆς χαρ. τ. Θ. v.* 24. Cf. Ja. 1:21, *τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. ἐποικοδομῆσαι κ. δ. ὑ. κληρον.*] He as a wise master builder had laid the foundation, (1 C. 3:10); now the superstructure might be expected to proceed successfully. Their Christianity had begun under his teaching; he encourages them to hope for progress in grace (*ἐποικοδ.*), for perseverance, and final perfection in glory (*κληρονομ. ἐν τ. ἡ.*). R. 6:22. *τοῖς ἡγιασμένοις*] called to be, or made saints, renewed by the Spirit of God, and devoted to his service. Cf. 26:18. 15:9. 1 C. 1:2. Jude 1. Cyril. Alex. explains *ἁγιάζεσθαι* by *εἰς δόξαν ἀνατίθεσθαι τῷ Θεῷ.* The leading idea of the passage is their holy calling, their consecration by being adopted into God's family. This necessarily involved subjective sanctification, or personal holiness. 2 Th. 2:13. 1 P. 1:2.

33. *ἱματισμοῦ*] Fine raiment was a form in which the Orientals accumulated their wealth, 2 Ki. 5:5, 26. 2 Chr. 9:24. This is likely to have been the practice of the Ephesians celebrated for their luxurious apparel, for which the surrounding country furnished both the materials and the dyes, Milesia vellera. See on 16:14. S. Paul then says that he had coveted no man's treasure of any kind whatever.

34. S. Luke does not inform us in his narrative (c. 19), that the Apostle worked for his subsistence at Ephesus, as at Corinth (18:3). But S. Paul, in his Epistle to the Corinthians, *written at Ephesus*, speaks of himself as then so working. 'Even unto this present hour . . . we labour, working with our own hands,' 1 C. 4:12. He intimates the same fact in 1 C. 9:4, 6, 15, 18. And it is to be observed, that Aquila and Priscilla with whom he 'abode and wrought, because they were of the same craft' at Corinth, were also resident at Ephesus with him, 1 C. 16:19. *τοῖς οὖσι μ. ἐ.*] Timothy was probably one of these, 19:1, n. or the family of Aquila and Priscilla may be meant who shared in the proceeds of his labour. *αἱ χεῖρες αὗται*] So he showed his hands manacled in his speech before Agrippa, 26:29, and again to the Jews at Rome, 28:20.

35. *πάντα ὑπέδειξα*] 'In all respects I have shown you by *way of example*.' *οὕτω κοπ.*] as you have seen me do, *v.* 34, at tent-making. So at Thessalonica, 1 Th. 2:9. 2 Th. 3:8. *δεῖ*] 'it is your duty.' Benevolence is to be *systematic* not *senti-*

36 Καὶ ταῦτα εἰπὼν, θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν
αὐτοῖς προσηύξατο. 37 Ἱκανὸς δὲ ἐγένετο κλαυθμὸς πάντων·
καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν,
38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι
μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμπον δὲ αὐτὸν εἰς
τὸ πλοῖον.

21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ'
αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶν, τῇ δὲ ἐξῆς εἰς τὴν
Ῥόδον, κἀκεῖθεν εἰς Πάταρα. 2 καὶ εὑρόντες πλοῖον διαπερῶν
εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. 3 ἀναφάναντες δὲ τὴν
Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν,
καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζό-

mental. The principle must be obedience to our Master, and imitation of Him. ἀντιλαμβάνεσθαι] *take hold of with a view of assisting*, hence *to defend* τῆς ἐλευθερίας, τῆς σωτηρίας, Thuc. II. 61. So ἀντεχέσθαι. Cf. ἐπιλαμβάνεται, H. 2 : 16. τῶν ἀσθενούντων] *the infirm*, 'the distressed in mind, body, or estate,' (E. 4 : 28) but the context seems to limit its signification to the temporal assistance of the sick. If Timothy was one of 'those with him,' his weak health (1 T. 5 : 23), rendering him incapable of manual labour, may possibly be here alluded to. τῶν λόγων] Not his actual words (which would be τὰ ῥήματα), but the substance of his statements generally on this subject. αὐτός] 'He himself.' In the Patristic writings various sayings are ascribed to our Lord, many of which carry proofs of want of authenticity. Thus Origen records as a saying of our Lord γίνεσθε δοκιμοὶ τραπεζῖται, which is made up from L. 14 : 8, 10.

36–38. θεὶς τὰ γόνατα] The Christians of the third century prayed kneeling, except on the Lord's day, and during the fifty days between Easter and Pentecost, at which times they stood, according to the usual practice of the Jews, M. 6 : 5. L. 18 : 11, 13. σὺν πᾶσιν αὐτ.] all joining in his prayer. So 21 : 5. κατεφίλουν] kissed him repeatedly or successively. The A. V. exactly renders κατεφίλησαν. ὀδυνώμενοι] 'in anguish,' L. 2 : 48, used by L. only. λόγῳ ᾧ εἰρ.] S. Luke carefully observes the Attic usage of the attraction of the relative. προέπεμπον] 15 : 3, 21 : 5. 'attended,' 'conveyed,' Cr. Here it means an act of respect and affection merely, often also a supply of necessaries, a *viaticum*, R. 15 : 24. 3 J. 6.

XXI. 1. ἀποσπασθέντας] The word expresses the painfulness of the separation. Eurip. *Alc.* 298, οὐκ ἠθέλησα ζῇν ἀποσπασθεῖσα σοῦ. *Æn.* II. 434, Divellimur inde. εὐθυδρ.] 16 : 11. It is implied that they had fair weather and a favourable wind. The average distance passed over in a day is nearly the same as before, 20 : 15, 16. Between Cos and Rhodes they passed Cnidus, and from this point to Patara, and thence to Tyre, would traverse the course by which the Apostle afterwards came from Judæa when a prisoner in the vessel which was wrecked, 27 : 3–7. It is remarkable that on each voyage the vessel is changed; on this, at Patara; in the subsequent, at Myra, about 50 miles to the east of Patara. Κῶ] named by the Italians Stancoi; by the Turks, Istankôï (εἰς τὴν Κῶ); a fertile island in the Archipelago. Ῥόδον] Rhodes was at this time free, but was reduced to a Roman province under Vespasian. Horace terms it 'claram Rhodon,' as the seat of commerce, navigation, literature, and the arts; it is now in a state of abject poverty, by the devastations of war and the rapacity of the Turks. Πάταρα] a maritime city of Lycia, famous for a temple of Apollo. 'Delius et Patareus Apollo.' Hor. *Od.* III. 4, 64.

3. ἀναφάν. τ. Κ.] The sailor who first sees land at a distance is said ἀναφαίνειν τὴν γῆν, and the land is said ἀναφαίνεσθαι, *Æn.* III. 206, *aperire*. The opposite to this is ἀποκρύπτειν, *Æn.* III. 291, *abscondere*. ἀναφανέντες is the reading of most MSS., the construction being like R. 3 : 2. G. 2 : 7. 1 T. 1 : 11. Tit. 1 : 3. See on 28 : 20. εὐώνυμον] *the left hand*, called also ἀριστερός, by euphemism. The left-hand side being deemed unlucky by the

μενον τὸν γόμον. 4 Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ ἀναβαίνειν εἰς Ἰερουσαλήμ. 5 ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα. 6 καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.

7 Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ ἐπαύριον ἐξελθόντες οἱ περὶ τὸν Παῦλον ἦλθον εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, τοῦ ὄντος ἐκ τῶν ἑπτά, ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι.

Greeks, their superstition led them to give it an auspicious name. So they substituted οἴκημα for δεσμωτήριον, Εὐμενίδες for ἐρίννυες, Εὔξεινος for ἄξενος. Συρίαν] is derived from Τύρος, by a common substitution. Τύρον] a maritime city of Phœnicia, commanding a considerable territory on the coast, and also an island at a short distance. Q. Curtius, IV. 4, 'et vetustate originis et crebrâ fortunæ varietate ad memoriam insignis.' It was destroyed by Nebuchadnezzar, B.C. 573, in fulfilment of Ezekiel's prophecy, after it had existed 1700 years; rebuilt about 70 years after, and again taken by Alexander, B.C. 332, and is now unoccupied, except as a place 'to spread nets upon.' (Robinson's *Bibl. Researches*, III. 395.) ἐκεῖσε γάρ] 'for there (*thither*, regarding it as not yet arrived at) the ship had to discharge her cargo,' 22 : 5.

4. ἀνευρόντες τοὺς μαθητάς] *having found out the disciples*, those whom they expected to find at Tyre, whither the Gospel had been carried soon after the death of Stephen, 11 : 19; so *v.* 7. τοὺς ἄδ. Contrast 28 : 14, οὗ εὑρόντες ἀδελφούς. διὰ τοῦ πν.] being partially inspired; having prophetic knowledge, but not prophetic wisdom. Chrysostom, τούτεστι διὰ τοῦ Πνεύματος εἰδότες· οὐ γὰρ δὴ τὴν παραίνεσιν διὰ τοῦ Πνεύματος ἐποιοῦντο. μὴ ἀναβ.] i.e. what they said prophetically had a tendency to dissuade him (μὴ). The meaning is fully illustrated by *vv.* 11, 12; and cf. *v.* 21. They were informed what he was to suffer, but not told that it was God's will he should go. He had been commanded to go, but knew not what awaited him on his arrival, 20 : 22.

5, 6. τὰς ἡμέρας] meaning that seven days were allowed for their stay here. τέκνοις] The children then were surely considered Christians, as belonging to the household of faith. We see that they were taught to honour the word of the Gospel, and to respect the ministers of the Word; permitted to unite in an action of the Church as recognised members of it, and to participate in services of an active character (προπεμπ.), caused to make public profession of their religion (ἐπὶ τ. αἰγιαλόν), with their seniors. Hence it is reasonable to conclude that they had also been admitted to baptism. αἰγιαλόν] (ἄϊσσω ἄλς, like *aigis*, that over which the sea *rushes*). It was the place where they parted; but prayers on the sea shore were customary among the Jews. According to Philo, when they heard that Flaccus was taken, ἅμα τῇ ἕῳ διὰ πυλῶν ἐκχυθέντες, ἐπὶ τοὺς πλήσιον αἰγιαλοὺς ἀφικνοῦνται· τὰς γὰρ προσευχὰς ἀφῄρηντο· κἂν τῷ καθαρωτάτῳ στάντες ἀνεβόησαν ὁμοθυμαδόν. (*in Flacc.*). Tertullian also says, 'Judaicum certe jejunium ubique celebratur, cum omissis templis, per omne littus, preces ad cœlum mittunt. The same custom may be traced among the heathens. *Il.* I. 34. *Od.* II. 260. τὸ πλοῖον] the ship mentioned *vv.* 2, 3. εἰς τὰ ἴδια] Cf. J. 16 : 32, 19 : 27.

7—9. διανύσαντες τὸν πλοῦν] we, in completing our voyage. So in Xen. *Ephes.*

10 Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ
τῆς Ἰουδαίας προφήτης ὀνόματι Ἄγαβος· 11 καὶ ἐλθὼν πρὸς
ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δήσας τε αὐτοῦ τὰς
χεῖρας καὶ τοὺς πόδας, εἶπε, Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον,
Τὸν ἄνδρα οὗ ἐστιν ἡ ζώνη αὕτη, οὕτω δήσουσιν ἐν Ἰερουσαλὴμ
οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. 12 Ὡς δὲ
ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ
ἀναβαίνειν αὐτὸν εἰς Ἰερουσαλήμ. 13 ἀπεκρίθη δὲ ὁ Παῦλος,
Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ

1.; in Homer, *κέλευθον διανύειν*. Πτολεμαΐδα] so called from Ptolemy Soter, who enlarged and fortified it. Its ancient name was Accho (Judg. 1 : 31); it is the modern Acre or Akka, about six miles N. of Mount Carmel. ἐξελθόντες] not ἀναχθέντες. From Ptolemais they proceed to Jerusalem by land. εὐαγγελιστοῦ] one who preached the Gospel from place to place; ἐκεῖνοι περιϊόντες ἐκήρυττον, Theodoret. Philip's labours are recorded 8 : 5—40. From these he may have retained the title, εὐαγγελιστής, though stationary at Cæsarea. So ἐκ τῶν ἑπτὰ (6 : 5), though their functions had long ceased. τοῦ ὄντος] the art. denotes that he was well known as such. προφητεύουσαι] inspired for such utterances as were suitable to women. See 1 C. 11 : 4, 5.

10. πλείους] 'a *good many* days' (13 : 31. 25 : 14) more than at any other place during this journey, *v.* 15. At several places they stayed only one day. The two longest halts were of seven days, at Troas and at Tyre. They sailed from Philippi after the Passover. The journey up to this point had occupied them thirty-nine days. (*Life and Epp.* Vol. II. p. 209.) If they remained at Cæsarea eleven days, they would still reach Jerusalem on the eve of the Pentecost, as Paul purposed (A.D. 58). Ἄγαβος] Probably the same who foretold the famine, 11 : 28. In both cases a similar gift is ascribed to him, and exercised under similar circumstances, to warn of approaching trials.

11. ζώνην] Symbolical actions of this kind were usual among the ancient prophets. Chrysost. ὅπερ οἱ προφῆται ἐποίουν, δῆλον τὰ γενόμενα ὑπογράφοντες. See 1 Ki. 22 : 11. Is. 20 : 2, 3. Jer. 13 : 1. 27 : 2. Ezek. 4 : 1—13. 12 : 5. Our Lord, too, had recourse to this means of instruction, M. 18 : 2. J. 13 : 5. Symbolical acts have prevailed in the religious and legal solemnities of all nations. Our nature seems to require them; the use made of them, not only by the prophets, but by our Lord, is an instance of divine condescension to human infirmity. In the Christian Church, permanent symbols are few and simple; the necessity for symbolic teaching being obviated by the personal manifestation of God in the flesh, and the fulness and minuteness of the historic record. δήσουσιν ἐν Ἱερ. οἱ] 'the Jews shall bind at Jerusalem;' fulfilled, but not literally, *v.* 33, for Paul was imprisoned or bound by the Romans at the instigation of the Jews. So 28 : 17. This instance shows how unfair it is to insist on every verbal expression in brief and comprehensive narration or prophecy. See 1 : 18. 9 : 24.

12. οἱ ἐντόπιοι] The Christian inhabitants of Cæsarea, as distinguished from Paul's companions. The ἡμεῖς refers to those who are mentioned in 20 : 4, with the exception, perhaps, of Sopater, who is supposed to have stayed at Miletus. See note. These betrayed the same weakness of faith, and the same insubordination of natural feeling to a sense of duty. It must have cost Paul much to withstand the solicitations of the brethren at Cæsarea; but the trial of his constancy was far greater when his intimate friends and fellow-travellers united their intreaties to draw him aside from the path of duty. The trial would be the greater, as he could not but have a presentiment that he was taking them into a scene of danger; and so it turned out; for Aristarchus went with him as a fellow-prisoner to Rome, 27 : 3. Col. 4 : 10. The opposition recorded of Paul's chosen companions may be added to the instances of candour in the sacred writers.

13. ποιεῖν] is joined with a participle in Mk. 11 : 5. 1 C. 15 : 29; 'what are you about in weeping, &c.?' συνθρύπτοντες] θρύπτω, *break in pieces;* but this sense is more frequent in the compounds ἀποθρύπτω, διαθρύπτω; hence *enfeeble,*

γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. 14 Μὴ πειθομένου δὲ αὐτοῦ, ἡσυχάσαμεν, εἰπόντες, Τὸ θέλημα τοῦ Κυρίου γενέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἰερουσαλήμ. 16 συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

17 Γενομένων δὲ ἡμῶν εἰς Ἰεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. 18 τῇ δὲ ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. 19 καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. 20 Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον· εἶπόν τε αὐτῷ, "Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι· 21 κατηχήθησαν δὲ περὶ σοῦ,

unman. The full force of the word here is, 'Why do ye enervate my spirit—render it soft and sensitive?' Theophylact, *καὶ γὰρ τὸ τοιοῦτον δάκρυον καὶ αὐτὸν τὸν Παῦλον συνέκλα· διὸ ἀποσείεται αὐτούς.* *ἀποθανεῖν*] as Stephen and James had already died. *εἰς* 'I.] regarding it as a place *to which* he was going. *ὑπὲρ τοῦ ὀνόμ.*] in persecution provoked by preaching Him as Christ, Saviour, and God; in martyrdom to attest that such is his character. See 9 : 15, 16.

14. *μὴ πειθ.*] part. præs. well rendered in A. V., 'when he would not be persuaded.' *Τὸ θέλημα*] not being able to prevail with Paul, they commit the event to God, in the words which we also are taught to use in our daily prayers, M. 6 : 10, n. The great secret of real happiness is to have our wills subordinate to the will of our heavenly Father. Their prayer, and our Lord's in L. 22 : 42, give authority for this use of the petition in the Lord's prayer. 'May God's will take effect,' is its general meaning, irrespective of particular circumstances of a distressing character.

15, 16. The right reading is probably *ἐπισκευασάμενοι*, having put up our baggage, *τὰ πρὸς τὴν ὁδοιπορίαν λαβόντες.* Syr. V. and Vulg., 'we prepared ourselves.' The A. V. uses the term *carriage* in a sense which it still retains in some parts, viz. 'that which a man may carry,' 1 Sam. 17 : 22 ; 'took up our burdens,' Cr.; 'trussed up our fardels,' Gen. V. *συνῆλθον κ. τ. λ.*] 'there went together with us some of the disciples from Cæsarea.' The presumption seems to be, that they, like Mnason, lived in Jerusalem. *ἄγοντες κ. τ. λ.*] 'bringing us to one Mnason, at whose house we should lodge,' *ἄγ. παρὰ Μνάσωνα παρ' ᾧ.* But the rendering of the A.V. is quite an Attic construction, which occurs in R. 6 : 17. Jelf, § 824. *Κυπρίῳ*] a fellow-countryman of Barnabas, and, like Paul, a Hellenistic Jew. It was quite natural that he should be placed with such a host. *ἀρχαίῳ μαθητῇ*] *an early disciple*, or *one of the original disciples*, probably converted at Pentecost (*ἐν ἀρχῇ*, 11 : 15), or even a follower of our Lord himself.

18, 19. *Ἰάκωβον*] James, the bishop of Jerusalem, 12 : 17, 15 : 13, 19, who appears to have been the only Apostle now remaining there. *ἀσπασάμενος*] this implies that the present was his formal reception, as in 15 : 4. Individuals, or small parties, are meant in *v.* 17. This was clearly a meeting of the pastors and teachers only (*v.* 22). *ἐξηγεῖτο . . . ὧν ἐποίησε*] 'declared the particulars of what God had done.' See R. 15 : 18. *λαλεῖν τι ὧν.* In 15 : 12, *ἐξηγεῖσθαι ὅσα ἐποίησεν.*

20, 21. *Θεωρεῖς*] i.e. by the number of the *πρεσβύτεροι*, or the representatives of congregations actually present. *μυρι-*

ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσι περιπατεῖν. 22 τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας· 23 τοῦτο οὖν ποίησον ὅ σοι λέγομεν. εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν· 24 τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς ἵνα ξυρήσωνται τὴν κεφαλήν, καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. 25 Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν." 26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσήει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

ἄδες] there must therefore have been more than one congregation or assembly for worship. Ἰουδ. τῶν πεπ.] of converted Jews. κατηχήθ.] understand by hearsay; are industriously informed by unbelieving Jews and the judaizing party among Christians. ἀποστασ. διδάσκ.] 'teachest them apostasy.' *v.* 28. Though S. Paul pointed out the insufficiency of the ceremonial law for justification (G. 5 : 2. 1 C. 7 : 19. Col. 2 : 16, 17), he had never forbidden the Jewish converts to observe it as a matter of expediency and conciliation. ἔθεσι] 'by the customs,' 15 : 1, such as circumcision, abstaining from blood, things strangled, divers meats, observance of days, Col. 2 : 16. μὴ περιτέμνειν] subjective negation as an imperative is implied. So ἔλεγον . . . μὴ ἀναβαίνειν, 21 : 4.

22. τί οὖν ἐστί] 1 C. 14 : 15, 26. Quid ergo est. Hor. *A. P.* 353. δεῖ] are sure to come together, i.e. both will and ought. πλῆθος] opposed to πρεσβύτεροι, the whole laity in its *character* as a Christian society, δῆμος, or πλῆθος.

23, 24. εὐχήν] Probably the elders had arranged this beforehand, in anticipation of the difficulty. ἁγνίσθητι] so as to be ceremonially clean for presentation with them at the completion of their vow. This word is used by LXX. for the separation of a Nazarite in Num. 6. The manner of its employment in *v.* 26, shows that the purification on his part consisted in the performance of some ceremony, or perhaps a formal assertion of his being in a state of ceremonial purity. δαπάνησον] when the vow was ended, the person was to offer two lambs and a ram, besides oil, flour, &c. Num. 6 : 14, 15. If they were not able to provide these offerings, they could not be released from the vow. S. Paul took upon him to defray this expense. Josephus (*Ant.* XIX. 6, 1) says of Agrippa on his return to Jerusalem, Ναζωραίων ζυρᾶσθαι διέταξε μάλα συχνούς, i.e. he undertook to defray the expenses incurred by the Nazarites. ἵνα ξυρήσωνται] 'that they may terminate their vow by shaving their heads.' This was not allowable during the continuance of the vow. Cf. 18 : 18. See the story of Achilles, *Il.* XXIII. 141. ὅτι ὧν . . . ἐστι] that nothing exists, is really true, of the things, &c. στοιχεῖς] 'walkest orderly,' A. V.; 'walkest by line and rule.' Used with κάνονι, G. 6 : 16. Ph. 3 : 16. 'Thou thyself also makest the law thy rule of conduct.'

25. ἡμεῖς] Probably James was the speaker, cf. ἐγὼ κρίνω, ἐπιστεῖλαι. 15 : 19, 20. τηρεῖν] *to keep, to observe* these customs. φυλάσσεσθαι] *to guard themselves against, to avoid* the practices mentioned in 15 : 20, which would prove sure causes of offence.

26. διαγγέλλων] Not as in L. 9 : 60, R. 9 : 17, but with the intensive sense of διὰ denoting completeness of action, *giving notice* that the days of separation, Num. 6 : 13, had begun from a certain date, and were at an end, or would be so in seven days. ἕως οὗ] (the time which should elapse) until. προσηνέχθη] ἕως

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς
Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον πάντα
τὸν ὄχλον, καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, 28 κράζοντες,
Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ
τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ
διδάσκων· ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς τὸ ἱερὸν καὶ
κεκοίνωκε τὸν ἅγιον τόπον τοῦτον. 29 ἦσαν γὰρ προεωρακότες
Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι
εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος. 30 Ἐκινήθη τε ἡ πόλις ὅλη,
καὶ ἐγένετο συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου

with the conjunctive is the usual construction when a future event is spoken of, (see 23 : 12, 21. L. 22 : 16, 18.) S. Luke may have used the aor. indic. *Hebraicè*, to denote the certainty of the event, being careful here to represent the accurate propriety of the Apostle's proceedings. Hence the emphatic ὑπὲρ ἑνὸς ἑκάστου. ἡ προσφορά] 'the offering' enjoined in Num. 6 : 13.

27. αἱ ἑπτὰ ἡμ.] either the seven days named in the notice; or the article may imply 'the (usual) seven days of notice.' Since *five* days are afterwards mentioned in 24 : 1 (see n.), and *seven* here, as included in the time between S. Paul's arrival in Jerusalem and his hearing by Felix, it seems most probable that they make up the *twelve* days assigned to that interval by the Apostle, 24 : 11. He may have dated his arrival in Jerusalem (προσκυνήσων, 24 : 11) at the day of his entrance into the temple, the first of the seven days; on the sixth of these days he may have been assaulted (ἔμελλον... συντελεῖσθαι); on the seventh brought before the Sanhedrim; on the next day, at night, conveyed to Cæsarea; and this last may be reckoned as the first of the five days after which Ananias and others came to Cæsarea to accuse him. οἱ ἀπὸ τῆς Ἀ. Ἰουδ.] meaning that *this class* of Jews discovered and assaulted him. In 24 : 18, τινες ἀπὸ τῆς Ἀ. Ἰουδ. ἐν τῷ ἱερῷ] There seems to have been a crowd in the temple at the time, as was likely to be the case at the feast of Pentecost, 20 : 16. Paul was probably engaged on the business of the offerings, or he kept himself within the sacred precincts, for the purpose of avoiding ceremonial pollution.

28. βοηθεῖτε] *come to our aid*; namely, in apprehending Paul. Arist. *Vesp.* 433, βοηθεῖτε δεῦρο καὶ λάβεσθε τούτου. κατὰ τοῦ λαοῦ] by denouncing them as the murderers and betrayers of the Messiah. τοῦ νόμου] *v.* 21. τόπου] the same charge had been brought against Stephen, 6 : 13, on which occasion it is probable that Paul himself was one of the accusers. κεκοίνωκε] 'treated as common,' 'made common.' Mk. 7 : 2, n. Philo Judæus says, θάνατος ἀπαραίτητος ὥρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων τῶν οὐχ ὁμοεθνῶν, II. p. 577. Ἕλληνας] observe the exaggeration of the charge. They had seen *one* Greek with him in the *city*, and they said that he had brought *Greeks* into the *temple*. This is perfectly natural, and describes exactly what happens in times of excitement.

29. τὸν Ἐφ.] '*The* Ephesian,' i.e. well known as such. ἱερόν] the second court of the temple into which no Gentile was allowed to enter. Josephus says (*B. J.* v. 52) that on the stone partition εἱστήκεσαν ἐξ ἴσου διαστήματος στῆλαι, τὸν τῆς ἁγνείας προσημαίνουσαι νόμον, αἱ μεν Ἑλληνικοῖς, αἱ δὲ Ῥωμαϊκοῖς γράμμασι, μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι· τὸ γὰρ δεύτερον ἱερὸν ἅγιον ἐκαλεῖτο. Tacitus also says (*Hist.* v. 8), Templum intimis clausum, ad fores tantum Judæo aditus, limine præter sacerdotes arcebantur. Trophimus is mentioned, 20 : 4. 2 T. 4 : 20. From this incident a presumptive proof may be adduced in support of the opinion that S. Luke was a proselyte of the covenant, and regarded by the Jews as one of themselves. He was at this time in attendance upon Paul; by the mention of Trophimus it would appear that he was the only Greek among the associates of the Apostle. Hence we may conceive that S. Luke, though a Gentile by birth, was not looked upon as a Gentile by the Jews in Jerusalem.

30. ἔξω] with the intention of killing him. They would not shed blood within the precincts of the temple. ἐκλείσθησαν] to prevent any possible defile-

εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. 31 ζητούντων δὲ αὐτὸν ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς σπείρης ὅτι ὅλη συγκέχυται Ἰερουσαλήμ· 32 ὃς ἐξαυτῆς παραλαβὼν στρατιώτας καὶ ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 Τότε ἐγγίσας ὁ χιλίαρχος ἐπελάβετο αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἁλύσεσι δυσί· καὶ ἐπυνθάνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς. 34 ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ· μὴ δυνάμενος δὲ γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. 36 ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον, Αἶρε αὐτόν.

37 Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστί μοι εἰπεῖν τι πρός σε; ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ

ment, or lest Paul should take refuge at the altar.

31. *ἀνέβη φάσις*] *a report went up* to the fort Antonia, situated on a high rock N.W. of the temple, built by Herod, and named in honour of Mark Antony. So *κατέδραμεν v.* 32. *χιλιάρχῳ τ. σπ.*] Claudius Lysias, 23 : 26. Præfectus cohortis; and perhaps Tribunus, as the governor resided at Cæsarea. *συγκέχυται*] a stronger term than *ἐκινήθη*. 19 : 29, 32. *ἐμὲ οὐ κεκίνηκε μόνον ἀλλὰ καὶ συγκέχυκεν*, Plutarch. Josephus *B. J.* v. 5, 8, Ἡ δὲ Ἀντωνία κατὰ γωνίας μὲν δύο στοῶν ἔκειτο τοῦ πρώτου ἱεροῦ τῆς τε πρὸς ἑσπέραν καὶ τῆς πρὸς ἄρκτον. δεδόμητο δ' ὑπὲρ πέτρας πεντήκοντα πήχους μὲν ὕψους περικρήμνου δὲ πάσης. ἔργον δ' ἦν Ἡρώδου βασιλέως ἐν ᾧ μάλιστα τὸν φύσει μεγαλόνουν ὑπεδείξατο . . . καθὰ δὲ συνῆπτο ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρας εἶχε καταβάσεις, δι' ὧν κατιόντες οἱ φρουροὶ, καθῆστο γὰρ ἀεὶ ἐπ' αὐτῆς τάγμα Ῥωμαίων καὶ διϊστάμενοι περὶ τὰς στοὰς μετὰ τῶν ὅπλων, ἐν ταῖς ἑορταῖς τὸν δῆμον, ὡς μή τι νεωτερισθείη, παρεφύλαττον. φρούριον γὰρ ἐπέκειτο τῇ πόλει μὲν τὸ ἱερὸν, τῷ ἱερῷ δὲ ἡ Ἀντωνία.

33–34. *ἁλύσεσι*] with chains and fetters (*v.* 11), or so as to be secured between two soldiers. See 12 : 6. *ἐπυνθάνετο*] 'began to make enquiry.' *τίς ἂν εἴη*] it may be that he thought he was some notorious offender for whom he was looking, *v.* 38. *ἐβόων*] kept crying out. *τὸ ἀσφαλές*] *the real state of the case.* *παρεμβολήν*] i. e. Antonia, or perhaps the barracks of the garrison within the fort. *παρεμβ.* used by Polybius for a camp, as in H. 13 : 11, and for an army in H. 11 : 34, literally *putting in by the side*, as the stakes in the formation of the vallum.

35, 36. *ἀναβαθμούς*] *the steps* which Josephus as quoted on *v.* 31, calls *καταβάσεις*. *βαστάζεσθαι*] either that the soldiers carried Paul for protection, (*διὰ c. acc.* because of) or that the pressure of the crowd upon them bore him off his legs. *Αἶρε αὐτόν*] so in the case of our Lord, L. 23 : 18, J. 19 : 15. Chrysostom, *τουτέστιν· ἐκ τῶν ζώντων ποίησον ἀφανῆ*. Eusebius tells us that *αἶρε τοὺς ἀθέους* was the usual cry of the heathen rabble against the Christians.

37, 38. *Ἑλλην. γιν.*] Xen. *Cyr.* VII. 5, 31, *τοὺς Συριστὶ ἐπισταμένους*. Cf. Græcè nescire. *οὐκ ἄρα σὺ εἶ*] *thou art not, then*, as I supposed. *ἄρα* always expresses slight surprise, frequently pain or sorrow. Jelf, § 788. 4. The A. V. follows Vulg. *nonne tu es?* *Αἰγύπτιος*] an impostor and false prophet. From *ἐξαγαγὼν* we may infer that he induced 4000 sicarii to leave Jerusalem with him, and after scouring the country, he returned with 30,000 followers, as Josephus mentions, *B. J.* II. 13, 5. See too, *Ant.* XX. 8, 6, where Felix is said to have slain 400 of these insurgents, and taken 200 prisoners. *τοὺς τετρ.*] the well-known 4000. *σικαρίων*] Phot. *σικάριος*· Λη-

τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σικαρίων; 39 εἶπε δὲ ὁ Παῦλος, Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι λαλῆσαι πρὸς τὸν λαόν. 40 Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, προσεφώνησε τῇ Ἑβραΐδι διαλέκτῳ, λέγων,

22 "ΑΝΔΡΕΣ ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας." 2 Ἀκούσαντες δὲ ὅτι τῇ Ἑβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν. καί φησιν, 3 "Ἐγὼ μέν εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιὴλ, πεπαιδευμένος κατὰ ἀκρίβειαν τοῦ πατρῴου

στῶν γένος· Σίκας δὲ τὰ ἐπικαμπῆ ξίφη Ῥωμαῖοι καλοῦσιν οἷς οἱ χρώμενοι ἐλέγοντο σικάριοι. See Cicero *in Catilin.* I. II. *passim.* He calls Catiline himself *sica illa,* II. I. Josephus says of these *sicarii,* who were *bravoes, assassins,* Καθαρθείσης δὲ τῆς χώρας ἕτερον εἶδος λῃστῶν ἐν Ἱεροσολύμοις ὑπεφύετο, οἱ καλούμενοι σικάριοι, μεθ' ἡμέραν καὶ ἐν μέσῃ τῇ πόλει φονεύοντες ἀνθρώπους· μάλιστα δὲ ἐν ταῖς ἑορταῖς μισγόμενοι τῷ πλήθει, καὶ ταῖς ἐσθήσεσιν ὑποκρύπτοντες μικρὰ ξιφίδια, τούτοις ἔνυττον τοὺς διαφόρους. *B. J.* II. 13. 3.

39. Construe 'a Jew, a Tarsean, a citizen of no mean city of Cilicia.' The Apostle begins generically; my race is Jewish not Ægyptian, my home is Tarsus. His reply is such as to show at once that he could speak Greek with elegance, and that he was entitled to respectful treatment. πολίτης] implies the possession of civil rights; Tarsus was a free city, having received its liberty from Mark Antony. See *vv.* 24, 29. 16: 37. Appian *Bell. Civ.* V. 7, Ταρσέας ἐλευθέρους ἠφίει καὶ ἀτελεῖς φόρων. It was οὐκ ἄσημος, Josephus, *Ant.* I. 6. 1, Ταρσὸς γὰρ παρ' αὐτοῖς τῶν πόλεων ἀξιολογωτάτη, μητρόπολις οὖσα. 'Strabo (Lib. XIV. p. 674,) says it surpassed even Athens and Alexandria in its zeal for philosophy, differing from these great schools in one respect, that its students were all natives, and it was not resorted to by foreigners. The natives, however, went abroad to complete their studies, like S. Paul, 22: 3, and often did not return; Rome was full of them. Ταρσέων καὶ Ἀλεξανδρέων ἡ Ῥώμη μέστη ἐστί. Strabo. Tarsus derived its civilization, and indeed, its origin, from Greece, having been founded by an Argive colony,' W. G. H. ταρσὸς, *heel, hoof,* or *wing.* It derived its name, according to mythological tradition, from the fabled fall of the wing of Pegasus, ripâ nutritus in illâ, Ad quam Gorgonei delapsa est pinna caballi, Juv. III. 118. Sometimes called Ταρσοί, from its division into two parts by the river Cydnus.

40. ἐπὶ τ. ἀν.] near the top, *v.* 37. κατέσεισε] 12: 17, n. 13: 16. Ἑβραΐδι] the Syro-Chaldaic, which had been spoken ever since the return from Babylon, and was probably now adopted by the Apostle to secure a ready and favourable hearing.

XXII. 1. Ἄνδρες ἀδελφοί] See 1: 16. 2: 14. 'Brethren, i. e. countrymen, and fathers,' 7: 2. ἀκούσατέ μ. . . . ἀπ.] 'let my defence have a hearing,' Jelf, §§ 405. *Obs.* I. 487. 1.

2. προσεφώνει] was calling to them, L. 6: 13, n. Ἑβραΐδι] the vernacular tongue of Judæa, not a patois spoken by Hellenistic Jews. Pure Hebrew would have been unintelligible. Cf. M. 27: 47, Neh. 8: 8.

3—5. παρὰ τοὺς πόδας] The scholars used to sit on the ground at the feet of those who taught them. See L. 10: 39. Γαμαλιήλ] See on 5: 34. S. Paul had been educated at Jerusalem, ἐκ νεότητος, 26: 4. Every circumstance here mentioned is conciliatory; admirably calculated to gain the goodwill of his hearers (Arist. *Rhet.* II. 1). πεπαιδ.] 'educated,' 'trained in the perfect knowledge and observance,' 26: 5. πατρῴου] 'derived from or through,' 'belonging to our fathers.' 24: 14. 28: 17. ζηλωτής] R. 10: 2. G. 1: 14. Ph. 3: 6. He admits that, even

νόμου, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον· 4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς ἄνδρας τε καὶ γυναῖκας· 5 ὡς καὶ ὁ ἀρχιερεύς μαρτυρεῖ μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλήμ, ἵνα τιμωρηθῶσιν. 6 Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς ἱκανὸν περὶ ἐμέ· 7 ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαοὺλ Σαοὺλ, τί με διώκεις; 8 ἐγὼ δὲ ἀπεκρίθην, Τίς εἶ Κύριε; εἶπέ τε πρός με, Ἐγώ εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. 9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεάσαντο καὶ ἔμφοβοι ἐγένοντο· τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10 εἶπον δὲ, Τί ποιήσω Κύριε; ὁ δὲ Κύριος εἶπε πρός με, Ἀναστὰς πορεύου εἰς Δαμασκὸν, κἀκεῖ σοι λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. 11 Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12 Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος

in their violence against him, and their attempt upon his life, they were only doing what they thought right, and what he himself had done. His object is to increase the effect of his subsequent statement, and of his present profession of Christianity. So in 26 : 9–11. *μαρτυρεῖ*] is my witness, i.e. I can call upon him to witness. *πρεσβυτέριον*] the Sanhedrim, as at L. 22 : 66. *τοὺς ἀδελφούς*] the Jews; in 9 : 2, *πρὸς τὰς συναγωγάς*. *καὶ ἐπιστ.*] *καὶ* augmentative; introducing a fact which was a proof of his zeal against Christianity, and secured the testimony of the Sanhedrim, to which he appealed on that point. *Δαμ. . . . καὶ τοὺς ἐκ.*] he had been also to other places, probably, out of Judæa, 26 : 11, 12. *ἐκεῖσε*] for *ἐκεῖ*, but with some notion of their going, or his going, to the place. See notes 9 : 2—16.

6—8. *περὶ μεσ.*] So in 26 : 13, *ἡμ. μέσης*. This circumstance increases the effect, indicating the surpassing brilliancy of the light. *ἔδαφος*] here only, and the verb *ἐδαφίζω* only in L. 19 : 44. It is, perhaps, more suggestive than *γῆν* in the other narratives, of the supposition that the party was on horseback. *ὁ Ναζωραῖος*] introduced here, not in c. 9 or c. 26. It was the epithet by which the Apostle before his conversion, and those whom he addressed, would usually designate our Lord. The use of it here assists his argument ('I, who was before a *blasphemer*, persecutor,' &c.), and anticipates and neutralizes the objection involved in the term ('him whom you call the Nazarene, I saw and heard,' &c.).

9, 10. *οὐκ ἤκουσαν*] His companions saw and heard enough to confirm the reality of the vision, but were not permitted to see the person and hear the words of our Lord; a privilege reserved for the future Apostle alone, *v.* 14. See on 9 : 7 (*φωνῆς* and *φωνήν*). *λαληθ.*] by Ananias (15, 16) and probably by the Lord himself, 26 : 16—18, n. *τέτακται*] arranged by the will of God. *προεχειρίσατο*, *v.* 14. 26 : 16.

11. *οὐκ ἐνέβλεπον*] Imperf. 'was in a state of blindness,' Mk. 8 : 25. *ἀπὸ τῆς δόξης*] this account of the cause of his blindness is given by the Apostle himself here only, not in c. 26 nor by S. Luke in c. 9. The others were not blinded by the light; he alone, by the words addressed to him, and the appearance of the Lord, was compelled to gaze upon the intolerable brightness.

12, 13. *εὐσεβὴς κ. τ. ν.*] i.e. a devout Jew, to distinguish him from proselytes.

ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13 ἐλθὼν πρός με καὶ ἐπιστὰς εἶπέ μοι, Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14 ὁ δὲ εἶπεν, Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· 15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου. 17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἰερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, 18 καὶ ἰδεῖν αὐτὸν λέγοντά μοι, Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἰερουσαλὴμ, διότι οὐ παραδέξονταί σου τὴν μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ

εὐσεβής, not as a Christian but as a Jew. The character here given of Ananias was well calculated to conciliate the hearers. In 9 : 10 he is simply termed *μαθητής τις*. *μαρτυρούμενος . . .* Ἰουδ.] note the careful employment of ordinary evidence to prove every part of the case that could be so attested, *vv.* 3 (cf. 26 : 4, 5), 5, 9, 19, 20. *ἐπιστάς*] In 9 : 17, *ἐπιθεὶς τὰς χεῖρας*. *ἀνάβλ.*] The two senses of the word are here brought together, according to A. V. and Gen. Tynd. also gives them, but inversely, 'look up . . . I received my sight and saw him.' Perhaps 'look up' in each place would be the best, as well as the most consistent translation. J. 9 : 11.

14, 15. Ὁ Θεὸς τ. πατ.] This is introduced to prove that he taught the worship of no other God but Jehovah. *προεχειρ.*] 'foreappointed,' previous destination to the work being implied in *πρό*. So in 26 : 16. Note the coincidence between this word used by Ananias, as reported by S. Paul, and the expression *σκεῦος ἐκλογῆς*, in our Lord's commission to Ananias, 9 : 15. Cf. R. 1 : 1. G. 1 : 15. *ἰδεῖν*] i. e. in a subsequent manifestation which Paul does not go on to relate. In his speech before Agrippa, 26 : 17, 18, he combines it with the vision at his conversion. He alludes to it also in 1 C. 9 : 1. 11 : 23. 15 : 8. G. 1 : 11, 12. *τὸν δίκαιον*] the Just One, Christ Jesus emphatically so called, 3 : 14. 7 : 52. *ἀκοῦσαι φωνήν*] *accus.* as in *v.* 9. *πάντας ἀνθρώπους*] the addition of *ἀνθρώπους* is to be noticed: 'to all our fellow-creatures,' 'all mankind.' See R. 1 : 14. Col. 1 : 6, 23. *ἑώρακας κ. ἤκου.*] i. e. of his personal existence, power, and glory; and of the truths concerning Him which He would reveal, *v.* 18.

16. *τί μέλλεις;*] *Why delayest thou?* Words of encouragement suited to the humble and desponding state in which Ananias found him, 9 : 9, not implying any slowness of heart to believe. *βάπτισαι κ. ἀπόλουσαι*] 'get baptized,' (Mid.) cf. 1 C. 6 : 11, *ἀπελούσασθε*, i. e. not by application of the water to the body, but by that of which water was a figure, 1 P. 3 : 21. See on Mk. 7 : 15. *ἐπικαλεσάμ.*] So in Article XXVII. (Of Baptism), 'Faith is confirmed, and grace increased by virtue of prayer unto God.' *τοῦ* K.] of the Lord Jesus.

17–19. *ἐκστάσει*] This took place on his second visit to Jerusalem, A. 9 : 28—30, and, therefore, was not the occasion alluded to in *v.* 14. The more natural construction would have been *προσευχομένῳ*, but he chooses to make this a distinct member of his sentence, to set forth the fact that he offered his devotions in the temple. *οὐ παραδέξονται*] This agrees with the account given of Paul's treatment in Jerusalem at this period, as related in 9 : 29. *αὐτοί*] emphatic, 'themselves,' know as eye-witnesses. *ἤμην φυλακίζων*] implying that this was his course and business for a considerable time, L. 5 : 16, 17, n. The word *φυλακίζειν* occurs here only. Cf. *v.* 4. 26 : 10. *δέρων*] not in the synagogues, but by the judicial courts attached to the synagogues, M. 10 : 17. 23 : 34. S. Paul suffered subsequently in a similar manner, 2 C. 11 : 24. His experience, testimony, and treatment are remarkably similar to those of Stephen, and of the victims of his own persecutions. The inference implied in the Apostle's language (19, 20) is, 'When they find that the great persecutor of Christianity is become its advocate, they will probably be converted themselves.'

εἶπον, Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν. 21 Καὶ εἶπε πρός με, Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε."

22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέγοντες, Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθῆκον αὐτὸν ζῆν. 23 Κραυγαζόντων δὲ αὐτῶν, καὶ ῥιπτούντων τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα, 24 ἐκέλευσεν αὐτὸν ὁ χιλίαρχος ἄγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μάστιξιν ἀνετάζεσθαι αὐτόν, ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. 25 ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν, εἶπε πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος, Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;

20. *τοῦ μάρτυρός σου*] *thy witness who bore testimony to thee*, 7 : 55, 56, 59. So Antipas is called by our Lord *ὁ μάρτυς μου*, Rev. 2 : 13. The present meaning of the word *martyr* was obtained at a very early period, and is authorized by Rev. 17 : 6. The transition from the first to the secondary sense may be easily accounted for. Almost all those whom Christ appointed to be his *witnesses*, 1 : 8, had to endure persecution; hence to *witness* became a synonym for to *suffer*, while the suffering was in itself a kind of testimony. The martyrs of Lyons, toward the close of the second century, meekly desired to be called only 'confessors,' *ὁμόλογοι*. The word *ὁμολογητὴς*, derived perhaps from M. 10 : 32, appears in the third century as the title of those who endured and survived persecution, and the term *martyr* became restricted to those who died under persecution. W. G. H. *ἤμην ἐφ. κ. συνευδ. . . . κ. φυλ.*] The actions are represented as deliberate and continuous. *ἐφεστώς*] Cf. *ἑστῶτα ἑκατ.*, *v.* 25.

21. *πορεύου*] 'proceed' on thy way as commanded, *v.* 18. *ἔθνη*] the mention of this word excites their prejudices. He is interrupted at once, and his end would have been the same as Stephen's, had he not been under the protection of the Roman commander. The call of the Gentiles, and their admission to equal privileges with the descendants of Israel, raised the people against S. Paul, as he himself says at 26 : 21. See E. 3 : 1. *ἐξαποστελῶ*] recorded as effected in 13 : 2, 3.

22–24. *Ἤκουον*] imperf.; 'they continued to hear;' heard him continuously. *καὶ*] 'when,' 'at the same time with which;' 'together with which,' L. 7 : 12. 8 : 1 (then). *αἶρε κ.τ.λ.*] 21 : 36. They probably thought the charges made against him (21 : 28) corroborated by this avowal of his mission to the Gentiles. *ῥιπτούντων*] *ῥιπτέω* denotes repeated action, *tossing up their garments*, from indignation, or *throwing them off*, preparatory to stoning him. See 7 : 58. *κονιορτόν*] this was perhaps indicative of their picking up stones to throw at him; or simply an expression of impotent rage, tearing up the ground and throwing up the dust. *ἀνετάζεσθαι*] here and at *v.* 29 only; *to be examined by scourging*, according to the military practice of the Romans. Tac. *Hist.* IV. 27, Protractum e tentorio, scissâ veste verberato corpore, quo pretio, quibus consciis prodidisset exercitum, dicere jubent. In modern history, the euphemism for torture was 'to put to the question.' It is clear from this (cf. *v.* 29) that S. Paul's citizenship of Tarsus, 21 : 39, did not at once prove him a Roman citizen.

25. *προέτειναν*] or *προέτεινον*, preferable to the sing. *προέτεινεν* of the Text. Recept., and so read by Syr. V., Vulg., and all the E. V.; 'pulled or stretched him forward with the straps.' Putting the straps round his wrists bound together, they would draw him by them to the whipping post. *τοῖς ἱμᾶσι*] *Il.* X. 475. implying that there were straps ready. *τὸν ἑστῶτα*] who was stationed there for the purpose of superintending the punishment. J. 1 : 35, *εἱστήκει*, stood for a par-

26 ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων, Ὅρα τί μέλλεις ποιεῖν· ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. 27 προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ, Λέγε μοι, εἰ σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη, Ναί. 28 ἀπεκρίθη τε ὁ χιλίαρχος, Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη, Ἐγὼ δὲ καὶ γεγέννημαι 29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι, καὶ ὅτι ἦν αὐτὸν δεδεκώς.

30 Τῇ δὲ ἐπαύριον, βουλόμενος γνῶναι τὸ ἀσφαλὲς, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν, καὶ ἐκέλευσεν ἐλθεῖν τοὺς ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον αὐτῶν· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

23 Ἀτενίσας δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν, Ἄνδρες

ticular purpose. εἰ . . . ἔξεστιν] so 21: 37. Compare the French *si* in asking a question. Ῥωμαῖον] 16: 37, καὶ ἀκατάκρ.] 'without judgment given against him.' This, added to Ῥωμαῖον, would strongly represent the illegality and danger of the action to the centurion's mind. By itself it would probably have produced no effect.

26. ὁ ἑκατ.] taking upon himself to suspend the order for punishment, in consequence of this plea.

28. Ἐγώ] emphatic by position as well as expression, q.d. (well, I know not how you became so); *for my part I* had to pay well for my citizenship. κεφαλαίου] 'capital.' Τὰ χρήματα κεφάλαια λέγεται, Artemid. I. 16. He insinuates that it was not likely Paul could ever have commanded a like sum. The rights and privileges of citizenship, and various immunities, were commonly purchased with money. Cicero speaks of quosdam sordidos homines qui Cæsaris beneficia vendebant, *Ep. Fam.* XIII. 36. Dio Cassius informs us that, in the reign of Claudius, the freedom of the city, as well as the great offices of the state, were commonly sold by Messalina, at first for a high price, afterwards for 'a broken potsherd,' ὑάλινα σκεύη συντετριμμένα. πολιτείαν] citizenship. Lat. civitas. Ἐγὼ δέ] retorting the emphatic ἐγὼ of the Tribune. καί] *even* implying superiority to a man whose citizenship was by purchase. γεγ.] sc. πολίτης, 'born to it,' Rh. So Syr. V.

29. εὐθ. . . . ἀπέστ.] very graphic; as if on hearing this, without waiting for orders, the soldiers made off as from a danger. Compare the conduct of the centurion in *v.* 26, n. ἀνετάζειν] the torture, or *quæstio*, was not permitted to be inflicted on Roman citizens by the Porcian and Sempronian laws. It was forbidden generally by an ordinance of Augustus. Et non esse a tormentis incipiendum Div. Aug. constituit. *Digest.* XLVIII. 18; but it was practised under Tiberius and his successors. καὶ δέ] *and moreover.* δεδεκώς] with cords or chains to secure him, 21: 33; but more stringently than was absolutely necessary for that purpose. Facinus est vinciri civem Romanum, scelus verberari. Cic. *Verr.* V. 66.

30. τὸ ἀσφαλές] this is the third time (*v.* 24. 21: 34) that the perplexity of the Tribune is mentioned. τὸ τί κατηγορεῖται] as to the matter why. The article belongs to the sentence. See L. 1: 62. R. 13: 9. ἔλυσεν] the object of this is to state that he placed him before the council, not as a prisoner of his: he set him at liberty as far as he was concerned; removed all appearance of restraint and imprisonment. ἀπὸ τῶν δεσμῶν] Text. Recept. is wanting in many MSS., and not read in Syr. V. and Vulg. καταγ.] i.e. from the fortress. ἔστησεν] he gave him up to be judged by the court, as a court of enquiry, taking his own position, probably, on the bench, as we say, with his soldiers near him to preserve Paul from violence. See 23: 10. The Sanhedrim probably assembled in some place without the sacred precincts, in which Romans might be present without profanation.

XXIII. 1. Ἀτενίσας] as if calling

ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε, Τύπτειν σὲ μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; 4 οἱ δὲ παρεστῶτες εἶπον, Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος, Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ, Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς.

6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραζεν ἐν τῷ συνεδρίῳ, Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου· περὶ ἐλπίδος καὶ ἀναστάσεως

some of them to witness, and challenging them to make the same declaration. *ἄνδ. ἀδ.*] 'brethren,' 1 : 16, n. *συνειδ. ἀγ.*] Dat. 15 : 1, n. His conduct had been regulated by the sincere approbation of the 'inward man,' 24 : 16. 2 C. 1 : 12. *πεπολίτευμαι*] see Ph. 1 : 27. 3 : 20. He means that he had always acted conscientiously, as a member of the commonwealth of Israel, both the natural and the spiritual, E. 2 : 12. Ph. 3 : 6. *πεπ. τῷ Θ.*] The reality of Messiah's kingdom, 'the kingdom of God,' had taken a firm hold of the Jewish mind, though they were mistaken as to its nature. See on M. 3 : 2, 9, n. The Apostle, no doubt, intended to proceed with his address, and probably would have followed up his introductory assertion by statements similar to those in 22 : 3, 4, 26 : 4—7, 9.

2. *ὁ ἀρχιερεύς*] There was at this time no legally appointed high priest. Ananias had been made high priest some years before, but had been suspended by Quadratus; or, according to another account, had been sent to Rome in consequence of a dispute between the Jews and Samaritans. Jonathan was then made high priest, but was soon put to death by Felix. On this, Ananias took the office upon himself, without any regular appointment. Josephus, *Ant.* xx. 9, 2. *τύπτειν*] on the tacit pretext that he had no right to speak yet. This punishment is accounted the greatest disgrace, and is generally inflicted in the East with the high-heeled slipper. Our Lord received the same treatment, J. 18 : 22.

3. *μέλλει*] 'is about to;' stronger than the mere inflexional future. See on M. 24 : 6. This may be considered prophetic: Ananias was killed by the Sicarii. Joseph. *B. J.* II. 17, 9. *τοῖχε κεκον.*] i.e. hypocrite, like a wall plastered to resemble stone. Our Lord compares the Pharisees to *τάφοις κεκον.*, M. 23 : 27. *καὶ σὺ... καί*] 'art thou both judge and transgressor?' Note the powerful antithesis of the participles, and prepositions *κατὰ* and *παρά*. The sentiment is nearly that repeatedly expressed in his lately written letter to the Romans, R. 2 : 1, 21—23. Considering the provocation received, and the expression used by the Apostle, we may suppose that he spoke under a feeling of resentment. More edification may be derived from observing how speedily and gracefully he recovered his equanimity, than from attempting to argue that he was altogether exempt from human weakness.

5. *οὐκ ᾔδειν*] A translation suggested by Dr. Burton is worthy of attention: *I was not aware that there is now a high priest, v.* 2, n.; cf. 19 : 2. S. Paul, too, had been long absent from Jerusalem; and it is quite consistent with the circumstances of the pontifical office at this time to suppose that Ananias wore no symbols of dignity, and did not occupy the president's chair on this occasion. See J. 11 : 49, n. *γέγραπται*] Ex. 22 : 28. Josephus says of the authority of the high priest, *ὁ τούτῳ μὴ πειθόμενος ὑφέξει δίκην, ὡς εἰς τὸν Θεὸν ἀσεβῶν. c. Apion,* II. 24.

6. *Γνούς*] 'when he had ascertained, observed.' This was after some discussion. It is not to be supposed that he uttered this exclamation immediately after being ill treated for his first. *Φαρισαίου*] the only place where his father is alluded to. For an account of the Pharisees, see on L. 5 : 17. *ἐλπίδ. κ. ἀναστ.*] 'hope of the resurrection.' See 24 : 15. In 28 : 20 he speaks of the fulfilment of the patriarchal promises as 'the hope of Israel.'

νεκρῶν ἐγὼ κρίνομαι. 7 Τοῦτο δὲ αὐτοῦ λαλήσαντος ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. 8 Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. 9 Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες οἱ γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο λέγοντες, Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος, μὴ θεομαχῶμεν. 10 Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσε τὸ στράτευμα καταβὰν ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν τε εἰς τὴν παρεμβολήν.

11 Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε, Θάρσει Παῦλε· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.

12 Γενομένης δὲ ἡμέρας, ποιήσαντές τινες τῶν Ἰουδαίων

In his own mind he unites the resurrection hope with the Messiah hope. He makes the former prominent here, and at 24 : 15; the latter in 26 : 6—8.

7—9. *ἐσχίσθη τὸ πλ.*] 14 : 4, n. *τὸ πλ.*, probably the crowd which thronged to the bar of the court. *Σαδδουκαῖοι*] M. 22 : 23, n. Josephus says of them, *ψυχῆς τε τὴν διαμονὴν καὶ τὰς καθ' ᾅδου τιμωρίας καὶ τιμὰς ἀναιροῦσι, B. J.* II. 8, 14. *μὴ εἶναι*] *μὴ* as expressing an opinion. The force of the passage is better rendered, *that there is not a future state, not even angel or spirit.* On *ἀνάστασιν*, see Mk. 12 : 18. *ἄγγελος* and *πνεῦμα* are homogeneous, connected therefore by *μήτε*. Things not homogeneous are denied by *μηδέ*. Hence the correctness of *ἀμφότερα*. To deny the existence of a future state was one step in unbelief; to deny the existence of incorporeal beings another step. *διεμάχοντο*] the reciprocal use of the middle verb. The two parties contended against each other. *εἰ δὲ πνεῦμα κ.τ.λ.*] referring to his narrative of the day before, 22 : 6, 18. Words calculated to exasperate the other party. The turn thus given to the matter by the Pharisees may be compared with the way in which Gamaliel breaks up the Sanhedrim, 5 : 38. *μὴ θεομαχῶμεν*] omitted in some MSS. and by Vulg., and thought to be interpolated from the words of Gamaliel in 5 : 39, *μήποτε καὶ θεομάχοι εὑρεθῆτε*. In this case we may understand as implied, 'what then?' 'what (harm) is there in that?' (Syr.); *ποῖον ἔγκλημα*, Chrys.

10. *εὐλαβηθείς*] acting cautiously through fear; so in its sense of pious conduct, H. 11 : 7. *διασπασθῇ*] Mk. 5 : 4; 'torn asunder,' as A. V. and Syr. *τὸ στράτευμα*] the troops which he had near him, or within call, *v.* 27; 'the military,' 'his force.'

11. *ἐπιστάς*] this word is especially applied to supernatural appearances, as 12 : 7. L. 2 : 9. Chrysostom, *διὰ τί δὲ οὐ πρὶν ἢ ἐμπεσεῖν εἰς τὸν κίνδυνον ἐφάνη αὐτῷ; ὅτι ἀεὶ ἐν ταῖς θλίψεσι παρακαλεῖ ὁ Θεός.* *ὁ Κύριος*] i.e. Jesus. *διεμαρτ.*] 'completely and thoroughly testified;' a word used frequently in A. by S. Luke, and only used by him and S. Paul; cf. 20 : 21, 24. The true and whole Gospel is contained in *τὰ περὶ ἐμοῦ*. Now for the first time he is made aware that he is not to die at Jerusalem, as he probably expected, 21 : 13, but that he had to go to Rome, *εἰς Ῥ.*

12. *συστροφήν*] used for a mere concourse, 19 : 40; here, 'an association for a particular purpose.' *ἡ ὁμόνοια καὶ ἡ ἐπὶ κακῷ συμφωνία*, Suidas. Perhaps these were of the Sicarii, 21 : 38. *ἀνεθεμάτισαν*] Mk. 14 : 71; to imprecate on one's self the *ἀνάθεμα*, wish one's self anathema, i. e. *devoted.* See R. 9 : 3. 1 C. 16 : 22. A like imprecation is recorded 2 Sam. 3 : 35; cf. also 1 Sam. 14 : 24. Such oaths were not uncommon among the Jews, but any of the Rabbis could grant absolution for the non-performance of them. Our Lord's prediction, J. 16 : 2, is now fulfilled. *λέγοντες*] 'the

συστροφὴν ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. 13 ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτην τὴν συνωμοσίαν πεποιηκότες. 14 οἵτινες προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις εἶπον, Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ, ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσαι αὐτὸν ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὸ ἔνεδρον, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλε τῷ Παύλῳ. 17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατοντάρχων ἔφη, Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλίαρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. 18 ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλίαρχον, καί φησιν, Ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σε, ἔχοντά τι λαλῆσαί σοι. 19 ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο, Τί

expressions of which were,' *v.* 21. The historian repeats the terms of their conjuration. Chrysostom says, referring to Mk. 6 : 23, ἴδου νηστεία ἀνδροφονίας μητὴρ· καθάπερ ὁ Ἡρῴδης ἀνάγκην τὴν ἀπὸ τοῦ ὅρκου ἑαυτῷ ἐπέθηκεν· οὕτω δὴ καὶ οὗτοι.

14, 15. πρεσβυτέροις] i.e. of the Sadducean faction, which probably formed at this time a majority of the πρεσβυτέριον, 5 : 17. ἐμφανίσατε] 'set forth to,' 'exhibit articles;' a forensic term, 24 : 1, as is also διαγινώσκειν, *to examine thoroughly.* ἐμφαν. followed by πρός, *v.* 22. σὺν τῷ συνεδρ.] get the whole Sanhedrim, i.e. all parties, to join you; to obviate the suspicion which might arise if the request proceeded only from the party most opposed to Paul. ὅπως . . . καταγ.] 'with the object that he may bring him down' from the fort into the temple precincts. So *v.* 28. πρὸ τοῦ ἐγγ.] i.e. on his way to the court. They intended to attack the escort.

16, 17. In Text. Recept. τὴν ἐνέδραν, the concrete 'their ambuscade,' the classical form. τὸ ἐνέδρον (from LXX., and probably the correct reading), is of a more abstract meaning, 'their lying in wait.' From this and *v.* 17 it appears that Paul was kept in honourable custody, and not under the restrictions of a common prisoner. ὁ Παῦλος] Though the Apostle had been positively assured of his safety (*v.* 11), yet he would not neglect any precaution, or the use of ordinary means, the provision of which was, in fact, involved in the promise, and was part of its fulfilment. See 27 : 24, 31. If, then, assurance of salvation be possible, it does not follow that such assurance would produce carelessness, or neglect of the means by which it is the will of God that salvation is to be attained.—S. Paul procures military protection. And by such means our Lord fulfils his promise of deliverance. Hence the use of arms is not unlawful to Christian men, Art. XXXVII.

18—22. There is a redundancy of narrative here, yet suitable to the occasion, which is one that requires to be vividly and graphically described, as a great and doubtful crisis is at hand, for which the course of the story has been long preparing the reader. ἐπιλαβ. δὲ τῆς χ.] an action indicative of eagerness to get information, to detain an informant. So precisely in Plato, *Protag.* § 65. τοῦ ἐρωτῆσαι] the same construction as in M. 2 : 13. Mk. 4 : 3; i.e. 'their agreement has for its object the asking thee,'

ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι; 20 εἶπε δὲ, Ὅτι οἱ Ἰουδαῖοι
συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον εἰς τὸ συνέδριον
καταγάγῃς τὸν Παῦλον, ὡς μέλλοντές τι ἀκριβέστερον πυνθά-
νεσθαι περὶ αὐτοῦ. 21 σὺ οὖν μὴ πεισθῇς αὐτοῖς· ἐνεδρεύουσι
γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους τεσσαράκοντα, οἵτινες
ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν
αὐτόν· καὶ νῦν ἕτοιμοί εἰσι προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγε-
λίαν. 22 Ὁ μὲν οὖν χιλίαρχος ἀπέλυσε τὸν νεανίαν, παραγ-
γείλας μηδενὶ ἐκλαλῆσαι, ὅτι ταῦτα ἐνεφάνισας πρός με.

23 Καὶ προσκαλεσάμενος δύο τινὰς τῶν ἑκατοντάρχων
εἶπεν, Ἑτοιμάσατε στρατιώτας διακοσίους, ὅπως πορευθῶσιν
ἕως Καισαρείας, καὶ ἱππεῖς ἑβδομήκοντα καὶ δεξιολάβους
διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός· 24 κτήνη τε παρα-
στῆσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον διασώσωσι πρὸς Φήλικα
τὸν ἡγεμόνα· 25 γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον
τοῦτον·

26 " Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν.
27 Τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰουδαίων, καὶ
μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι
ἐξειλόμην αὐτὸν, μαθὼν ὅτι Ῥωμαῖός ἐστι. 28 Βουλόμενος δὲ

proceeds *from* the object. τὴν ἐπαγγελίαν] *the order to be given by you* for Paul to be brought to the council; or, as Lysias had not yet received the application, we may render ἐπαγγ., as usual in N. T., by 'promise.' The assassins were ready to make all their arrangements as soon as they knew that Paul would be brought forth on the morrow. παραγγείλας] transition from oratio obliqua to recta, as in L. 5 : 14.

23—25. δύο . . . ἑκατοντ.] two, because the party was to divide at Antipatris, and the infantry to return, *v.* 32, and cf. 24 : 23. δεξιολάβους] The word does not occur elsewhere, except in a passage of Constantinus Porphyrogenitus (A.D. 950). Probably a light-armed troop provided with missiles, as distinguished from the legionary soldiers just mentioned. Syr. 'Jaculatores a dextrâ.' i.q. ἀκοντισταί. In one MS. δεξιόβολοι. The name may be derived from the position taken by such troops in the field. The strength of the escort shows Lysias's sense of the desperate character of a band of Jewish fanatics, which is entirely in accordance with what we read of them in Josephus and others. κτήνη] relays or spare horses. Syr. V. 'a horse,' so Wiel., Gen.. understanding pl. for sing. παραστῆσαι] here the sentence changes to the oratio obliqua. Φήλικα] Antonius Felix, the brother of that Pallas who was the freedman and favourite of Claudius. He was made procurator of Judæa and Samaria, together with Cumanus, A.D. 48. Upon the banishment of Cumanus in 51, he was sole procurator. Tacitus, *Ann.* XII. 54. *Hist.* V. 9. Suet. *Claud.* 28. περιέχουσαν τ. τ. τ.] See 8 : 32, 'having this exact form.' The like expression occurs 2 Macc. 11 : 16. Plato, *Rep.* III, ὡς ἐν τύπῳ καὶ μὴ δι ἀκριβείας εἰρῆσθαι.

26, 27. Κλαύδιος] The Roman name, assumed when he bought his citizenship. Λυσίας] his Greek name. κρατίστῳ] 24 : 3, this title is also given to Festus, 26 : 25. It was the appropriate address to a magistrate, τὸ γὰρ, κράτιστος, ἐπὶ τῶν ἀρχόντων καὶ ἡγεμόνων ἐλέγετο, Theoph. on L. 1 : 4. χαίρειν] and *v.* 30, ἐῤῥωσο, cf. 15 : 23, 29, n. συλληφθέντα] *apprehended.* μέλλοντα] *was on the point.* σὺν τῷ στρατεύματι] *with my force, v.* 10. μαθών] implies that he did this in consequence of his having learnt ὅτι Ῥωμ. ἐ., which was

γνῶναι τὴν αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ
συνέδριον αὐτῶν· 29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων
τοῦ νόμου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα
ἔχοντα. 30 Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν
ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς ἔπεμψα πρός σε, παραγγεί-
λας καὶ τοῖς κατηγόροις λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ. ἔρρωσο."

31 Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμένον αὐτοῖς,
ἀναλαβόντες τὸν Παῦλον ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν
Ἀντιπατρίδα. 32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς ἱππεῖς
πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν·
33 οἵτινες εἰσελθόντες εἰς τὴν Καισάρειαν, καὶ ἀναδόντες τὴν
ἐπιστολὴν τῷ ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
34 ἀναγνοὺς δὲ ὁ ἡγεμὼν, καὶ ἐπερωτήσας ἐκ ποίας ἐπαρχίας
ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας, 35 Διακούσομαί σου,
ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται. ἐκέλευσέ τε
αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

24 ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας
μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες

contrary to the fact. See 22 : 27—29. 'This furnishes a very striking and indirect testimony to the dignity of the Roman citizen. Lysias not only conceals the binding of Paul, and the command to scourge him, but represents the rescue as the effect of his own zeal in vindicating the safety and honour of a Roman citizen. This is just what we might expect from a clever worldling, who had more regard for the favour of his superiors than for truth.' Birks, *Hor. Apostol.* II. 14.

29, 30. ζητημάτων] whether he had profaned the temple, 24 : 6, whether he held orthodox doctrine on the resurrection, 23 : 6—9. ἔγκλ. ἔχ.] Thuc. I. 26, τούτων ἐγκλήματα ἔχοντες. Two constructions are combined here; μηνυθείσης ἐπιβουλῆς μελλούσης or μηνυθέντος, ἐπιβουλὴν μέλλειν. Cf. 22 : 17. ἐπιβ. . . . μελλ. ἔσεσθαι] 'that a design was on foot.' ἐπιβ. a more general term than συνωμοσία, *v.* 13, or ἐνέδρον, *v.* 16. τὰ πρὸς αὐτὸν ἐπὶ σοῦ] forensic phrases put together with military precision and conciseness, 26 : 27.

31. διατεταγμένον] according to the arrangements of time, place, and disposal of forces. διὰ τῆς νυκτός] this means, perhaps, travelling, or, at least, starting *by night*, 4 : 19, 17 : 10, not that in the course, or by the end of that night, they reached Antipatris. Cæsarea was sixty miles distant from Jerusalem. Antipatris was twenty-six Roman miles from Cæsarea, so that they must have halted at Nicopolis, and reached Antipatris in the course of the day. This forced march showed the extent of Lysias's fears. Antipatris was built on the site of a former city, Caphar-saba, by Herod the Great, who gave it the new name in honour of his father.

32—35. ἐάσαντες] being so far from Jerusalem there was no fear of an attack, and the seventy horse would soon take him to Cæsarea. ἐπαρχίας] cf. Anglo-Indian, 'presidency.' The term was applicable to both imperatorial and senatorial provinces. διακούσομαι] *I will hear thee fully.* See on *v.* 11, (διὰ). πραιτωρίῳ] the building of this magnificent palace by Herod the Great is mentioned by Josephus, *Ant.* XV. 9. 6. φυλάσσεσθαι] for the purpose of security; the word does not imply that he was put in chains at once, though this was done afterwards. He was in custody of the centurion who had brought him, 24 : 23.

XXIV. 1. πέντε ἡμέρας] These are, perhaps, dated from the notice given to the high priest by Cl. Lysias, 23 : 30. See on 21 : 27. Τερτύλλου] the provincial

ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. 2 Κληθέντος δὲ
αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων,

" Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, καὶ κατορθωμάτων
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, 3 πάντη τε καὶ
πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας.
4 Ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε
ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. 5 Εὑρόντες γὰρ τὸν ἄνδρα
τοῦτον λοιμὸν, καὶ κινοῦντα στάσιν πᾶσι τοῖς Ἰουδαίοις τοῖς
κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων
αἱρέσεως· 6 ὃς καὶ τὸ ἱερὸν ἐπείρασε βεβηλῶσαι· ὃν καὶ
ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν·
7 παρελθὼν δὲ Λυσίας ὁ χιλίαρχος μετὰ πολλῆς βίας ἐκ τῶν

courts formed the school in which the young Roman advocates were trained for the forum at home. The provincials themselves were unacquainted with Roman law. *οἵτινες*] i.e. the party of elders, &c. *ἐνεφάνισαν*] See 23 : 15, n.

2, 3. *εἰρήνης*] This encomium is, in some degree, justified by the vigour with which Felix repressed the robbers who had long infested the country. Josephus, *Ant.* xx. 8, Tac. *Ann.* xii. 54. Tacitus, (*Hist.* v. 9), says of his personal character, 'per omnem sævitiam et libidinem jus regium servili ingenio exercuit.' 'We may trace the *libidinem* in his persuading Drusilla to leave her husband and to live with him: the *sævitiam*, in his procuring the assassination of the high priest Jonathan, who had given him good but distasteful advice; the *servile ingenium*, in that 'he trembled' under castigation, but was not corrected, *v.* 25.' W. G. H. *κατορθωμάτων*] *successful results* (*κατορθόω*, set upright, erect), deeds conducive to the welfare, honour, and stability of the nation. *γινομένων*] præs. continually occurring, at all times and in all places. In *τῷ ἔθνει τούτῳ*, Tertullus assumes the person and nationality of his clients; though he probably spoke in Greek (which would be intelligible to Felix and the Jewish gentry) interspersed with Latin idioms. *προνοίας*] providentiâ Cæsaris Augusti is a common inscription on the coins of the emperors. *πάντη τε κ. παντ.*] these words belong to *γινομένων*, not to *ἀποδεχόμεθα*.

4. *ἐγκόπτω*] *hinder*. R. 15 : 22. 1 Th. 2 : 18, 'be in the way,' cf. *πρόσκομμα*, R. 14 : 13, *interrupt, obtrude*. Cf. Hor. *Epist.* II. 1. 4, in publica commoda peccem, Si longo sermone morer tua tempora. *ἐπὶ πλεῖον*] *more than is necessary*. *ἡμῶν*] *us, our case*, referring to the parties who employ him, as in *ἀποδεχόμεθα*. *συντόμως*] speaking *concisely*. *τῇ σῇ ἐπιεικείᾳ*] quâ tu es clementiâ.

5. *εὑρόντες*] followed by *ὅν . . . ἐκρατήσαμεν*, instead of *ἐκρατήσαμεν αὐτον*, or *τούτον ἐκρατήσαμεν*, instance of anacoluthon. *λοιμόν*] as we call a troublesome person 'a plague.' The abstract for the concrete. Thus used in Demosth. *c. Arist.* So Eur. *Med.* 1320, *ὦ μῖσος*. It occurs also in LXX. e.g. 1 Sam. 25 : 25, where the Hebrew has man of Belial. Cic. *pro Rabir.* 1, pestem ac perditorem patriæ. *πᾶσι τοῖς Ἰουδ.*] this, on the testimony of the Asiatic Jews, as in 21 : 28. Transmissive dative, after *στάσιν*. (Jelf, § 587), q.d., makes them seditious, by exciting disturbances among them. *πρωτοστάτην*] one in the front rank. *αἱρεσις*] when applied to recognized parties in the Jewish ecclesiastical system had in it nothing opprobrious; but when applied to a party opposed to that system, and under excommunication, which was considered to have no right to existence, it attained its present meaning. See *v.* 14. *Ναζωραίων*] the disciples were so called by way of reproach, from the contempt with which the Jews regarded Nazareth, J. 1 : 46. M. 2 : 23. The whole history is consistent in the local origin ascribed to Christianity, and the prejudice with which it had to contend on this account. Cf. the allusions to Galilee, 1 : 11. 2 : 7. 10 : 37. 13 : 31.

6—9. *βεβηλῶσαι*] profane, pollute, make *βέβηλος*, L. 1 : 28, n. (verbs in *όω*) in the sense of *allowable to tread, closed against none*, (*βαίνω βηλός*.) Soph. *Œ. C.* 10, *ἢ πρὸς βεβήλοις, ἢ πρὸς ἄλσεσιν Θεῶν*. These charges and the answers given to

χειρῶν ἡμῶν ἀπήγαγε, 8 κελεύσας τοὺς κατηγόρους αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ."

9 Συνέθεντο δὲ καὶ οἱ Ἰουδαῖοι, φάσκοντες ταῦτα οὕτως ἔχειν. 10 Ἀπεκρίθη δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέγειν,

"Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστάμενος, εὐθυμότερον τὰ περὶ ἐμαυτοῦ ἀπολογοῦμαι· 11 δυναμένου σου γνῶναι, ὅτι οὐ πλείους εἰσί μοι ἡμέραι ἢ δεκαδύο, ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἰερουσαλήμ· 12 καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου, οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν· 13 οὔτε παραστῆσαί με δύνανται περὶ ὧν νῦν κατηγοροῦσί μου. 14 Ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτω λατρεύω τῷ πατρῴῳ Θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς προφήταις γεγραμμένοις, 15 ἐλπίδα ἔχων εἰς τὸν Θεόν, ἣν καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι νεκρῶν, δικαίων τε καὶ ἀδίκων. 16 ἐν τούτῳ δὲ

them are noticed 25 : 8. *κατὰ τὸν ἡμετ. νόμον*] perhaps intimating that they had intended to try him only on such charges as were allowed to be cognizable by their tribunes. *παρ' οὗ*] supposed, from *v.* 22, to refer to Lysias, but see n. *ἀνακρίνας* renders it more applicable to S. Paul. *συνέθεντο*] agreed to the charge. 23 : 20. *συνεπέθεντο* would mean 'joined in the attack' as accusers; 'followed on the same side.'

10—13. *νεύσαντος*] 'having nodded to him.' *ἐκ πόλλων ἐτῶν*] This was spoken A.D. 58. Ten years had elapsed since Felix's original appointment, 23 : 24, n. *τὰ περὶ ἐμ. ἀπολογ.*] 'I defend myself in the matters brought against me.' Conybeare. Cf. 26 : 2. *δυναμένου σου γνῶναι*] *it being in thy power to ascertain; certior fieri.* The two grounds of the Apostle's confidence are (1) the experience of Felix in the government; (2) the shortness of his own stay at Jerusalem, and the consequent facility of sifting his conduct during that time. *δεκαδύο*] see on 21 : 27. *ἀνέβ. προσκ. ἐν Ἰ.*] 'I went up to Jerusalem to worship there.' *πρός τινα διαλεγ.*] see on 17 : 2, 17. *ἐπισύστασιν*] *a rising and gathering against.* In 2 C. 11 : 28, the constant ingress of persons. *ὄχλου*] 'the populace,' 'the mob.' *παραστῆσαι*] 'set me before you' as guilty, i.q. *ἀποδεῖξαι*, and so used by Xen. *Æc.* XIII. 1. Joseph. *Ant.* VIII. 2, 5. 'Produce evidence,' darstellen; 'present,' 'make a presentment,' bring into a cognizable form of indictment. Cf. 25 : 26, 27.

14, 15. *Ὁμολογ. σοι*] Felix, he knows, would not see any crime in what he admits. So in *v.* 21. *αἵρεσιν*] 'a sect.' See on *v.* 5. *τῷ πατρῴῳ Θεῷ*] the usual phrase for the tutelary god of a particular nation. This was a plea before a Roman magistrate, as the Roman law allowed all men to worship the gods of their own nation. *πιστεύων πᾶσι*] 'giving credit to,' receiving as certain truth. *ἐπὶ πᾶσι* in L. 24 : 25, 'to rely with confidence on.' *ἣν . . . προσδέχ.*] Both parties of the Sanhedrim were probably present. The Apostle appeals to his accusers as believing the doctrine of the resurrection, knowing that they would be ashamed openly to deny it, as it was held by a majority of the nation. See 23 : 6. *δικ. τε κ. ἀδ.*] A state of retribution is implied; cf. L. 14 : 14. This is introduced as a solemn warning to his accusers and judge.

16. *ἐν τούτῳ*] *on this account*, because I cherish this hope. Cf. J. 16 : 30, and see 2 C. 5 : 9. *ἀσκῶ*] is frequently used *intrans.* with infinitive, *ἀσκοῦσι κρείττους εἶναι, ἀγαθὰ ποιεῖν*, Xen. *ἥσκει ἐξομι-*

αὐτὸς ἀσκῶ, ἀπρόσκοπον συνείδησιν ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς ἀνθρώπους διαπαντός. 17 Δι' ἐτῶν δὲ πλειόνων παρεγενόμην ἐλεημοσύνας ποιήσων εἰς τὸ ἔθνος μου καὶ προσφοράς· 18 ἐν οἷς εὗρόν με ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς δεῖ ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρός με. 20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν, εἴ τι εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου. 21 ἢ περὶ μιᾶς ταύτης φωνῆς ἧς ἔκραξα ἑστὼς ἐν αὐτοῖς, Ὅτι περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν."

22 Ἀκούσας δὲ ταῦτα ὁ Φῆλιξ ἀνεβάλετο αὐτοὺς ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπών, Ὅταν Λυσίας ὁ χιλίαρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς· 23 διαταξάμενός

λεῖν, he *made a practice* of associating with others, Xen. *Ages.* The full construction seems to be *c. accus. person.* Eur. *Hipp.* 1080, ἄσκει σέαυτον σέβειν. But in Xen. *Rep.* IV. 5, ἀσκοῦσι ὅπως κράτιστοι ἔσονται, and in Polybius IX. 20, 9, οἱ περὶ τὰς βαναύσους τέχνας ἀσκοῦντες. ἀπρόσκοπον] not found in classical Greek; and in N. T. peculiar to S. Paul. 1 C. 10:32. Ph. 1:10. Perhaps a translation of *inoffensus.* συνείδησιν] Antiphon *ap.* Stob. τὸ μὴ συνειδέναι γὰρ αὐτοῦ τῷ βίῳ ἀδίκημα μηδὲν ἡδονὴν πολλὴν ἔχει. So when Bias was asked τί ἂν εἴη κατὰ τὸν βίον ἄφοβον; he replied, ὀρθὴ συνείδησις. When the question τί ἐστὶν ἐλευθερία was put to Periander, he replied, ἀγαθὴ συνείδησις. See 2 C. 1:12. This is substantially the same assertion which S. Paul had made before the Sanhedrim, 23:1.

17—19. Διά] *after an interval.* Mk. 2:1. ἐτῶν πλειόνων] 'several years,' from A.D. 54 (18:21, 22) to A.D. 58. ἐλεημοσύνας] the contributions of the Christians in Achaia and Macedonia, R. 15:25. The Apostle, by showing his real object, which he incidentally mentions, refutes the charge of profaning the temple. The προσφοραί were offerings for the temple on account of the vow recorded, 21:26. ἐν οἷς] *in the performance of which things,* as in 26:12. Cf. 1 T. 4:15. ἡγνισμένον] 'in a state of purification.' See 21:24, 26, and on 8:29. Consequently he could not have profaned it by any ceremonial uncleanness of his own. τινὲς δέ] 'and they who found me were not these men, but (δὲ) certain others, Jews from Asia.' οὓς δεῖ] Among ourselves, the absence of the actual or principal eye-witnesses, their not being called by either party, is considered a suspicious feature in a trial.

20, 21. αὐτοὶ οὗτοι] The Apostle probably pointed to the Sadducees who were present, challenging them to make their real ground of enmity the actual ground of accusation. ἀδίκημα] this word, with its associations of time and circumstance, might have recalled his opprobrious language addressed to the high priest; but then his accusers knew that he had a worse ἀδίκημα to complain of. 23:2. ἢ περί] 'any other than with regard to.'

22. ἀνεβάλετο αὐτούς] the verb is commonly used in this sense both in act. and mid. ἀμβαλλώμεθα (ἔργον) *Il.* II. 436. Dem. 103, 27. ἀνεβλήθη ἡ ἐκκλησία (was adjourned), Thuc. V. 45. τῆς ὁδοῦ] the doctrine or religion of the Christians. See on 9:2. ἀκριβέστ. εἰδ.] as he had now attained a more accurate comprehension of the subject of the religion, he now understood the nature of the charge; he saw into the subject on which Paul and his accusers differed, sufficiently to put off the cause, and not give judgment against Paul. διαγνώσομαι τὰ κ. ὑ.] *I will decide the matters between you.* See on 23:35. The reference to Lysias was adverse to the Jews, who had spoken of him as treating them with severity in his interference to save Paul, *v.* 7. The promise here (διαγνώσ.) and at 23:35 (διακούσομαι), compared with *v.* 25, indicate a habit of procrastination.

23. τῷ ἑκατοντάρχῃ] the centurion probably who had brought Paul to Cæsarea, the other having left him at Antipatris, 23:32. τηρεῖσθαι] *be kept*

τε τῷ ἑκατοντάρχῃ τηρεῖσθαι τὸν Παῦλον, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

24 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, οὔσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως. 25 διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος ἔσεσθαι, ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπεκρίθη, Τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλέσομαί σε· 26 ἅμα δὲ καὶ ἐλπίζων, ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου ὅπως λύσῃ αὐτόν· διὸ καὶ

in custody. ἔχειν ἄνεσιν] *relaxandum esse a vinculis.* Paul is now placed in what the Romans called *libera custodia.* τῶν ἰδίων] applied to the believers, 4 : 23. Spoken here of the Christians at Cæsarea; cf. 21 : 8—14. 10 : 1, 24, 44; or his actual relations and fellow-travellers, 20 : 4. 21 : 12. 23 : 16. ὑπηρετεῖν] minister by supplying his wants, 20 : 34.

24. παραγενόμενος] perhaps means that Felix had been absent from Cæsarea, and was now returned. Δρουσίλλῃ] she was the third daughter of Herod Agrippa mentioned in c. 12. She deserted her former husband Azizus, king of Emesa, to marry Felix. Joseph. *Ant.* xx. 7, 1. Tacitus (*Hist.* v. 9) mentions a former wife of Felix, granddaughter of Antony and Cleopatra, daughter of Juba, king of Mauritania, whose name was Drusilla. A third royal marriage of Felix gave occasion to Suetonius to call him 'trium reginarum maritum.' *Claud.* 28. τῆς εἰς Χρ. π.] Christ the object and end, the author and finisher of faith. 20 : 21. 26 : 18.

25. S. Paul applied the doctrine of Christ especially to the moral and spiritual condition of his hearers; their duties, circumstances, and sins. δικαιοσύνης] On this topic his hearer could not listen without being convicted and reproved. ἐγκρατείας] *continence, chastity;* generally self-command in regard to the passions. The special application to Felix is obvious. S. Paul herein imitates John the Baptist, as, indeed, in some sort, Felix, by listening to him, was imitating Herod (Antipas), Mk. 6 : 18, 20. L. 3 : 19. τοῦ κρίματος] the judgment made known by the Gospel, 17 : 31. The Apostle speaks of Christ the Judge, and not merely of Christ the Saviour. This topic should always be borne in mind as one of the fundamental principles of the doctrine of Christ. H. 6 : 2. So our Church leads us to contemplate together the first and second advent of our Lord. ἔμφοβος γεν.] 'becoming alarmed.' We do not read that Drusilla trembled, though she had been guilty of conjugal infidelity. As a Jewess, she had enjoyed greater privileges than Felix, and had therefore done greater violence to her sense of duty; her conscience is now seared, or at least unaffected by that measure of reproof which alarmed Felix. μεταλαβών] 'when I get' or 'find.' It is a common saying that this convenient season never came. But from *v.* 26 it is evident that Felix had frequent opportunities of conversing with Paul. Prov. 14 : 6.

26. χρήματα δοθῆναι] This was forbidden by the Lex Julia. Verres was accused by Cicero that 'prædonum duces acceptâ pecuniâ dimiserit,' *Verr.* I. 4, 9. In the time of Albinus, who succeeded Festus, this kind of bribery was so very common, that μόνος ὁ μὴ δοὺς τοῖς δεσμωτηρίοις ὡς πονηρὸς ἐγκατελείπετο. Joseph. *B. J.* II. 14, 1. Mr. Birks suggests that Felix might have had an eye to the funds alluded to in *v.* 17. More probably he ascertained that the Apostle's visitors and connexions were many of them persons of superior condition, and capable of contributing a considerable sum for his release. S. Paul would not resort to such a mode of shortening his tedious and unjust imprisonment. Tertullian quotes his example in this respect as a reproof to those who were disposed to purchase escape from persecution, a practice which prevailed to a great extent in the time of Cyprian. The conduct of Felix shows that actual sin and glaring violation of

πυκνότερον αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ. 27 Διετίας δὲ πληρωθείσης ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

25 ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας· 2 ἐνεφάνισαν δὲ αὐτῷ ὁ ἀρχιερεὺς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν 3 αἰτούμενοι χάριν κατ' αὐτοῦ, ὅπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ, ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη, τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι· 5 Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησί, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορείτωσαν αὐτοῦ.

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας πλείους ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε

duty may be closely connected with emotions of conviction or fear; as Goldsmith says of modern Italians, 'Even in penance planning sins anew.' (*Traveller.*) This is a proof that such emotions are not necessarily symptoms of true conversion. Where sin is not forsaken, repentance does not exist.

27. διετίας] 'For two years the Apostle was comparatively inactive; a sore trial of his patience not to be overlooked in our recollection of what he suffered for Christ's sake. His zeal was thwarted, his hopes of visiting Rome were deferred. So far as depended on him, the progress of the Gospel was *apparently* delayed. He might have been delivered from prison like Peter. The case is well calculated to reconcile us to those dispensations of God's providence by which the labours of his most faithful servants are often suspended or cut short.' W. G. H. During this period, S. Luke probably wrote his Gospel at Cæsarea. χάριτας καταθέσθαι] to lay up for himself a *store* of gratitude, *earn their thanks*. So Hdt. VII. 178. Felix, however, did not succeed in his object, for the Jews sent a deputation to Rome to accuse him, after he had been removed from the government. δεδεμένον] in more close custody, and actually in bonds. See 26 : 29. The recal of Felix probably occurred in the spring of A.D. 60.

XXV. 1. ἐπαρχίᾳ] *province*, 23 : 34. The more exact term would have been ἐπιτροπή, *district*. Judæa was not a Roman province in the strict sense of the word, but was included in that of Syria, the administration of which was in the hands of the emperor. The governor of Syria was therefore called *Legatus Cæsaris*, and the governor of the district was an ἐπίτροπος, procurator Cæsaris. Josephus, however, calls Festus ἔπαρχος, *Ant.* XX. 8, 11. ἐπιβάς] 'having entered upon.'

2, 3. ὁ ἀρχιερεύς] Ismael Ben Phabi. Joseph. *Ant.* XX. 8, 8, 11. Although two years had elapsed since their former prosecution, they were still as energetic as ever in their hostility to Paul. ἐνεφάνισαν] 23 : 15, n. αἰτούμ. χάρ.] they seem to have made interest with Festus to pronounce judgment at once against Paul, *vv.* 15, 16, 24. Failing in this, they then requested that he should be tried at Jerusalem. Festus at first refused, perceiving that it was to the prejudice of the accused, κατ' αὐτοῦ. Afterwards, relaxing in his stern principles of Roman justice, he was willing thus far to oblige the chiefs of the Jews. There was something reasonable, however, in their request; for the *venue*, as we term it, lay in Jerusalem, i.e. the alleged offence had been committed there.

4, 5. τηρεῖσθαι] *is in custody*, 24 : 23. Vulg. servari Paulum. Felix replied that he himself was returning to Cæsarea, and that the accusers must follow if they meant to press their charge. οἱ δυνατοί] *the leading men, homines potentes qui auctori-*

τὸν Παῦλον ἀχθῆναι. 7 Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι· 8 ἀπολογουμένου αὐτοῦ, Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρα τι ἥμαρτον. 9 Ὁ Φῆστος δὲ τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε, Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; 10 εἶπε δὲ ὁ Παῦλος, Ἐπὶ τοῦ βήματος Καίσαρος ἑστώς εἰμι, οὗ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις. 11 εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσί μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι. Καίσαρα ἐπικαλοῦμαι. 12 Τότε ὁ Φῆστος συλλαλήσας μετὰ τοῦ συμβουλίου ἀπεκρίθη, Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα πορεύσῃ.

tate dignitateque cæteris omnibus præstant. Thuc. I. 89. Joseph. *B. J.* II. 24, ἦκον καὶ Ἰουδαίων οἱ δυνατοὶ κατηγοροῦντες Φασαήλου. From the word 'wickedness,' in the A. V., it would appear that our translators followed the Alexandrian MS., and read ἄτοπον, L. 23 : 41. εἴ τι] 'whatever fault.' See L. 19 : 8, n.

7. περιέστησαν] no mention is made of a hired advocate on this occasion. Perhaps they thought that the employment of Tertullus had been a mistake, and led to their former comparative failure; and would now try another mode of accusation. βαρέα αἰτιάματα] such as sedition; acting and teaching contrary to the decrees of Cæsar, 17 : 7. These charges Festus seems to have dismissed at once as untenable, and compelled them to proceed to more definite statements, *v.* 19.

8. A summary or heading of the defence which S. Paul made to the three charges brought against him, viz. αἵρεσις, βεβηλῶσαι, στάσις, 24 : 5, 6.

9. Festus, on entering the province, is as anxious to conciliate the Jews as Felix had been on quitting it, 24 : 27. His vacillation would probably have ended in conduct like that of Pilate, had not Paul, by appealing unto Cæsar, given him an opportunity of shifting the responsibility from himself. θέλων χάριν κατ.] he gives a different reason to Agrippa for his proposition, *v.* 20. ἐπ' ἐμοῦ] So ἐπὶ σοῦ, *v.* 26, 23 : 30. This was said to assure Paul of his safety against irregular violence.

10. οὗ με δεῖ] (1) because the only important charge is political; (2) because I am a Roman citizen, I am before (ἑστὼς εἰμι) the proper tribunal already. Any charge on which I ought to be legally detained or tried may be brought against me here. But they can produce no such charge, as even now thou hast ascertained. To put me into their power, by sending me to Jerusalem, would be to grant my life to them as a favour. κάλλιον ἐπιγ.] Cf. ἀκριβέστερον εἰδὼς, 24 : 22. The comparative in these cases certainly intimates a comparison of real knowledge with that which would be admitted, or of present knowledge with past. In 2 T. I : 18, βέλτιον σὺ γινώσκεις, better (than most people).

11. παραιτοῦμαι] *beg off, deprecate, exorare.* Appeal to the supreme power of the state was the ancient privilege of Roman citizens in cases of life and death, first established by the Valerian law, A.U.C. 254, and preserved under the emperors; thus Pliny (*Epist.* X. 97) respecting the Christians in Bithynia, 'fuerunt alii similis amentiæ; quos, quia cives Romani erant, adnotavi in urbem remittendos.' οὐδέν] This marks more strongly than μηδέν would have done the actual matter of fact. χαρίσασθαι] to *give up in order to gratify others.* δύναται] 'has legal right.'

12. τοῦ συμβουλίου] the governor's council, whose business was to assist the president in his decisions. They are called *consiliarii, φίλοι τοῦ ἡγεμόνος,* or *πάρεδροι, assessors.* Cic. *Verr.* II. 33, Illud negare posses, aut nunc negabis, te con-

13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς
καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον.
14 Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ
ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, "Ἀνήρ τις ἐστὶ καταλ-
λειμμένος ὑπὸ Φήλικος δέσμιος, 15 περὶ οὗ, γενομένου μου εἰς
Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην· 16 πρὸς οὓς ἀπεκρίθην,
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαί τινα ἄνθρωπον εἰς
ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς
κατηγόρους, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος.
17 Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησά-
μενος, τῇ ἑξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν
ἄνδρα· 18 περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν
ἐπέφερον ὧν ὑπενόουν ἐγώ. 19 ζητήματα δέ τινα περὶ τῆς ἰδίας
δεισιδαιμονίας εἶχον πρὸς αὐτὸν, καὶ περί τινος Ἰησοῦ τεθνηκότος,

cilio tuo dimisso, viris primariis qui in concilio C. Sacerdotis fuerant, tibique esse solebant, remotis, de re judicatâ judicasse?

13. Agrippa, son of Herod Agrippa. On the death of his father, 12:23, the province of Judæa was attached to that of Syria, as he was considered too young to take the government. Four years after this, on the death of his uncle, he was made king of Chalcis. Eventually, Claudius gave him the tetrarchy of Batanæa, Ituræa, &c., to which Nero added part of Galilee and Peræa, *B. J.* II. 12. He died A.D. 100, after a reign of 51 years. Bernice was the eldest daughter of Herod Agrippa. She was married to her uncle Herod, king of Chalcis; and after his death she was suspected of incestuous intercourse with her brother Agrippa (Juv. VI. 156); subsequently she became the wife of Polemon, king of Cilicia, and afterwards the mistress of Titus. Drusilla was a younger sister. διαγενομένων] *having intervened*, 24: 17, n. Mk. 16: 1.

14. ἀνέθετο] *referred, communicated*, G. 2: 2, 6. This sense of the word occurs only in the later Greek, 2 Macc. 3: 6, παραγενηθεὶς εἰς Ἱεροσόλυμα καὶ φιλοφρόνως ὑπὸ τοῦ ἀρχιερέως τῆς πόλεως ἀποδεχθεὶς, ἀνέθετο περὶ τοῦ γεγονότος ἐμφανισμοῦ.

15, 16. δίκην] in the sense of 'sentence,' 'award of punishment,' 2 Th. 1: 9. See *v.* 24. Ῥωμαίοις χαρίζ.] the custom of the Romans, whatever it may be of the Jews. The Jewish law was equally just, J. 7: 51. πρὶν ἤ] with opt. ἔχοι, λάβοι, Jelf, § 848, 5. κατὰ πρόσωπον] *face to face*. Thus Philo speaks of the Roman governors, κοινοὺς παρέχοντες ἑαυτοὺς δικαστὰς, ἐξ ἴσου καὶ τῶν κατηγόρων καὶ τῶν ἀπολογουμένων ἀκροώμενοι. τόπον ἀπολογίας] *opportunity of making his defence*, as at H. 12: 17, μετανοίας τόπον. 'This use of τόπος belongs to the later Greek, Polyb. I. 88, τόπον ἐλέους. Cic. *Orat.* 42, quem habebant instituendi aut docendi locum? At R. 12: 19, τόπος corresponds to *spatium* (moram) δότε τόπον τῇ ὀργῇ. Liv. VIII. 32, orabant ut iræ suæ spatium daret.' W. G. H. Festus speaks with abhorrence of the very injustice he had been on the point of committing. Probably the language of Paul, *vv.* 10, 11, had produced an effect upon him, and he wished to prepossess Agrippa with a notion of his impartiality and justice in case it should be repeated.

18, 19. περὶ οὗ] περιέστησαν in *v.* 7, and the order of the words support the rendering 'around whom.' In this sense the expression marks the number and eagerness of the accusers; otherwise περὶ οὗ must be taken with οὐδ. αἰτ. ἐπέφ., as in A.V., 'against whom. ὧν ὑπενόουν ἐγώ] *suspected*, such as sedition or robbery. δεισιδαιμονίας] *religious fear, religion*. It is not likely that Festus would have used this word in an offensive sense before Agrippa, 17: 22. π. τιν. Ἰ. τεθν.] *one Jesus, deceased*. ἔφασκεν] 'kept assert-

ὃν ἔφασκεν ὁ Παῦλος ζῆν. 20 Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου ζήτησιν ἔλεγον, εἰ βούλοιτο πορεύεσθαι εἰς Ἰερουσαλὴμ, κἀκεῖ κρίνεσθαι περὶ τούτων. 21 τοῦ δὲ Παῦλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω αὐτὸν πρὸς Καίσαρα." 22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἔφη, Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. ὁ δὲ, Αὔριον, φησὶν, ἀκούσῃ αὐτοῦ. 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον, σύν τε τοῖς χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως, καὶ κελεύσαντος τοῦ Φήστου, ἤχθη ὁ Παῦλος· 24 καί φησιν ὁ Φῆστος, Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον περὶ οὗ πᾶν τὸ πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι. 25 ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν· 26 περὶ οὗ

ing, or affirming,' i.e. during the accusation, or in the course of the discussion which Festus would allow between him and the accusers, that he might get acquainted with the matters in question. Hence S. Paul's appeal to his 'better knowledge' thus attained, *v.* 10. He represents the whole substance of the controversy as it appeared to his own mind, and with a touch of satire as a thing of utter insignificance.

20. ἐγώ] emphatic; 'I, a Roman, and civil judge.' ἀπορούμενος... εἰς] 'utterly at a loss for,' 'unprovided with means for.' τὴν περὶ τούτου ζήτησιν] 'the enquiry (which would have to be made) on this subject,' περὶ τούτων. ἔλεγον εἰ β.] 'said, would he go, &c.' Ἱερουσαλήμ] before the Sanhedrim, who still retained their authority in matters of religion.

21. ἐπικαλ. τηρηθ. αὐτόν] 'having entered as his appeal that he, &c.' τὸν Καίσαρα or τὸν Σεβ., the proper object to the verb (*vv.* 11, 12, 25), is expanded into τηρηθ.... διάγν. The title *Augustus* was originally conferred by the senate on Octavius, and retained by Tiberius, though not without some scruples as a *nomen hæreditarium*. Sueton. *Tib.* 26. It, as well as the patronymic Cæsar, was assumed by the later emperors, even though not connected by blood or adoption with the family of the Cæsars. γενόμενος ἀρχὴ σεβάσμου καὶ τοῖς ἔπειτα, Philo, *ad Caium.* διάγνωσιν] *decision, judgment.* See on διαγνώσομαι, 24:22.

22. ἐβουλόμην] *I would, that is, if I might.* See Jelf, § 398, 3. Cf. R. 9:3.

23, 24. φαντασίας] *Pomp, display,* an unusual sense of the word. Vulg. cum multâ ambitione, Chryst. *Hom.* 4 in Matt., Ἀλλὰ μὴ προσέχωμεν τοῖς τυμπάνοις, μηδὲ τοῖς αὐλοῖς, μηδὲ ταῖς κινύραις, μηδὲ τῇ λοιπῇ τοῦ πλούτου φαντασίᾳ. ἀκροατήριον] probably a large hall used for great occasions, and not the common audience-chamber of the Legatus. τοῖς κ. ἐξοχήν] both Jews and Romans; probably, for ἐξόχοις, the 'consiliarii,' *v.* 12. This was the most dignified and influential audience Paul had yet addressed, and the prediction, 9:15, was fulfilled, though afterwards still more remarkably at Rome, 27:24. 2 T. 4:16, 17. ἐνέτυχον] 'intercesserunt,' to come in between the judge and the accused; either to prevent or promote condemnation, 'intercede against,' R. 11:2.

25—27. καταλαβόμ.] 'having made out,' 4:13. 10:34. καὶ αὐτ. δὲ τ.] 'and, moreover, the man himself here.' ἀσφαλές] certain, i.e. in which I am not likely to make a slip, or to commit a flaw in the statement, 21:34. τῷ Κυρίῳ] i.e. Nero. Augustus, and Tiberius rejected the title of *Dominus.* It was not a recognized title of any emperor before Domitian, though some think that it was

ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψαι. 27 ἄλογον γάρ μοι δοκεῖ, πέμποντα δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ λέγειν· τότε ὁ Παῦλος ἀπελογεῖτο, ἐκτείνας τὴν χεῖρα,

2 "Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγημαι ἐμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον· 3 μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων. διὸ δέομαί σου μακροθύμως ἀκοῦσαί μου. 4 Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, 5 προγινώσκοντές με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας

accepted by Caligula. Pliny (*Epp.* lib. x.), constantly addresses Trajan by the term *domine*. But in his *Panegyric*, c. 3, he says, non enim de tyranno sed de cive, *non de domino* sed de parente loquimur. At this period it was the usual mode of address, though Judas of Galilee, 5 : 37, forbade his followers to use it, θθεν καὶ πολλοί γε αὐτῶν ὑπὲρ τοῦ μὴ εἰπεῖν Κύριον τὸν Καίσαρα, χαλεπῶς ἠνέχοντο, Joseph. ἐπί] Jelf, § 633. 3, λέγειν ἐπὶ δικαστῶν. ἐπωμόσαντο ἐπὶ τῶν στρατηγῶν. τῆς ἀνακρίσ.] 'the examination' thus instituted: he had held an enquiry before. πέμπ. δέσμ. μή] 'that any one sending a prisoner should not also indicate the charges against him.'

XXVI. 1. S. Luke introduces the speeches of the Apostles with a word denoting some movement or attitude of the speaker. Thus we have, 1 : 15, ἀναστάς, 10 : 34, ἀνοίξας τὸ στόμα, 12 : 17, κατασείσας, 13 : 9, ἀτενίσας. The custom of stretching out the hand was not observed by the earlier orators. Æschines (*in Timarch.*), referring to Pericles, Themistocles, and Aristides, says of this gesture τὸ τὴν χεῖρα ἔξω ἔχοντες λέγειν, τότε τοῦτο θρασύ τι ἐδόκει εἶναι καὶ εὐλαβοῦντο αὐτὸ πράττειν. We may connect with this the practice in our courts, in which an accused person is told to hold up his hand, and say, whether he is guilty or not.

3. γνώστην ὄντά σε] Observe the change of case from ἐπὶ σοῦ, v. 2. The accusative absolute. See Jelf, § 711, 2. So E. 1 : 17, 18, δῴη ὑμῖν. . . . πεφωτισμένους. Agrippa was probably well acquainted with these matters, as his father was zealous in defending the law and strict in observing it. He had refused to allow the King of Emesa to marry Drusilla till he consented to be circumcised. Moreover, this Agrippa had obtained from Claudius the control of the temple and sacred treasure, and the power of appointing the high priests, ἐξουσίαν τοῦ νεὼ καὶ τῶν ἱερῶν χρημάτων, καὶ τὴν τῶν ἀρχιερέων χειροτονίαν, Joseph. *Ant.* xx. 1, 3. ζητημάτων] matters of enquiry. μακροθύμως] includes the idea of 'tolerantly,' as well as 'patiently.'

4, 5. Τὴν μὲν οὖν] 'Well then.' ἐκ νεότητος] because he was educated in the school of Gamaliel, 22 : 3. τὴν ἀπ' ἀρχ. . . . Ἱεροσ.] He is thus particular because he was a Hellenistic Jew by birth, and was accused of ethnicizing practices among Hellenistic Jews. προγιν. με ἄνωθεν] acquainted (as they all are), with me from an early age. ἀκριβεστάτην] *most exact*, 22 : 3. Josephus says of the Pharisees εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι. He applies the term αἵρεσιν to the Pharisees, Sadducees, and Essenes. *Life*, § 2. θρησκείας] *religious observance or usage*. Hdt. II. 18, cultus. θρησκεύω, observe religiously. Hdt. II. 64, θρῆσκος, from τρέω, full of religious fear, or θρέω, muttering forms of prayer.

θρησκείας ἔζησα Φαρισαῖος. 6 καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἕστηκα κρινόμενος· 7 εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. 8 Τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς ἐγείρει; 9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· 10 ὃ καὶ ἐποίησα ἐν Ἰεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβών· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. 11 καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν

6, 7. *ἐπ' ἐλπίδι*] resting on (maintaining) the hope, R. 4 : 18. *ἐπί*, denoting the ground of any mental affection, Jelf, § 634, 3, e. Demosth. *ἀνθεῖ τι ἐπὶ ταῖς ἐλπισιν.* *ἐπαγγελίας*] the promise of the Messiah, as at 13 : 32, and 28 : 20, given to Abraham, Gen. 22 : 18, Isaac, Gen. 26 : 4, Jacob, Gen. 28 : 14, Judah, Gen. 49 : 10, the Israelites, Deut. 18 : 15, David, 2 Sam. 7 : 19–29. In the Apostle's mind redemption and deliverance by the Messiah were connected with the resurrection and blessedness of heaven, see 23 : 6, and also with the resurrection of Jesus the Messiah. See 2 : 30, 31. *δωδεκάφυλον*] The Jewish nation, so called even after the deportation of the ten tribes recorded in 2 Ki. 17 : 6, 23. 18 : 1. For, though these never returned *in a body*, yet, as the people are called all Israel in Ezra 2 : 70, Neh. 7 : 73, and sacrifices were offered for *all the tribes*, Ezra 6 : 17, 8 : 35, there were, probably, many individuals out of every tribe intermingled with those of Benjamin and Judah during the captivity in Babylon who returned with them. See L. 2 : 36, Ja. 1 : 1. *ἐν ἐκτενείᾳ*] Cf. 12 : 5. This denotes the earnestness of prayer, caused by the earnestness of hope. Josephus records that Pompey could not help admiring the intense zeal of the Jews in their worship during the siege. *ὥσπερ γὰρ εἰρήνης βαθείας κατεχούσης τὴν πόλιν, αἵ τε θυσίαι καθ' ἡμέραν, καὶ οἱ ἐναγισμοί, καὶ πᾶσα θεραπεία κατὰ τὸ ἀκριβὲς ἐξετελεῖτο τῷ Θεῷ· καὶ οὐδὲ κατ' αὐτὴν τὴν ἄλωσιν, περὶ τῷ βωμῷ φονευομένοι καθ' ἡμέραν, τῶν νομίμων εἰς τὴν θρησκείαν ἀπέστησαν, B.J.* 1. 7. 4. *νύκτα κ. ἡμ. λατρ.*] seems to have been a phrase for constant devotion. L. 2 : 37. 1 T. 5 : 5. Cf. 18 : 1. 24 : 53. 1 Th. 5 : 17. *καταντῆσαι*] attain to, obtain, possess. *ἐγκαλοῦμαι*] 23 : 6. He neglects the charges of disturbing the peace, and profaning the temple, as disallowed by the governor, and, perhaps, no longer urged by his adversaries. In fact, these charges were only pretexts ; the real ground of his accusation was his profession and promulgation of Christianity.

8—10. *Τί ; ἀπιστ. κρ.*] 'What! is it judged an incredible idea that,' *v.* 23. *παρ' ὑμῖν*] He addresses the Jews present, or supposed to be present, and appeals to the popular belief in the resurrection. *ἐγείρει*] more emphatic, 'is a raiser of the dead.' *Ἐγὼ μὲν οὖν*] 'So, then, I, myself,' resuming the account of his life from *v.* 5. *πρός*] 'with reference to,' regarding it as a subject of prosecution or attack. *ὄνομα*] the profession of discipleship to Him personally; his people, as called by His name, 5 : 40, 41. Mk. 9 : 41. 3 J. 7. *δεῖν*] 'that it was my duty,' Ph. 3 : 6. 1 T. 1 : 13. *τῶν ἁγίων*] Paul here gives the Christians a title of honour which aggravates his own guilt. In 22 : 4 he uses a neutral term, which could give no offence to the Jews, *ταύτην τὴν ὁδὸν ἐδίωξα.* In 9 : 1 the historian terms them *μαθητὰς τοῦ Κυρίου.* *τὴν ἐξουσ.*] i.e. the authority which the chief priests can bestow for this purpose, *v.* 12. *ἀναιρουμένων*] 'when they were going to be put to death.' This is most naturally to be referred to the death of Stephen, as we do not read of any other being put to death in a *quasi* judicial manner by a Jewish tribunal; nor is it to be concluded that Paul had a seat in the Sanhedrim ; all that is meant is expressed in 8 : 1, unless we suppose that reference is made to deliberations in the synagogue before Stephen's apprehension, 6 : 9–11.

11. *ἠνάγκαζον*] The imperfect tense merely expresses the attempt, and does

αὐτοὺς ἠνάγκαζον βλασφημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. 12 Ἐν οἷς καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων, 13 ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. 14 πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν λαλοῦσαν πρός με καὶ λέγουσαν τῇ Ἑβραΐδι διαλέκτῳ, Σαοὺλ Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπον, Τίς εἶ Κύριε; ὁ δὲ εἶπεν, Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις. 16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, 17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω 18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ

not show that he succeeded. Jelf, § 398, *did my utmost to make them blaspheme.* See on M. 3 : 14. In *v.* 10 we have κατέκλεισα, of an act which certainly took effect. In G. 6 : 12 ἀναγκάζουσι περιτέμνεσθαι, *do their utmost to have you circumcised.* So Pliny (*Epist.* x. 97), says that he dismissed these among the accused, who offered wine and frankincense or maledixerunt Christo, 'quorum nihil *cogi* posse dicuntur qui sunt reverâ Christiani.' βλασφημεῖν] i. e. τὸ ὄνομα. τὰς συναγ.] our synagogues in Judæa. τὰς ἔξω π.] the cities without Judæa.

12, 13. Ἐν οἷς] 24 : 18, n., *in the performance of which things.* ἐξουσίας] *conferred power,* potestas. δύναμις, original power, potentia. ἐπιτροπῆς] the exact rendering is 'commission,' first given by Gen. V., not 'license,' Tynd., Cr. nor 'permission,' Rh. τῆς παρὰ τ. ἀ.] i. e. that which can be given by them, and them alone. With *v.* 13 cf. the narrative in 9 : 3-8, and 22 : 6-10. Every circumstance here mentioned heightens the effect, and adds strength to the evidence. Perhaps there cannot be found a passage in any writer in which so many words descriptive of such a phænomenon are condensed into so small a compass, and so well arranged.

14, 15. τῇ Ἑβρ. διαλ.] This minute circumstance is naturally omitted in the direct narrative, 9 : 4, and also in 22 : 7, when S. Paul is addressing the Jews in that language. But it appears incidentally in both, from the Hebrew form Σαούλ being used. Howson, *Life and Epp.* Vol. I. p. 98, n. λακτίζειν] to kick as an ox against the goad, and to receive a deeper wound. Eur. *Bacch.* 794, θυμούμενος Πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ. Ter. *Phorm.* I. 2. 27, Nam, quæ inscitia est, adversum stimulum calces.

16—18. προχειρίσ.] *to appoint as beforeordained,* 22 : 14. ὑπηρέτην κ. μάρτυρα ὧν τε εἶδες] Cf. αὐτόπται κ. ὑπηρέται . . . τοῦ λόγου, L. 1 : 2, n. ὑπηρ., as well as μάρτυρα, may be connected, in sense as well as grammar, with ὧν εἶδ. and ὧν ὀφθ., since they both refer to distinct and personal manifestations of Christ Jesus; the former to that at S. Paul's conversion, the latter to the vision alluded to in 22 : 14, see n. Hence the meaning may be 'a servant and witness of myself, as risen, living, glorified.' Cf. 1 C 4 : 1, ἡμᾶς . . . ὑπηρέτας Χριστοῦ. ἐξαιρούμενος] may be rendered *choosing thee;* as he is called, 9 : 15, σκεῦος ἐκλογῆς, i.q. ἐξελέξατο, 15 : 7. S. Paul may here be said to be chosen not only from among Jews but also Gentiles, as being a native of Cilicia, and a citizen of Rome. See R. 1 : 1. G. 1 : 15. But everywhere else ἐξαιρ. is used in the sense of 'deliver,' 7 : 10, 34. 12 : 11. 23 : 27. G. 1 : 4. In this sense also it easily connects itself with λαοῦ and ἐθνῶν, as the Apostle was persecuted by both parties alike. Thus Syr. V. and Vulg. ἀποστέλλω] here is the direct commission of Apostleship. ἀνοῖξαι] the passage is formed upon that read from Isaiah by our Lord in the synagogue of Nazareth, L. 4 : 18. For the construction, see Jelf, § 664. τοῦ ἐπιστρέψαι] the final end or object for which their eyes were opened. σκότους[

ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεὸν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. 19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, 20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεὸν, ἄξια τῆς μετανοίας ἔργα πράσσοντας. 21 Ἕνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. 22 Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς, 23 εἰ παθητὸς ὁ

symbolical of ignorance and error; opposed to *φῶς*, which denotes a state of spiritual light and knowledge, M. 4 : 16. J. 8 : 12. R. 2 : 19. E. 5 : 8. *τοῦ Σατ.*] i.e. the prince, the ruler of the darkness of this world. See Col. 1 : 13, 14. M. 12 : 26, n. *ἐπί*] expressing active intention. *κλῆρον*] *inheritance*, so used, *Il.* XV. 498, *Od.* XIV. 64. The primary idea is that which another has obtained, but which belongs to us, because we are connected with him by descent or adoption. We are inheritors of the kingdom of heaven, simply because we are members of Christ's mystical body. See on 20 : 32, *κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσι. πίστει τῇ εἰς ἐμέ*] this does not belong to *ἡγιασμένοις*, but applies to the whole clause, and is to be taken with *λαβεῖν*, so as to express the grand instrument by which remission and salvation are obtained. The position of *ἐμέ* strongly marks its emphasis, faith which has me for its scope, object, end.

19, 20. *Ὅθεν*] 'whence,' of time or circumstances. *ὀπτασίᾳ*] used of an actual apparition, L. 24 : 23. *Δαμάσκῳ κ. Ἱερ.*] he gives a summary of the scenes of his ministry, selecting places where it seemed most unlikely that he should preach the faith which once he destroyed. *τὴν χώραν τ. Ἰ.*] not on his first visit after his conversion, G. 1 : 18, (see *v.* 22), A. 9 : 30; but probably on his second visit, A. 11 : 30. 12 : 24, 25. *τῆς μετανοίας*] the repentance just spoken of, including *ἐπιστρέφειν ἐπὶ τ. Θ. v.* 18. *τὴν εἰς τ. Θ. μετανοίαν*, 20 : 21. 'Repentance whereby we forsake sin' and turn to God. The Baptist preached 'Repent, for the kingdom of heaven is *at hand*.' The Apostles preached 'Repent, for it *is come*.' Their preaching was founded upon the Christian revelation *already* made, as the Baptist's was upon the Christian revelation *about to be* made. Repentance and conversion, or turning to God, it may be observed, are, by the structure of the Apostle's language here identified, or at least made co-ordinate, with a course of action, *ἐπιστρέφειν . . . πράσσοντας*.

22, 23. *ἐπικουρ. οὖν τυχ.*] *having, however, received succour, ἐπικουρία*, i.q. *βοηθεία*, succour as against an enemy. *τῆς π. τ. Θ.*] that which God alone could give (see *v.* 12); he recognises the hand of God in the aid and defence which he had received. *ἕστηκα*] *I maintain my ground*. Cf. E. 6 : 13. *μικρῷ κ. μεγ.*] the usual form is *ἀπὸ μικρ. ἕως μεγ.* 8 : 10. H. 8 : 11, or the plural, Rev. 11 : 18. 13 : 16. The form used here may be most suitable to S. Paul's present condition as a prisoner, in which he exercised his ministry solely by testifying to individuals, and not in public. *ἐκτός*] 'beyond' or 'beside.' Every essential fact as well as doctrine of Christianity, is contained in the O. T., though in prophecy or type. Art. VII. *εἰ παθητός*] supposing, (as of course must be supposed.) The use of *εἰ* followed by the indicative as *μέλλει* here, and *v.* 8, *ἐγείρει*, indicates that it was a point about which, according to the mind of the speaker, there was absolute certainty, and no doubt whatever (H. 7 : 15). Yet this was the *σκάνδαλον* to the Jews, 1 C. 1 : 23. Cf. L. 24 : 26. Trypho, in his dispute with Justin, acknowledges *παθητὸν μὲν οὖν τὸν Χριστὸν ὅτι αἱ γράφαι κηρύσσουσι, φανερόν ἐστι*. Or the force of *εἰ* may be thus explained: 'saying nothing apart from the prophets, on the question *whether* the Christ is *capable of suffering*;

Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι." 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλῃ τῇ φωνῇ ἔφη, Μαίνῃ Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. 25 ὁ δὲ, Οὐ μαίνομαί, φησι, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παῤῥησιαζόμενος λαλῶ. λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο. 27 Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. 28 Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη, Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. 29 Ὁ δὲ Παῦλος εἶπεν, Εὐξαίμην ἂν τῷ Θεῷ καὶ ἐν ὀλίγῳ καὶ

whether rising first from the dead, he *is destined*, *μέλλει κ.τ.λ.* *πρῶτος ἐξ ἀναστ.*] hence he is called the first fruits, *ἀπαρχὴ*, 1 C. 15 : 20, *ἀρχὴ, πρωτότοκος ἐκ νεκρῶν*, Col. 1 : 18, Rev. 1 : 5. Our Lord was the first that did rise to an immortal life, *οἱ γὰρ ἀναστάντες δι' αὐτοῦ ἢ τῶν μαθητῶν ἢ διὰ τῶν προφητῶν, πάλιν ἀπέθανον ἕως τῆς καθόλου ἀναστάσεως μένοντες*, Œcum. *φῶς*] see L. 2 : 32. Is. 42 : 6. 60 : 1. *μέλλει*] said as from the prophetic point of view. So *τοῦ μέλλοντος*, R. 5 : 14.

24. *Μαίνῃ . . . μανίαν*] the identity of expression should be retained: 'Thou art mad; thy much learning is turning thee mad.' The extraordinary nature of the disclosures, the narrative of the conversion, the vision of Jesus (the dead man, 25: 19), the mention of the resurrection, would produce this impression on the mind of Festus, who, like many Romans of education, was probably a philosophical sceptic in regard to spiritual existences and a future state. *περιτρέπει*] Cf. English 'turns his head.' The eloquence and fluent Greek of Paul (24 : 3, n.), together with his manifestly deep acquaintance with the literature of his country, will account for the procurator's opinion of his much learning.

25—27. *σωφροσύνης*] 'soundmindedness,' the character or conduct of the *σώφρων, σῶς φρήν, sanæ mentis*, moderation, good-sense, prudence, discretion. Cicero translates *σωφροσύνη* by *prudentia, σοφία* by *sapientia*. *ἀποφθέγγομαι*] *eloquor*, Beza. *I am speaking plainly.* The calmness of Paul is in striking contrast with the impetuosity of Festus, and disproves his charge. *παῤῥησιαζ.*] i. e. explicitly giving the whole account; not speaking in general terms, or with many preliminaries, as at Athens. *οὐ πείθομαι*] 'I utterly disbelieve that any, &c.' 'I reject the belief that.' Cf. *οὔ φήμι*, M. 22 : 3, n. *ἐν γων. . . τοῦτο*] the death and resurrection of Christ. *πιστεύεις*] he implies that a belief in the prophets ought consistently to be followed by a belief in Jesus and the resurrection; the rhetoric and logic of Paul are equally admirable; he fixes Agrippa down either to a denial of his belief in his own religion, or to a refutation of the argument from that religion just addressed to him.

28, 29. *ἐν ὀλίγῳ*] Syr. V. ܒܥܠܝܐ ܡܥܛ propemodum (Castell), parum abest, quin. This, however, would require *ὀλίγου δεῖ* or *παρ' ὀλίγον*. But *ἐν ὀλίγῳ* means 'in brief,' in few words. E. 3: 3. Plato *Apol.* § 7. 'In a short compass,' 'with brief reasoning thou art persuading me:' implying that much more discussion was necessary before such a conclusion could be pressed home upon him. Then the answer will be, 'I would pray God (that you were a Christian), both in a short statement and in long; i. e. whether I use few words or many.' *ἐν ὀλ. κ. ἐν π.* are connected with *Εὐξ. Θ.* in the Syr. V. *πείθεις*] *advise, attempt to persuade*, as in 19 : 8, 28 : 23. But see 18 : 4, n. Cf. M. 28 : 14, A. 14 : 19, 19 : 26, where the sense is succeed in persuading. So *Æ. R.* 554, *ἔπειθες ἢ οὐκ ἔπειθες, succeed in persuading.* Dem. *Chers.* p. 82, λ., *εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω.* This is by far its most frequent signification. *Il.* XXII. 223. Hdt. VI. 5. Thuc. V. 76. Xen. *Anab.* II. 5, 15. *Æ. C.* 1298; and favours the rendering of

ἐν πολλῷ οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιούτους ὁποῖος κἀγώ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων.

30 Καὶ ταῦτα εἰπόντος αὐτοῦ ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς· 31 καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους λέγοντες, Ὅτι οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. 32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη, Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας ἑκα-

the whole passage by A. V., which is substantially that of Beza, Luther, Tynd., Ostervald. Χριστιανόν] see on 11 : 26. Εὐξαίμην ἄν] see the converse of this wish, expressed, of course, less strongly in R. 9 : 3. παρεκτός] there is great pathos in this, for if he could conscientiously wish all men present to be such as he was, possessed of his privileges and character, wherefore should such an one be in bonds? τῶν δεσμῶν τ.] showing them. Cf. 20 : 34. 28 : 20. The Apostle was probably chained to the soldier who guarded him. 12 : 6. 21 : 33. Eadem catena et custodiam et militem copulat. Seneca, *Epist.* 5. In Tacitus, *Ann.* IV. 28, is a similar instance of a person on trial showing his chains (quatere vincula). This reply affords a striking illustration of the spirit of real religion, earnest in the pursuit of truth, confident in maintaining it, simple in asserting it, faithful in enforcing it, eager and affectionate in endeavouring to impart it.

31, 32. ἀναχωρήσαντες] 'when they had retired,' i. e. to privacy. οὐδὲν κ.τ.λ.] As this appearance of Paul before Agrippa took place previous to the first persecution under Nero, there was at this time no existing law against the Christians. 23 : 29. 25 : 25. πράσσει] i. e. in his habitual conduct before his apprehension, showing what he would be if he were at liberty. Cf. L. 23 : 15. J. 3 : 20, n. Agrippa's opinion is given as the highest in rank, and also as he took into consideration Jewish as well as Roman εἰ μὴ ἐπεκ. Καίσ.] this implies that it was not in the prisoner's power to withdraw his appeal, even if the inferior court should decide that there was no case against him.

XXVII. 1. The most complete and accurate view of this chapter will be found in Mr. Smith's work *On the Voyage and Shipwreck of S. Paul.* τοῦ ἀποπλεῖν] Gen. the subject from which the discussion originated, and upon which the κρίσις was made. 20 : 3. R. 8 : 12. G. 3 : 10. Jelf, § 492. ἡμᾶς] re-introduces S. Luke. The last passage where the first person is used is 21 : 18. We may presume, then, that he had been the companion of S. Paul at Cæsarea, and that he profited by the advantages of that situation, (as proximity to Jerusalem, access to those whom he calls οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται τοῦ λόγου, L. 1 : 2, especially James the Less, to whom he was personally known, A. 21 : 18,) and was occupied in composing the Gospel which bears his name. Aristarchus, as well as Luke, accompanied Paul to Rome. The ἡμᾶς seems to distinguish Paul's companions from the prisoners. Aristarchus, Epaphras, Timothy, are mentioned as having been fellow-prisoners with him at Rome (Col. 4 : 10. Philem. 23. H. 13 : 23 ; cf. Ph. 2 : 19). Mark, Luke, Tychicus, Demas, Epaphroditus, Justus, Onesimus, seem to have been always at liberty. But Epaphras, one of the fellow-prisoners, had joined him at Rome from Colossæ (Col. 1 : 7, 8). Hence, as we have no certain proof that Aristarchus went as a prisoner, but have good reason to consider that Epaphras was imprisoned after joining Paul, it seems most probable that all those who attended Paul in his voyage went voluntarily, perhaps deputed by, and at the charge of the Church, as his διάκονοι, ὑπηρέται. Cf. 19 : 29. 20 : 4. παρεδίδουν] used impersonally. Σεβαστῆς] the Roman garrison in the time of Felix was chiefly composed of soldiers who were natives of Syria. But a small body of Roman

τοιτάρχῃ, ὀνόματι Ἰουλίῳ, σπείρης Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου Μακεδόνος Θεσσαλονικέως. 3 τῇ τε ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα. φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε πρὸς φίλους πορευθέντα ἐπιμελείας τυχεῖν. 4 κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. 5 τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς Μύρα τῆς Λυκίας· 6 κἀκεῖ εὑρὼν ὁ ἑκατόνταρχος πλοῖον Ἀλεξανδρῖνον πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. 7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενόμενοι κατὰ τὴν Κνίδον, μὴ

soldiers dignified with the title of Σεβαστή was stationed there at the same time. When Festus had occasion to send prisoners from Cæsarea to Rome, he would naturally entrust them to the care of an officer belonging to this select corps. These minute circumstances show the exactness as well as the authenticity of the writer, for no forger of a later age would have ventured to represent that the garrison of Cæsarea, which consisted chiefly of Syrian soldiers, contained a small body of Roman soldiers dignified by the title *Augustan*.

2, 3. Ἀδραμυττηνῷ] Adramyttium was in Mysia, over against Lesbos. Strabo speaks of it as Ἀθηναίων πόλιν ἄποικον ἔχουσαν λιμένα καὶ ναύσταθμον. μέλλοντες] the reading μέλλοντι is preferable. ἀνήχθημεν] 13 : 13. πλεῖν τοὺς κ. Ἀ. τ.] to coast along from port to port of Proconsular Asia. τῇ δὲ ἑτέρᾳ] the distance was about 70 miles. ἐπιμελείας τυχεῖν] *to enjoy the benefit of their care*, to receive their kind attentions. He stayed the night on shore, probably having experienced sea-sickness. 20 : 13, n. An instance of the candour of the historian in not exaggerating the sufferings of S. Paul.

4, 5. ὑπεπλεύσαμεν] sailed *under the lee of* Cyprus between the island and the mainland of Phœnicia, the wind being from the W. or N.W. They then passed to the N. of Cyprus, keeping off from the shore (*v.* 5). See *vv.* 7, 16. Si ventus favisset, alto se commisissent, et Cyprum ad dexteram partem reliquissent, ut A. XXI. 3, nunc autem coguntur legere litus Ciliciæ, inter Cyprum et Asiam. Ubi navis vento contrario cogitur a recto cursu decedere, ita ut tunc insula sit interposita inter ventum et navem, dicitur ferri *infra* insulam. Wetstein. Μύρα] a city on a rock about twenty furlongs from the sea-coast of Lycia. The seaport was called Andriaca. The neighbourhood is full of magnificent ruins.

6. πλοῖον Ἀλεξανδρ.] Wheat was one of the chief exports from Egypt into Italy. This, too, is supposed to have been a corn ship from τοῦ φόρτου, *v.* 10, and τὸν σῖτον, *v.* 38. But this is uncertain, as τὸν σῖτον occurs after the discharge of the cargo (*v.* 18), and may therefore mean the ship's provisions. The centurion had probably depended upon finding some vessel bound for Rome in one of the ports on the S. or W. coast of Asia Minor, *v.* 2. It could hardly have been his intention to go on to Adramyttium, which was far out of his way. See on 21 : 1. The Alexandrian ship must have been a large one, and well-appointed, constructed for long voyages across the mid-sea.

7. μόλις γενόμ. κατὰ] 'having come *with difficulty* over against.' μὴ προσεῶντος] 'the wind not suffering us to proceed;' i.e. 'in our direct westward course.' This would be the point at which they would, in favourable weather, have quitted the Asiatic coast to take to the mid-sea. Or the words may mean, 'not allowing us to bring to;' i.e. at Cnidus, where there was an excellent harbour. The wind seems to have been now N.W. (See Pliny, *N. H.* II. 4, on the Etesian Monsoons.) Cnidus was a city in Caria, opposite the Isle of Cos, which lay to the W.N.W. It was famous for the worship of Venus, and her statue by Praxiteles. The site is now called Cape Crio (so Criou Metopon 'ram's-head' in Crete), anciently Triopum. Σαλμώνην] the eastern promontory of Crete, S.S.W. from Cnidus.

προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην· 8 μόλις τε παραλεγόμενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.

9 Ἱκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι, παρῄνει ὁ Παῦλος 10 λέγων αὐτοῖς, Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φόρτου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν πλοῦν. 11 Ὁ δὲ ἑκατόνταρχος τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπείθετο μᾶλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. 12 ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείονς ἔθεντο

8. *μόλις παραλεγόμενοι*] *coasting it with difficulty;* 'it being *as much as we could do* to coast it;' i.e. *τὴν Κρήτην, v.* 13. So in Latin, *legere oram. Æn.* III. 127. They were trying to get on westward *under the lee* (*ὑπεπλεύσαμεν*) of Crete, i. e. along the S. coast. *Καλοὺς Λίμενας*] this still retains its name, and is the nearest harbour to Cape Matala. *Λασαία*] probably Lasos mentioned by Pliny, IV. 12. No other writer mentions Lasea, unless it be the Lasia of the Peutingerian Tables (3rd or 4th cent.), sixteen miles from Gortyna (Howson). Biscoe thinks that *ἐγγὺς ἦν* may imply that the city was in ruins. But the city was seldom the port, for fear of piratical descents. Cf. Antioch and Seleucia, Athens and Piræus.

9. *Ἱκανοῦ χρ. διαγ.*] already more time than usual had been spent in making the way they had made. *ἐπισφαλοῦς*] compare the opposite and common word *ἀσφαλής. νηστείαν*] the great day of atonement, on the 10th of Tisri, a month corresponding to parts of September and October. The sea would now be unfavourable to navigation on account of the equinoctial gales. Navigation was suspended by the ancient Greeks after the heliacal setting of the Pleiades (20th Oct.), and was not resumed till March. *διὰ τὸ καί*] because that even, &c.

10. *θεωρῶ ὅτι . . . μέλλειν τὸν πλ.*] *ὅτι* is here pleonastic; there is, in fact, a mixture of the two constructions, *θεωρῶ ὅτι μέλλει ὁ πλοῦς*, and *θεωρῶ μέλλειν τὸν πλοῦν*. This is here occasioned by the words which intervene between *ὅτι* and *μέλλειν*. In Plato, *Legg.* X. 5, we have *εἶπον ὅτι πρῶτον ἐμὲ χρῆναι πειραθῆναι κατ' ἐμαυτόν*. There is no reason to suppose that S. Paul speaks here by inspiration; cf. 20 : 25. Afterwards, when he expressed a contrary expectation, he alleged his reason, and asserted his inspiration. The event, however, fully justified his warning. *θεωρῶ*] 'I see it as a present fact;' I see it all before me. *ὑβρέως*] 'injury,' 'violent mischief,' in the Attic law. *ζημίας*] 'penalty.' Terms generally employed in litigation are naturally applied to any severe contest or conflict. *ψυχῶν*] 'lives,' as *animæ* (persons), 2 : 41. The lives were in danger, though none perished. S. Paul's object was to induce them to stay there for the winter.

11. A man of intelligence, observation, and experience will often give better advice upon subjects of this kind than inferior persons who have been technically conversant with them all their lives. *ὁ ἑκατόντ.*] hence it appears that Julius could have controlled the ship authorities if he had pleased. *τῷ κυβερνήτῃ*] *the steersman.* *τῷ ναυκλήρῳ*] the *owner of the ship,* 'the skipper.' *ἄρχει πρωρέως ὁ κυβερνήτης, κυβερνήτου δὲ ὁ ναύκληρος, Artemid.* I. 37. See Xen. *Mem.* II. 6, 38. Probably the ship had been pressed into the service of the state, as in the old French corvées, and the owner wished to finish the business as soon as possible. See on 28 : 11. The system of impressment was common enough in the East. Cf. *ἀγγαρεύω*, M. 5 : 41. Or, if his ship was engaged, perhaps on contract, as a transport, and he also had a cargo of wheat (*v.* 6, n.) he would be willing to run some risk to get to Rome in a few weeks, instead of being detained three months in some port.

12. *ἀνευθέτου*] *not well placed,* as it was open to nearly one half of the compass. *ἔθεντο βουλήν*] *consilium dederunt.* *Φοίνικα*] Phœnix, a port on the S.W. coast of Crete, now called Lutro.

βουλὴν ἀναχθῆναι κἀκεῖθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον.

13 *Ὑποπνεύσαντος δὲ νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες Ἄσσον παρελέγοντο τὴν Κρήτην.* 14 *μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὁ καλούμενος Εὐροκλύδων.* 15 *συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα.* 16 *νησίον δέ τι ὑποδραμόντες καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης·* 17 *ἣν ἄραντες βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ*

βλέποντα] 'looking to,' denotes *the aspect*. In Strabo, the coast of Thessaly is said *πρὸς ἕω βλέπειν*. Cæsar, *B. G.* VII. 69, Pars collis ad orientem solem spectabat. A port open to the S.W. and N.W. would not afford very safe anchorage. Hence Mr. Smith (*Voyage and Shipwreck of S. Paul*) would render *κατὰ λίβα κ. κ. χῶρον*, 'down the S.W. and N.W. winds,' i.e. in the direction of the winds, and thus sheltered from them. So Josephus of the effect of the wind *Λίψ* on the coast near Cæsarea, *τὰς κατὰ Λίβα προσβολάς*. Mr. Howson attributes the expression to the sailors, who, accustomed 'to speak of everything from their own point of view,' would mean that such a harbour looks—'from the water towards the land which encloses it—in the direction of S.W. and N.W.' Such appears to be the case with the harbour of Lutro. *Life and Epp.*, Vol. II. p. 333. It is possible that S. Luke means to indicate the situation of the port as such that they could get into it with a N.W. or S.W. wind. Then the N.W. wind ceasing, and a gentle breeze from the S. springing up, the attempt appeared plausible.

13. *κεκρ. τῆς προθέσεως*] 'have now in their power what they proposed to themselves as an object,' viz. to reach Phœnix. After the Fair Havens, the coast makes a bend to the north. *ἄραντες*] scil. *τὴν ἀγκύραν*. Thuc. II. 25, *Οἱ δὲ Ἀθηναῖοι ἄραντες παρέπλεον. Ἄσσον παρελέγ.*] they sailed close by Crete, 'hugging the shore.'

14. *κατ' αὐτῆς*] *down from Crete*, down the high lands forming the coast; *βῆ δὲ κατ' Οὐλύμποιο καρήνων*, Hom. *κατὰ τοῦ κρημνοῦ*, L. 8 : 33; 'against their purpose (*προθέσεως*), Tynd., 'against Candie,' Gen. *τυφωνικός*] like a *τυφών*, or *tornado*. *Εὐροκλύδων*] this wind is mentioned by no other author; properly, 'fluctus Euro excitatus,' *εὖρος κλύδων*. It seems to mean a stormy east or north-east wind; a Levanter. Sudden changes from a southern to a northern wind are not uncommon in these seas.

15, 16. *ἀντοφθαλμεῖν*] *to bear up against*, or face the wind. This phrase may have arisen from the custom of painting an eye on each side of the prow. Polybius uses *ἀντοφθαλμεῖν τοῖς πολεμίοις*. 'The eye of the wind' is a modern nautical phrase. *ἐπιδόντες*] sc. *τὸ πλοῖον*, or *ἑαυτοὺς, giving up.* *ὑποδρ.*] running under its lee for shelter, *v.* 4, n. *Κλαύδην*] a small island S.W. of Crete, called *Gaudos* by Pliny and Mela, *hod.* Gozo. *σκάφης*] *we were scarcely able to make ourselves masters of the boat*, which had been towing astern during the lull.

17. *βοηθείαις*] *props* or *stays*, to strengthen the ship. *ὑποζωννύντες*] *undergirding* by passing thick cables round the ship to keep the timbers from giving way. The modern term is 'frapping.' 'Sine funibus vix durare carinæ possint imperiosius æquor.' Hor. *Od.* I. 14, 6. Thuc. I 29, *ζεύξαντές τε τὰς παλαιὰς ὥστε πλοΐμους εἶναι*. Plato alludes to this practice, *Repub.* X. p. 616 C. *εἶναι γὰρ τοῦτο τὸ φῶς ξύνδεσμον τοῦ οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν ξυνέχον τὴν περιφοράν*. Some, however, have thought the *ὑποζώματα* to be planks of wood to brace the sides when they were in danger of being strained by a heavy sea. *τὴν Σύρτιν*] the Syrtis Major on the coast of Africa, lying south-west of Crete. *μὴ ἐκπέσωσι*] *lest they should be cast ashore, vv.* 26, 29. Xen. *Anab.* VII. 5, 12, *τῶν νηῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι. χαλά-*

εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. 18 Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο· 19 καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν· 20 μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃρεῖτο πᾶσα ἐλπὶς τοῦ σώζεσθαι ἡμᾶς.

21 Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν, "Ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. 23 παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμὶ, ᾧ καὶ λατρεύω, 24 λέγων, Μὴ φοβοῦ Παῦλε, Καίσαρί σε δεῖ παραστῆναι· καὶ ἰδοὺ κεχάρισταί σοι ὁ Θεὸς πάντας τοὺς

σαντες τὸ σκεῦος] 'having lowered the gear,' the yard with the sail attached to it; the fair weather sails. Cf. use of χαλᾷν, Mk. 2 : 4. L. 5 : 4, n. A. 9 : 25. 2 C. 11 : 33. οὕτως] explained by Mr. Smith to mean 'not only with the ship undergirded and made snug, but with storm-sails set, and on the starboard tack, which was the only course by which she could avoid falling into the Syrtes.' The A. V. 'strake sail,' is quite wrong. If this had been done, they must have been driven directly towards the Syrtes.

18—20. ἐκβολὴν ἐποιοῦντο] lightened the ship by throwing out the cargo, 5 : 34, n. 7 : 19. Jonah 1 : 5, LXX. ἐκβολὴν ἐποιήσαντο τῶν σκευῶν τῶν ἐν τῷ πλοίῳ εἰς τὴν θάλασσαν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. Æsch. *S. C. Theb.* 777, πρόπρυμνον ἐκβολάν. τὴν σκευήν] the moveable furniture of the ship; the mainyard and spare rigging. ἐρρίψαμεν] the change to the first person may be unintentional, but arises from the fact that the passengers were employed in this service. λοιπὸν περιῃρεῖτο] 'henceforward every hope of safety was taken away all round,' i.e. none was left in any quarter. Cf. ἀγκύρας περιελόντες, *v.* 40.

21. ἀσιτίας] See *v.* 33. Continui labores et metus a periculis effecerant ut de cibo capiendo non cogitarent. Kuinoel. ἀπὸ τῆς Κρ.] i.e. from the Fair Havens. πειθαρχ.] *listened to me as an authority*, Tit. 3 : 1. He reminds them of the exact terms (ὕβρ. ζημ. *v.* 10) in which he had forewarned them of their misfortune, to gain the more credit for the assurance he was about to give, which however he grounds upon express revelation. κερδῆσαι] opposed to ζημίαν, 'et vitare,' Beza; 'and so have spared,' as we say, *save trouble*, lucrari, lucrifacere. Plin. VII. 40, quam quidem injuriam lucrifecit ille. Cicero, *Verr.* I. 12, lucrari indicia veteris infamiæ, to make gain by getting rid of. Or, the μὴ may be repeated before κερδῆσαι. So ἀπολαύω, καρπόομαι, gain a disadvantage. *Il.* I. 410, ἐπαύρωνται βασιλῆος.

22—24. τὰ νῦν] in present circumstances. οὗ εἰμί] These words, as addressed to heathens, would convey the idea that he was a priest, as well as a worshipper of the Being he called God. παραστῆναι] is a forensic term, as R. 14 : 10, to stand before a judge. So in Hor. *S.* I. 9. 38, Inteream si Aut valeo stare aut novi civilia jura. See 24 : 13. κεχάρισταί σοι] *has granted for thy sake*, 25 : 11. See 8 : 29, n. This promise was not intended to supersede the use of means towards its accomplishment. Accordingly, Paul tells the centurion, *v.* 31, that their preservation depended upon the mariners remaining in the ship. To trust to means is to neglect God, and to neglect the means is to tempt God. See on 23 : 17. Here Chrysostom notices the advantage which a saintly person brings to the house in which he dwells, ἐννόησον τί ἐστιν, ἅγιον ἄνδρα εἶναι ἐν οἰκίᾳ, πολλοὶ γὰρ οἱ χειμῶνες καὶ ἡμῖν ἐφίστανται καὶ πολλῷ τούτων χαλεπώτεροι· ἀλλὰ δύναται καὶ ἡμᾶς χαρίσασθαι μόνον ἐὰν πειθώμεθα τοῖς ἁγίοις·—κἂν δέσμιος ᾖ ὁ ἅγιος, τῶν λελυμένων μείζονα ἐργάζεται. Œcumenius says, ὧδε διὰ τὸν

πλέοντας μετὰ σοῦ. 25 Διὸ εὐθυμεῖτε ἄνδρες· πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. 26 εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν."

27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν· 28 καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκαπέντε· 29 φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν, ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις, Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. 32 τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἴασαν αὐτὴν ἐκπεσεῖν.

δίκαιον ζῶσιν οἱ ἀσεβεῖς. Gen. 18:26. 2 Ki. 3:14. Cowper, *Task*, Bk. v. 940—950.

25. πιστεύω κ. τ. λ.] How sublime but simple is this language. He had proved himself a trustworthy person, and no fanatic. Hence his expression of perfect confidence would produce confidence in his hearers. Compare and contrast εὐθυμεῖτε with Cæsar's speech to his pilot under similar circumstances, τόλμα καὶ δέδιθι μηδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἱστία καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι Καίσαρα φέρεις καὶ τὴν Καίσαρος τύχην, Plutarch, *de fortun. Rom.* p. 518. The Roman general knew no better name for the Divine Providence by which he had been so often preserved, than *Fortuna Cæsaris*. W. G. H.

27. νύξ] The fourteenth from the Fair Havens. διαφερομένων] 'drifting.' Ἀδρίᾳ] was the general name for the sea lying between Greece, Italy, and Africa, the several parts of which were called *mare Creticum, mare Ionicum, mare Siculum*. Strabo says, ὁ δ' Ἰόνιος κόλπος μέρος ἐστι τοῦ νῦν Ἀδρίου καλουμένου. ὑπενόουν] *suspected;* probably from the noise of breakers. προσάγειν τ. αὐ. χ.] *some land was approaching them*, as we say, 'such a place comes next;' a phrase derived from the optical illusion consequent upon motion in a vehicle by land or water.

28, 29. βολίσαντες] βολίς, the *sounding lead*. βάθος θαλάσσης μετρεῖν μολυβδίνῃ καθέτῳ, Eustath. *Il.* v. p. 427. ὀργυιάς] strictly *the length of the outstretched arms* (ὀρέγω) about our *fathom*. ὀργυιὰ σημαίνει τὴν ἔκτασιν τῶν χειρῶν σὺν τῷ πλάτει τοῦ στήθους, *Etym. Mag.* τραχεῖς τόπους] rough, rocky ground. They seem now to be quite sure that they were near such ground. τέσσαρας] It was not unusual formerly for anchors to be dropped from the *stern;* in stormy weather *two*, and sometimes *four* were considered necessary. The object in this case was to keep the ship with her head towards the shore. Cæsar, *B. G.* I. 25, Naves quaternis ancoris distinebat ne fluctibus moverentur. ηὔχοντο ἡμέραν γεν.] 'devoutly wished for day.' A remark that hardly would have been made except by one who was present and retained a vivid recollection of the length of that night, and the terrors of that darkness.

30—32. ἐκτείνειν] *to carry out*. They pretended that they were taking the boat to let down the anchors at some little distance from the head of the ship. Perhaps they had to fasten them to projections, or rings, outside the prow. μέλλωσιν] he thus intimates that the sailors intended not to return. ὑμεῖς] emphatic, *you the rest*. The skill and labour of the sailors were still to be employed, *vv.* 39, 40, and the promise did not dispense with the use of means, but, on the contrary, implied it. The centurion and soldiers are now willing to obey every admonition of Paul, nor did they perceive anything in what he now said inconsistent with the assurance which he had previously given, *v.* 22.

33 Ἄχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. 34 διὸ παρακαλῶ ὑμᾶς προσλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἐκ τῆς κεφαλῆς πεσεῖται. 35 Εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας ἤρξατο ἐσθίειν. 36 εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. 37 ἦμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσιαι ἑβδομηκονταέξ. 38 κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.

39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον· κόλπον δέ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιντο, ἐξῶσαι τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας περιελόντες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμονα τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν. 41 περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν

ἀπέκοψαν] A strong mark of their confidence. Paul, though a prisoner, now, in fact, commands. ἐκπεσεῖν] fall away from the side of the ship to which it had been made fast, *v.* 16.

33–35. Ἄχρι δὲ οὗ] *until the time that*, indicating that this was Paul's employment at the time, or 'just within the time that.' See 20 : 6. μεταλαβεῖν] to partake of, 2 : 46. μηδὲν προσλαβ.] not having taken a regular meal, *vv.* 21, 27. προσδοκῶντες] waiting for a lull; a season when they could eat at leisure, and with appetite. θρὶξ] A proverbial expression, 1 Sam. 14 : 45. 1 Ki. 1 : 52. L. 21 : 18. πρὸς τ. ὑ. σωτηρίας] conducive to; on the side of your preservation; i. e. to give them strength and spirits for the exertions they had to make. εὐχαρίστησε] This was our Lord's constant practice, and had now become general among Christians, R. 14 : 6. 1 C. 10 : 30, 31. 1 T. 4 : 3, 4. By this the Apostle made open profession, ἐνώπιον πάντων, of his belief and trust in God, as the Giver of all good things, as well as the Disposer of all events. The expressions remind us of L. 24 : 30. It is far from improbable that by these actions, λαβὼν, κλάσας, he entered into silent spiritual communion with his fellow Christians in the supper of the Lord.

37, 38. ψυχαί] 'persons,' 2 : 41, 7 : 14. κορεσθέντες] meaning that they took a full and satisfactory meal.

39, 40. τὴν γῆν] referring to *vv.* 27 and 29. Their suspicions were verified as soon as it was daylight, but daylight did not discover to them a known country. αἰγιαλόν] a level shore, not a ridge of rocks. ἐξῶσαι] *to run aground*, Thuc. II. 90. περιελόντες] They detached the anchor-cables from the ship and abandoned them to the sea. So Xen. *Anab.* IV. 3, 8, περιῤῥῦῆναι, the chains slipped from about him; dropped off. πηδαλίων] The ships of the ancients had often two rudders; or, rather, very large and heavy pieces of wood, like broad oars, on each side of the vessel. These were joined together by the ζευκτήριαι, to ensure their being kept parallel. The double rudder and the connecting bands are mentioned by Eurip. *Hel.* 1536, πηδάλιά τε ζεύγλαισι παρακαθίετο. τὸν ἀρτέμονα] this is conjectured to be the foresail, from Juv. XII. 68, Vestibus extensis, et quod superaverat unum, Velo prora suo, where the scholiast says, id est, artemone solo velificaverunt. τῇ πνεούσῃ] sc. αὔρᾳ. A nautical ellipse, as ἀγοραῖοι, 19 : 38, is a forensic ellipse. So Plutarch, τῷ πνέοντι πιστεύων, sc. ἀνέμῳ. In all these operations we see the necessity for the presence of the sailors, the mode in which their instrumentality was employed in accomplishing the Divine promise.

41. τόπον διθάλασσον] a place where two seas meet, *a sandbank*, or projecting

τὴν ναῦν· καὶ ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ
πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. 42 *Τῶν δὲ*
στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή
τις ἐκκολυμβήσας διαφύγοι. 43 *ὁ δὲ ἑκατόνταρχος, βουλόμενος*
διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀπορρίψαντας πρώτους
ἐπὶ τὴν γῆν ἐξιέναι, 44 *καὶ τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν,*
οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ πλοίου. καὶ οὕτως ἐγένετο πάντας
διασωθῆναι ἐπὶ τὴν γῆν.

28 *Καὶ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος*
καλεῖται. 2 *Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχοῦσαν*

point of land. *ἐπώκειλαν*] *ἐποκέλλω*, Hdt. Thuc., and *προσοκέλλω*, Lucian, as also *ὀκέλλω*, mean 'to run aground.' *κέλλω*. Poet. *Od.* x. 511, to 'run to land,' 'put in,' which, however, was, with the smaller early vessels, done by grounding. *κέλσαι ἐν ψαμάθοισι*, *Od.* ix. 546. *ἐρείσασα*] *fixed in the sand.* *ἐλύετο*] was fast going to pieces, all nails and joints were loosened. The scene of the shipwreck is yet pointed out by tradition on the N.E. side of Malta, and called La Cala di S. Paolo. That this was really the place is inferred (*Life and Epp.* Vol. II. p. 351), from the following considerations: 1. That a vessel *lying-to*, with her right side to an E.N.E. wind, would drift W. by N., which is the course from Clauda to Malta; 2. That the *rate* of drift would be a mile and a half an hour, which would give 468 miles in thirteen days. Now the distance from Clauda to Malta is rather less than 480 miles: 3. That a ship drifting W. by N., might approach the E. point of the Cala di S. Paolo without having fallen in previously with any other part of the coast; 4. That the *soundings* at this point agree with those in the narrative (*v.* 28), both in depth, and in order of succession in the supposed direction of the drift; 5. That there is good anchorage ground in the bay (cf. *v.* 29); 6. That the islet of Salmonetta is so situated that the channel between it and the mainland would appear 'a place between two seas.' 28: 1, n.

42–44. *βουλή*] In this intention we see the true spirit of Roman soldiers; their recklessness of human life, and their strict observance of military duty. Guards, who allowed prisoners to escape, were liable to undergo the same punishment as would have been inflicted on the fugitives. See A. 12: 19. 16: 27. Though means were to be used successfully, and the whole company not to be saved without them, the progress of incidents did not naturally favour the escape of the whole, much less of the one to whom the promise of safety was given. Yet there was no miraculous intervention for his or their deliverance. *ἐπὶ σανίσιν*] boards or planks; Dat. *upon* them. *ἐπί τινων τῶν ἀπό*] i.e. spars or oars, or casks and tubs; Gen. *clinging* to them. *οὕς μέν*] in apposition with *λοιπούς*, by attraction. Cf. the use of *ἐστὶν οἵ*, i. q. *ἔνιοι*. *οὕτως*] *in this way*, 28: 14; thus, though unexpectedly, was the prediction of Paul fulfilled.

XXVIII. 1, 2. *Μελίτη*] It is plain that the island was Malta, from the fact of an Alexandrine ship touching at it on the way to Puteoli (*v.* 11), as well as from the course of navigation described, (*vv.* 12, 13.) Some have thought it to be the island of Meleda, on the coast of Dalmatia. But the proper course of a ship from Meleda would have been first to Rhegium, and then to Syracuse. *βάρβαροι*] a people whose language showed that they were neither Greeks nor Romans. They were of Phœnician origin. *ἔστι δὲ ἡ νῆσος αὕτη Φοινίκων ἄποικος*, Diod. Sic. v. 12. Ovid applies this term to himself in Pontus, *Trist.* v. 10, 37. Barbarus hic ego sum quia non intelligor ulli. The African coast over against Malta is still Barbary. The employment of the word indicates that Luke was of Gentile origin. *οὐ τυχοῦσαν*] 'not ordinary.' See 19: 11. Diod. Sic. II. 141, *οὐ τὴν τυχοῦσαν εὔνοιαν ἀπηνέγκατο. φιλανθρωπ.*] 27: 3. In Tit. 3: 4 used for God's benevolence to mankind. *προσελάβοντο*] they admitted us to it; welcomed us. R. 14: 1, 3. Philem. 12, 17. If we connect *προσελαβ.* with *διὰ τὸν ὑ.*, we must render 'welcomed all *to it* on account of, &c.'

φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος. 3 Συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλῆθος καὶ ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα καθῆψε τῆς χειρὸς αὐτοῦ. 4 ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς ἀλλήλους, Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος, ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. 5 ὁ μὲν οὖν ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν. 6 οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω νεκρόν· ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων καὶ θεωρούντων μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι ἔλεγον θεὸν αὐτὸν εἶναι.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ· ὃς ἀναδεξάμενος ἡμᾶς τρεῖς

We might read *ἀνάψαντες γ. πυρὰν . . . διὰ τὸν ὑ.* and render 'they gave us all a welcome reception by lighting a fire on account of.' The full meaning is, they lighted a fire, and so gave us all a kind reception. *ὑετὸν ἐφεστῶτα*] the expression combines the ideas 'thick, heavy, violent.' *μόχθων τῶν ἐφεστώτων ἐμοί.* Soph. *Tr.* 1170. Olli cœruleus supra caput *astitit* imber, Noctem hyememque ferens. *Æn.* v. 10.

3, 4. *Συστρέψαντος*] the vigour and activity of Paul's character is observable in this comparatively trifling action. *πλῆθος*] *a quantity.* *φρυγάνων*] *dry sticks;* sarmenta, virgulta. *ἔχιδνα*] there are no poisonous reptiles now in Malta; they have gradually disappeared from the highly artificial cultivation of the island, and the complete clearance of the aboriginal forests. *ἐκ τῆς θέρμης*] *in consequence of the heat.* So *ἐκ τῆς ὁδοιπορίας*, J. 4 : 6. *ἐκ τῆς πληγῆς*, Rev. 16 : 21. The serpent had laid itself up among the sticks for the winter, and the heat recovered it from its torpor. *καθῆψεν*] usually in Mid.; fixed its fangs in his hand, not merely coiled round his arm. We may call to mind the prediction, 'They shall take up serpents.' Mk. 16 : 18. *τὸ θηρίον*] *the animal.* The word is especially used of *venomous* creatures; whence *θηριακὸν φάρμακον* means an antidote against their poison. Lucian applies it to *a viper.* *πάντως*] certainly, of course. L. 4 : 23. *δίκη*] *Divine vengeance.* 'Pede pœna claudo.' Aristot. *de Mundo*, says, *τῷ δὲ Θεῷ ἀεὶ ζυνέπεται Δίκη τῶν ἀπολειπομένων τοῦ θείου νόμου τιμωρός.* This suspicion might be suggested by the knowledge they had gained by this time, that some of the ship's company were prisoners under escort for trial; and the member attacked (probably the right hand) being the instrument of murder, may account for their pronouncing him to be *φονεύς.*

5, 6. *ὁ μὲν οὖν*] 'he, however.' *οἱ δέ*] they on the other hand. *προσεδόκων*] 'kept expecting' for some considerable time. They must have formed their expectation from the known effects of the bite of this particular kind of serpent. *αὐτὸν μέλλειν*] *that he was going.* *πίμπρασθαι*] *to be inflamed and swollen.* *καταπίπτειν ἄφνω*] Sudden collapse and death followed from the bite of the asp. 'Tremblingly she stood, And on the sudden dropped.' Shaksp. *Ant. and Cleop.* A. v. sc. 2. *ἄτοπον*] *out of the way, unnatural.* The word is used of moral evil, L. 23 : 41. 2 Th. 3 : 2. Galen uses *ἄτοπον* in describing the virtues of an antidote, *οἱ γὰρ πίοντες εἰς οὐδὲν ἄτοπον ἐμπεσοῦνται ῥαδιῶς.* (*de Antid.* II.) This sudden change exhibits the unreasonableness of popular superstition as much as the reverse case in 14 : 18, 19.

7. *τῷ πρώτῳ*] an inscription has been found in Malta, in which the title *πρῶτος Μελιταίων* occurs, referring, it is supposed, to the chief magistrate. In Cicero's time, Malta was subject to the prætor of Sicily. *De Verr.* IV. 18. Publius is said in the martyrologies to have been bishop of Malta, and afterwards of Athens. *Ποπλίῳ*] a native Roman, probably Legatus Prætoris Sicil. *ἡμᾶς*] i.e. Paul's company. *τρεῖς ἡμέρας*] till they could obtain lodgings for the winter.

ἡμέρας φιλοφρόνως ἐξένισεν. 8 Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ, ἰάσατο αὐτόν. 9 Τούτου οὖν γενομένου, καὶ οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ προσήρχοντο καὶ ἐθεραπεύοντο· 10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρείαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις· 12 καὶ καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέρας τρεῖς· 13 ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον, καὶ μετὰ μίαν ἡμέραν

8, 9. *πυρετοῖς*] *fever fits*, an intermittent disease. *δυσεντερίᾳ*] *a bowel complaint.* Hdt. VIII. 115. Lat. *tormina intestinorum*, (*ἕντερον*). *συνεχόμενον κατακεῖσθαι*] 'seized with . . . was keeping his bed.' Mk. 1:30. L. 4:38. *προσευξάμενος*] Cf. 9:40. This miracle might be said to be an ordinary one (19:11), yet the Apostle proceeds to a formal act of prayer before performing it. The reason for this may be found in the prevalent opinion as to his divinity (*v.* 6), which he thus wished to counteract. *ἐπιθεὶς τ. χ.*] notice the connexion (of juxtaposition) between this action and *ὄφεις ἀροῦσι* in Mk. 16:18. *προσήρχοντο κ. ἐθεραπ.*] note imperf., 'kept coming to (us), and getting healed;' i.e. during our stay, not all at once.

10. *τιμαῖς*] includes *presents* as well as *demonstrations of respect. τίμα ἰατρὸν πρὸς τὰς χρείας τιμαῖς αὐτοῦ*, Ecclus. 38:1. Cic. *ad Divers.*, XVI. 9. Curio misi ut medico honos haberetur; *that the physician should be remunerated.* Such may be its meaning at 1 T. 5:3, 17. The word was thus understood in this place by Chrysostom, *οὐχὶ μίσθον ἔλαβε; μὴ γένοιτο· ἀλλὰ τὸ γεγραμμένον πληροῦται, ἄξιος ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.* S. Paul neither preached nor worked miracles for hire, yet it would seem that he accepted the offerings of the Melitans, as he did those of the Philippians. W. G. H. *ἀναγομένοις*] *when we were setting sail. πρὸς τὴν χρείαν*] for our use during the remainder of the voyage.

11. *παρασήμῳ*] *figure-head.* Lat. *insigne*, the carved or painted figure at the prow, from which the vessel took its name. So Triton, *Æn.* X. 209. The subject of the *insigne* was in this case probably the same with the *tutela* or tutelary god on the stern. *Διοσκούροις*] see on J. 20:24. *Fratres Helenæ lucida sidera*, Hor. *Od.* I. 3, 2. These were thought favourable to mariners. To them were attributed the meteoric lights, the appearance of which about the mast indicated the cessation of the storm, (quorum simul alba nautis, &c. Hor. *Od.* I. 12, 28.) To them the crew of the vessel in which the Apostle was wrecked would ascribe their escape. S. Antony is substituted for them in the modern superstitions of Mediterranean sailors. They carry his image in their boats and ships. It is highly improbable that two ships of Alexandria should have been casually found, of which the owners were able and willing to receive on board such a number of passengers. We may then reasonably conceive that it was compulsory on the owners to convey soldiers and state travellers. 27:6.

13. *περιελθόντες*] the contrary of *εὐθυδρομήσαντες, having gone about*, either following the bend of the coast (Vulg. *circumlegentes*), or tacking on account of the wind. The latter meaning is rather more probable. W. G. H. *Ῥήγιον*] now *Reggio*, the capital of Lower Calabria, so called because at that point Sicily was believed to have been rent or broken from the main land. *Æn.* III. 414—419. *ἀφ' οὗ δὴ Ῥήγιον κικλήσκεται*, Æschyl. quoted by Strabo, who, however, prefers the Latin word Regium, VI. 257. It was a Greek colony from Chalcis. Thuc. VI. 44. *μετὰ μίαν ἡμέραν*] having waited a day at Rhegium; most probably they waited for the fair wind which carried them through the strait. *Ποτιόλους*] Lat. 'wells;' formerly Dicæarchia. A considerable port, especially resorted to by Alexandrian ships; now *Pozzuoli*, about eight miles from Naples. Strabo calls it *ἐμπόριον μέγιστον χειροποιήτους ἔχουσα ὅρμους.* Cf. *Æn.* IX. 711. It was opposite to Baiæ, also famous for hot

ἐπιγενομένου νότου δευτεραῖοι ἤλθομεν εἰς Ποτιόλους· 14 οὗ εὑρόντες ἀδελφοὺς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. 15 κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ Τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ Θεῷ ἔλαβε θάρσος.

16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι τὸν Παῦλον τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς, "Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων· 18 οἵτινες

springs. In the account of the martyrdom of Ignatius, it is recorded that *ὑποδειχθέντων τῷ ἁγίῳ* Ποτιόλων, *αὐτὸς μὲν ἐξελθεῖν ἔσπευδεν, κατ' ἴχνος βαδίζειν ἐθέλων τοῦ ἀποστόλου* Παύλου. The distance from Rhegium is 180 miles.

14. *ἀδελφούς*] from the omission of the article, we may judge that they did not expect to find brethren at Puteoli. See 21 : 4. They went from Puteoli to Capua, and thence by the Via Appia to Rome. *ἐπιμεῖναι*] it seems strange that they were permitted to remain so long there, at the request of their Christian friends. But as the whole ship's company landed here, it is probable it was convenient for the centurion to wait till he could arrange, or receive orders for his passage to Rome. *οὕτως*] 'in such circumstances;' so treated; so leisurely; with such consideration and help. See 7 : 8. 20 : 11. S. Paul arrived at Rome in spring, A.D. 61.

15. *ἐκεῖθεν*] from Rome. Appii Forum was forty-one, Tres Tabernæ twenty-three Roman miles from the city. The brethren who had probably heard the news (*τὰ περὶ ἡμῶν*) by letter from Puteoli, came in two parties, some to the more distant, others to the nearer stage. *εὐχαρ. ἔλαβε θάρσος*] the gratitude and encouragement which S. Paul manifested in speech and look, so as to be noted by his companion and biographer, he frequently expressed as arising from the same cause, the fidelity and Christian charity of believers, R. 1 : 8. E. 1 : 15, 16. Ph. 1 : 3—5. Col. 1 : 3, 4. 1 Th. 3 : 6—10. Philem. 4—7. S. Paul, though the most intrepid and independent of Apostles, was remarkably sensitive to the value of Christian intercourse and sympathy. See 17 : 15. 18 : 3, 5. 19 : 8. R. 1 : 12. 15 : 24, 32. 1 C. 16 : 17, 18. 2 C. 2 : 13. 7 : 6. Ph. 2 : 27. 2 T. 1 : 16—18. Philem. 13. On this occasion he doubtless met many of those who are mentioned in his Epistle (R. 16), written three years before.

16. *στρατοπεδάρχῃ*] *the commander of the Prætorian guard*, who at this time was Afranius Burrus, the preceptor of Nero. He held the office from 51 to 62. It was customary for the Præfectus prætorii to have custody of prisoners arriving from the provinces. Pliny *Ep.* x. 65. *καθ' ἑαυτόν*] *by himself*, seorsim. 'in a private lodging of his own,' *v.* 30. Chrysostom, *οὐ μικρὸν καὶ τοῦτο τεκμήριον τοῦ πάνυ θαυμασθῆναι αὐτόν· οὐ γὰρ δὴ μετὰ τῶν ἄλλων ἠριθμουν αὐτόν.*

17—20. *τοὺς ὄντας τ. Ἰ. πρώτους*] equivalent to *τοὺς ἐκεῖ πρ.* 13 : 1. *παρεδόθην*] this is S. Paul's cursory statement; see on 1 : 18. The exact circumstantial trial is not stated, as that the Romans took him out of the hands of the Jews. Moreover, he softens down the conduct of the Jews, as in *v.* 19, *ἀντιλεγ.* *οἵτινες*] Festus and his assessors. *αἰτίαν θανάτου*] *capital crime, or charge involving the loss of life;* Lat. *crimen capitis*, 13 : 28. *οὐχ ὡς*] i.e. not appealing against them, but in my own defence. *ταύτην τ. αἰτ.*] for the following reason begged, *παρεκάλεσα*, to see you, as you are interested in me as one who asserts your own cause and hopes, *because that for, ἕνεκεν γὰρ τῆς ἐλπίδος*, the hope of the Messiah, 26 : 6. *περίκειμαι*]

ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι, διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορῆσαι. 20 Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι." 21 Οἱ δὲ πρὸς αὐτὸν εἶπον, Ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέ τι περὶ σοῦ πονηρόν. 22 ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι α φρονεῖς· περὶ μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι πανταχοῦ ἀντιλέγεται.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν

See on 21: 3. H. 5: 2. Cf. 26: 29, n. E. 6: 20. So long as his bonds contributed to the furtherance of the Gospel, his deliverance was not effected.

21, 22. *οὔτε γράμματα περὶ σοῦ*] 'writings;' formal documents, L. 16: 6. Syr. V. 'an epistle.' They had been cautioned against his doctrine, though not against himself. Moreover, since S. Paul sailed from Cæsarea, there had not been time for the Jews to send to Rome about him; and the Jews at Rome had not heard of him lately, as he had been two years in prison. *τῶν ἀδελφῶν*] i.e. of the Jews. *ἀπήγγειλεν*] brought a message as from others. *ἐλάλησεν*] of his own knowledge. Paul first secures the admission of his own personal integrity, defends himself first, his religious profession afterwards, from suspicions and accusations; so important is the character of the preacher to the success of his preaching. *ἀξιοῦμεν*] 'consider it right,' due (to ourselves), as in 15: 38. The word is only used, in N. T., by S. Luke and S. Paul. *ἃ φρονεῖς*] your sentiments, your creed, what you think as belonging to a particular sect, school, master, or principle. Cf. *φρονεῖν τὰ τοῦ Θεοῦ*, Mk. 8: 33. *τὰ τῆς σαρκός*, R. 8: 5. *τὰ ἐπίγεια*, Ph. 3: 19. So 'sentire;' 'semper pro bonis contra improbos *senserat*.' Cic. *pro Milone*, c. 2. The activity of the Jews in Jerusalem in their attempts to suppress the Gospel, and their connexion with their brethren in foreign lands, is recorded by ancient historians. *Πόθεν δὲ δῆλον; εὕρομεν ἐν τοῖς τῶν παλαιῶν συγγράμμασιν, ὡς οἱ τὴν Ἱερουσαλὴμ οἰκοῦντες ἱερεῖς καὶ γραμματεῖς καὶ πρεσβύτεροι γράμματα διαχαράξαντες, εἰς πάντα διεπέμψαντο τὰ ἔθνη ἁπανταχοῦ Ἰουδαίοις, διαβάλλοντες τὴν τοῦ Χριστοῦ διδασκαλίαν ὡς ἀλλοτρίαν τοῦ Θεοῦ, παρήγγειλάν τε δι' ἐπιστολῶν μὴ παραδέξασθαι αὐτήν.* Œcumen. *in loco*, p. 108.—'From *v.* 17 we find that the Jews had settled at Rome since their expulsion by Claudius, 18: 2. In the meantime a flourishing Christian community had grown up at Rome, to which, three years previously, S. Paul had addressed a long and important letter; these came forward boldly to meet and welcome him as he approached the city. It might, therefore, be expected that here, as elsewhere, the Jews would be bitter against the Christians; yet they speak of them dispassionately, and with apparent ignorance, as if there had been no personal communication or collision between them and the disciples. We may account for this by supposing that the Jews, remembering how they had before been expelled from Italy on account of their dissensions about Christianity (impulsore Chresto, i.e. Christo, assidue tumultuantes, Suet. *Claud.* 23), found it prudent now to leave the Christians to themselves.' W. G. H.

23. *ξενίαν*] *v.* 16, *ἐν ἰδίῳ μισθώματι*, *v.* 30; cf. Philem. 22. It is possible he may at first have lodged with friends, as *ξενία* would seem to imply. His permanent abode would be, doubtless, within the precincts of the Prætorian barracks. Cf. Ph. 1: 13. 4: 22. *πλείονες*] in considerable numbers. *ἐξετίθετο διαμαρτ.*] the words involve his 'setting forth' of facts and truths, 'exposition' of their meaning, his personal testimony, and his arguments and appeals. *τὴν βασιλ.*] S. Paul still adheres to his practice of presenting *the kingdom of God*, the fulfilment of the Messianic prophecies first to the Jews. *πείθων τε*] 19: 8. *τε* introduces a special division of his sub-

ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν, ἀπὸ πρωῒ ἕως ἑσπέρας. 24 καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν. 25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἕν, "Ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρας ἡμῶν, 26 λέγον, Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπέ, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε. 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. 28 Γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ ἀκούσονται." 29 Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

30 Ἔμεινε δὲ ὁ Παῦλος διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, 31 κηρύσ-

ject, that which was his first division in order of discourse at Thessalonica (17 : 3), and probably at Rome also. Ἰησοῦ] τοῦ βασιλέως, 17 : 7; cf. L. 17 : 21. Jesus as the Christ of prophecy, in Himself the fulfilment of the promises, 13 : 22. 26 : 6.

24, 25. We may observe in this the simplicity and candour of the historian. From what follows it would appear that the unbelievers were the majority. ἐπείθ.] were persuaded by. ἀσύμφωνοι] *disagreeing;* discordant on proceeding to discussion. ἀπελύοντο, εἰπόντος] It seems implied that, after considerable discussion, S. Paul requested permission to say one last word, and so 'they were dismissed,' *v.* 29.

26—28. Πορεύθητι κ.τ.λ.] This quotation is from Is. 6 : 9, 10, and was primarily applied to the Jews of that age, but is adopted by our Lord, M. 13 : 13, 14. In Isaiah, Jehovah is the speaker; here it is τὸ πνεῦμα τὸ ἅγιον, thus showing the divinity of God the Holy Ghost. ἐπαχύνθη] the word properly means to make *fat* or *gross,* as applied to the body. It here refers to the mind, and signifies to *make dull* or *stupid.* In Ælian we have παχὺς τὴν διάνοιαν. Ovid *Met.* XI. 147, Pingue . . ingenium mansit, . . . et stolidæ præcordia mentis. Hesych. παχύνοι· παχὺν νοῦν ἔχοντες, ἀνόητοι. οὖν] *So then,* not as an inference from the preceding, but referring to it as a justification of the Most High and his ministers in turning from the Jews to the Gentiles. σωτήριον] according to the prophecy, Is. 52 : 10, quoted in L. 3 : 6. 2 : 30. αὐτοί] emphatic, as opposed to (ὑμεῖς) ὁ λαὸς οὗτος. ἀκούσονται] 'will hear,' as opposed to what had been predicted (*vv.* 26 and 27), and was now, in the present case, fulfilled concerning Israel. No object is introduced, attention being fixed on the *fact* of their hearing.

30, 31. ἀπεδέχετο] expressing his constant practice, as the master of the house, and subject to no restrictions. τὴν βασιλ. τ. Θ.] Again and significantly S. Luke records, as his conclusion, the grand subject of Apostolic ministry, the kingdom of God, the King the Lord Jesus (*v.* 23); also the mode in which that ministry was exercised, the *proclamation* of the kingdom, instruction in all circumstances relating to the king. At the close of the two years, according to Euseb. (*Hist.* II. 22), S. Paul was brought to trial and acquitted. The Epp. to the Ephesians, Colossians, Philippians, and Philemon, were written at Rome towards the close of S. Paul's imprisonment (Ph. 2 : 24, Philem. 22). From them we gather all the information we possess respecting him at this period. His ministry, exercised

σων τὴν βασιλείαν τοῦ Θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παῤῥησίας ἀκωλύτως.

chiefly as related A. 28:31 (cf. *vv.* 17, 23), was attended with great success (Ph. 1:12); the cause in which he suffered became a subject of interest throughout the Prætorian quarters, and the precincts of the imperial court, and thence in the whole city (Ph. 1:13); he had converts among the courtiers or personal attendants upon the emperor (Ph. 4:22); and he, doubtless, was enabled to deliver his testimony in the presence of Nero himself (A. 27:24), a fact to which, perhaps, he alludes in the expression, *πρεσβεύω ἐν ἁλύσει* (E. 6:20). The number of Christian teachers was multiplied, and their ministrations rendered more efficient by the example of his energy, courage, and success (Ph. 1:14). Yet a party was formed against him, which most probably here, as elsewhere, consisted of Judaizing Christians; but their opposition seems to have been rather schismatical than heretical—rather personal than doctrinal (Ph. 1:15—18). During these two years he had with him at least four of those who accompanied him to Jerusalem (20:4), and probably on the voyage, Timothy, Tychicus, Aristarchus, and Luke. We find also that Mark was again in attendance upon him, and employed in the ministry. Jesus, called Justus, and Demas, are mentioned (Col. 4:11, 14. Philem. 24) as his fellow-labourers. Onesimus, the runaway slave of Philemon, having been converted by the Apostle's teaching, was admitted by him into the ministry (Philem. 13). Epaphras, a Colossian (Col. 4:12), probably one of those whom S. Paul had employed to preach the Gospel in Colossæ and the neighbourhood (Col. 1:7), joined him at Rome from that city with a report of the state of the church there, and of those of Laodicea and Hierapolis. In writing to Philemon S. Paul calls Epaphras his fellow-prisoner, a term which he applies to Aristarchus alone besides in these Epp. It is possible that the word may be used in a figurative sense as *συστρατιώτης* (Ph. 2:25. Philem. 2), but it is more natural to suppose that there was something in the visit of Epaphras, or in his conduct, which excited suspicion, and led to his detention in custody with the Apostle. Epaphroditus, a distinguished minister of the Church of Philippi, sent on a special mission by that Church, with supplies for the Apostle, had been seized with a dangerous illness, apparently a consequence of his journey, and his stay at Rome was but of short duration (Ph. 2:25–30). Since the name of Timothy alone is associated by S. Paul with his own in the opening salutations of the Epistles to the Colossians, Philippians, and Philemon, we may perhaps regard him as the chief of the Apostolic company thus assembled round S. Paul, and actively employed under him at Rome. As the termination of the Apostle's imprisonment drew near, he despatched several of these on important missions. Tychicus, in conjunction with Onesimus, was sent to Colossæ (Col. 4:7—9), the latter being charged with a special commendatory letter to his master, Philemon. Tychicus also had orders to visit the Church of Ephesus, or probably Laodicea. (E. 6:21, 22. Cf. Col. 4:15, 16, and E. 1:1, n.) Mark was commissioned on some business in Asia Minor which it was thought would lead him to Colossæ, (Col. 4:10). Epaphroditus had before this been sent back to Philippi with the letter addressed to the Philippian Church (Ph. 2:25, 29). And Timothy, if the Apostle's intention was carried out, followed him thither (Ph. 2:19). As S. Luke closes his narrative without noticing S. Paul's release, it is reasonable to conclude that, when it took place, he was absent from Rome on some mission like that of Timothy or Mark. He may have been sent forward by the Apostle on his own intended route, as we find him afterwards in his company, during his second imprisonment. S. Paul himself had evidently abandoned for the present his design of proceeding from Rome to Spain (R. 15:24, 28), nor is there any intimation in N. T. that he ever renewed it. He purposed to follow Tychicus to Colossæ (Philem. 22), and thence to pass over to Philippi (Ph. 1:24). That it was his intention to go first to Asia, upon his release, appears from the definite instructions given to Philemon (*v.* 22) to prepare him a lodging, from the fact that Tychicus and Onesimus proceeded thither direct, and from the facilities for a voyage from Rome to Asia Minor, during the summer season, by corn ships bound for Alexandria, or merchant vessels sailing to Ephesus, the great emporium of the eastern trade. This would be in the spring of A. D. 63.

END OF VOLUME THE FIRST.

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